



Effigies IOHANNIS TRAPP: A.M.  
 Aetatis Sue . 59 . 1660.

A  
 COMMENTARY  
 OR  
 EXPOSITION  
 UPON

These following *Books* of holy Scripture;  
*Proverbs of Solomon, Ecclesiastes, the Song  
 of Songs, Isaiah, Jeremiah, Lamenta-  
 tions, Ezekiel & Daniel.*

Being a Third Volume of ANNOTATIONS  
 Upon the whole BIBLE.

By *John Trapp* M. A. once of *Christ Church* in *Oxford*, now Pastour  
 of *Wotton* upon *Avon* in *Glocestershire*.



LONDON,

Printed by *Robert White*, for *Nevil Simmons*, Bookseller in *Kedermister*, and  
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 in *Fleet-street*, *Anno Dom. 1660.*



To the Worshipful, his much honoured  
Friends, Edward Stephens of Sadbury Esq;  
together with the Worshipful Colonel Thomas  
Stephens Esq; and his thrice-Worthy Consort  
M<sup>rs</sup> Katharine Stephens: as also to their only  
Son, Mr. Thomas Stephens the younger.

Most honoured and dearly beloved in the Lord:

**N**O sooner be thought me of this *Dedication*, then  
there came likewise into my mind that Apostolical  
*Distinction* of true Christians into *Fathers, Young men,*  
and *Little children*, 1 *John* 2. 12, 13. All these (ta-  
ken *conjunctim*) Saint *John* had by a most kind com-  
pellation, called *Little children*, ver. 1. *My little chil-*  
*dren*, saith he, *these things write I unto you* (as in an  
Epistle *Dedicatory*) *that ye sin not*; [*i. sinningly*, as chap. 3. 6. and mortally,  
as chap. 5. 16. *But if any man do sin*, (as alas we can do no less) *we*  
*have an Advocate with the Father* (appearing for us, as a Lawyer *appear-*  
*eth* for his Client, Heb. 9. 24.) even *Jesus Christ the just one*, (the Judges *Procurator*,  
own Son) and he is the *propitiation* (that is, the *Propitiator*, by a *Meta-*  
*lepsis*) *for our sins*. Learn this in general, saith the holy Apostle, and  
hold it fast, as with both hands; for it is of the very foundation.

As for particulars, I have yet somewhat more to say to you (*divisim*)  
severally and afunder. And first, for you, *Little children*, or *Babes* in  
Christ, who have had your spiritual Conception, Gal. 4. 19. Birth,  
1 *Pet.* 1. 23. and are now in your child-hood, 1 *Cor.* 3. 12. Heb. 5. 13.  
as well appeareth, 1. Because *your sins are forgiven you for his names sake*,  
ver. 12. for an assurance whereof, God hath given you the Sacrament of  
*Baptism*; to signify, as by sign; to ascertain you, as by seal; to convey  
to you, as by instrument, Christ Jesus with all his benefits. 2. Because



## The Epistle Dedictory.

*ye have known the Father*, in some degree at least, whilst he hath inwardly sealed you up by his Spirit, let his mark upon you, and sent you word, as it were, how well he loveth you. Now then, the lesson that I have to lay before you, Little Ones, is only this, *I hat it is the last hour; and as ye have heard that Antichrist shall come, even now there are many Antichrists abroad*, ver. 18. look well to your selves therefore that ye be not beguiled (as little ones are apt to be) that ye *sit not from your own self-sufficiency*, but (for a Prefervative) *grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ: to him be glory both now and for ever*, Amen. 2 Pet. 3. 18.

Next, for you, *Fathers*; you that are old Disciples (as *Moses* is called, *Acts* 21. 16.) you that are already gray-headed, and experienced Christians, Saints of the first magnitude, *Ephes* 4. 13, such as the *Psalmist* celebrateth, *Psalm* 92. 14. I grant that *ye have known him that is from the beginning*, ver. 13. and I lay it again; (for your singular commendation and encouragement) *Ye have known him that is from the beginning*, ver. 14. even that *Antient of daies*, whose *head and hair are white like wool, as white as snow*, Rev. 1. 14. You know him I say, with a knowledge, not only *Apprehensive* and *Disciplinary*, but also *Affective* and *Directive* of your whole life. Nevertheless, I must friendly forewarn you of this one thing, (though ye know it already) *Love not the world, neither the things that are in the world*, ver. 15. 'Tis strange you should (and yet 'tis often seen you do) dote over impotently on these things here below; even then when you have one foot in the grave, and should have the other foot in heaven, whether ye are hast'ning. The higher the Sun, the shorter, surely, should be the shade. The nearer to the Sea, the sooner should come in the tide. And as in a *Pyramide*, the higher you go, the lesser compass you find: So ought it to be with you, Reverend Fathers, upon whose heads God hath set a silver crown of hoary hairs already; and will shortly set upon them an *immortal* crown of glory.

Lastly, for you, *Young men*, that are not only past the spoon, but come to a well-grown age in Christ, I have to praise you for this, and again I praise you, that ye have in a good measure *overcome that wicked One*, the Troubler, ver. 13. 14. because *ye are strong*, and *the word of God abideth in you*, ver. 14. But yet, as strong as ye are, and the glory of young men (*Heb.* of choice young men) is their strength, *Prov.* 20. 29. well improved by you, because made use of against the devil; yet let me caution you also, as well as Elder Saints, to beware of the world; a subtle, a sly enemy, and very insinuating into the best breasts: *Love not the world, neither the things that are in the world*, is your lesson too, ver. 15. Divorce the flesh from the world, and then your Adversary the Devil can do you no hurt.

Hitherto (worthy Sirs) you have heard the beloved Disciple (only glossed, and paraphrased a little) and a better you cannot hear: for he was *a secretist to the wonderful Counsellour*, and leaned on his bosom. Shall I now take the humble boldness, (Gentlemen) after so great an Apostle, to bespeak you severally in like sort; only with a little inversion of the Apostles order? And

## The Epistle Dedictory.

And, first, for you, Sir, (the Grand-sir, the Antientest and most honourable of this thrice-worthy *Ternio*) besides your singular sagacity, and prudence, both *civil* and *sacred*, (the holy Apostles character of a *Father*) these four Notes of an old man in Christ are all fairly pen'd out and exemplified in your religious and righteous life, and practice (*abst. verbo invidia*) as in any mans I know alive; at this day.

1. Such an one is exceeding humble; as *Abraham* was, *Gen.* 18. 27. I am but *dust and ashes*: as *Jacob* was, *Gen.* 32. 10. I am left then the least of thy loving kindnesses, Lord: as *David* was, *Psalm* 22. 6. I am a worm and no man: as *Nehemiah* was, when he prayed for pardon of his Reformations, *chap.* 13. 22. As *Paul* was, with his *Minimisimus sum* (so *Ephes* rendereth him, *Ephes.* 3. 8.) as *Ignatius* was, with his *Tanistitas nostra* our utmost meanness: as *Austin* was, with his *Non sum dignus, quem tu diligas*, I am utterly unworthy of thy least love: as blessed *Bradford* was with his *Miserimus peccator Ioh. Bradford*: as Mr *Dad* and Mr *Cleaver* (your, and my old and good acquaintance) were; with whom, we well remember, it was usual, *Agur* like, to *wispe*, yea to *nullifie* themselves to the utmost. And this comes, 1. From increase of light. 2. From much and long experience of their unavoidable failings and infirmities.

2. He is very heavenly minded; as having by the constant practice of mortification comfortably subdued his corruptions, seen through the vanity and vexation of outward things, set one foot upon the battlements of heaven, had here much sweet intercourse and communion with God, gotten a full gripe of Christ, laid fast hold upon eternal life; for the full fruition whereof, he therefore dearly and daily longs and labours. Hence also it comes to pass, that this good old Saint, this earthly Angel, is so heavenly in his Spirit, fruitful in good speeches, innocent in his life, abundant in deeds of Piety and Charity, still doing something that may further his reckoning, and add weight to his crown, which he ever, ever, and even reacheth after. The former instances might be here called over again; all whose humility was not more low, then their aims were lofty.

3. This good old disciple of Christ is very able to bear, and forbear: like as a man at maturity, can bear with little childrens follies, and not set his wit to theirs, as we use to phrase it. Thus *Abraham* bore with *Lots* rudeness: *Moses* with the peoples petulancies, and insolencies: *Paul*, with the buffeneries, and indignities put upon him by the *Corinthians* and *Galatians*: *Ye have not injured me at all*, saith he, *Gal.* 4. 11. Your disrespect and affronts reach me not: I am far above them, I am out of your gun-shot. So *Fulgencius*, an Antient of the Church, being abused by one who was far his inferiour, put it off with *Plato ad-huc pro Christo toleranda*, This is a small Trial: I must frame to bear more yet for Christ. As an old Porter that had been beaten to the Cross, he went singing under his burthen; holding it no small grace, to be disgraced for the name of Jesus, as it is said of those Disciples of our Saviour, *Acts* 5. 41. who, soon after his Ascension, were, all upon

Old Antientest was much delighted with that saying of Antientest in Philostrateus, Hisdieu, in verpus, xpiam, or d, wille, ractum d, lra, qua, &c.

no mangle

Maluit tolerare, quam deplacare. Elegantiſſimum Ornementum, Calab.

## The Epistle Dedicatory.

upon the suddain, of Babes, become *Grandees* in Grace.

4. Lastly, he is much affected with the state of others: Good *Abraham* could not rest in his bed that night, for thinking of poor *Sodom*, Gen. 19. 27. as *Luther* observeth. But especially he is affected with the well-fare, or ill-fare of the Churches, as being himself of a *publick*, that is, of a *noble* spirit; and as a living member of Christs mystical Body, he feels *swings*, whensoever others are hurt in the least. See this in *Daniell*, *Nehemiah*, *Ezra*, but especially in *Paul*, upon whom lay the care and cumber of all the Churches: it came upon him as an armed man, and gave him no rest or respite. *Cyprian* Cum singulis peccatis meum copulo, is well known. And of *Calvin* it is recorded in his life, by *Beza*, that he was no otherwise affected toward the Churches, though far remote, then if he had born them on his own shoulders. This is a sure Note of a Father. Indeed Babes and young men are so cumbered with their own corruptions, have so much work of their own to do within doors, that they have little leisure, or lift, to look abroad: Neither are they therefore so much affected with other mens conditions.

To speak, a little, of those two also, in their order. And first of the young man in Christ: Where let it be, I beseech you, no trouble or offence of heart, (singulus cordis, some render it, 1 Sam. 25. 31.) to You (Noble Colonel, together with your \* *elect* or choice Lady) to be set among the second sort of good Christians: though I must needs say, for your very eximious and exemplary Piety and Prudence, you may well claim place in the upper form of this lower world. But you know who it was that said long since, *Honiflam est ei, qui in primis non potest, in secundis versare confidere*: And to have a door-keepers place in Gods house, *David* held no small preferment, Psalm 84. 10. But to go on with our business: A young man in Christ may be thus Characterized.

1. He is strong in grace; but withall, he hath some one (or more) strong corruption (suppose Passion, evil Concupiscence, Worldliness, or the like) that holds him play, and puts him shrewdly to't: so that sometimes he could almost find in his heart to sin: *My feet were almost gone, my steps had well-nigh slipped*, Psalm 73. 2. But afterwards, he better bethinks himself, forbears and forgoes it, as a man would do a Serpent in his way, or poison in his meats. He maketh strong resistance, and reneweth his well-knit resolutions against sin. A mighty combat and coil there is other whiles: as it useth to be in a thunder-clap, caused by a hot dry vapour, wrapt up in a cold moist cloud, which ends in a great rumble and dreadful crack. Patient *Job*, and devout *David* for instance: the one abhorring himself for his impatient out-bursts: the other be-benighting himself, for his precipitancy, his rash resolves, one time, when sick of the Fever, Psalm 73. 22.

2. Next, the weapons of this young mans warfare are not carnal, (such as natural reason, shame of the world, fear of Hell, &c. have put into his hand) but spiritual, mighty through Gods strength pulling down of Satans strongholds, the digging down of his deepest trenches, 2 Cor. 10. 5. He fights against the enemies of his soul, with Gods own Arm, and

## The Epistle Dedicatory.

and with Gods own Armour: he is strong in the Lord, and in the power of his might: and taking the sword of his Spirit (mingling with faith in his heart the Precepts, Menaces and Promises) he layes about him lustily, and prevails accordingly, driving the field of that old Man-slayer.

3. He is much affected with his succels. If he get the better in any measure; so that he doth not so much, and oft break out, as he was wont: if his corruption be any whit abated, his strength increased a little, he is marvellous glad and thankfull. Was not *David* so when disarm'd by the discretion of *Abigail*, and detained from shedding innocent blood? As on the other side, if wounded and worsted at any time, he is all amort, sorely, disquieted, restless as on a rack; like a man thrust thorough the body, he bleeds and sinks, till with *Peter*, he run to Christ the right Chirurgeon in this case, (with tears in his eyes, bitter complaints in his mouth, and utmost self-aborrancy in his heart) and is cured, set right again.

4. Lastly, He proves at length more then a Conqueror, through Christ that loveth him, and whose work it is, to send forth judgement unto victory, Mat. 12. 20. Gr. thrust is forth with violence, the Devil and the world in vain opposing the work of true grace (called judgement in that Text) which shall surely be perfected: Because ye have overcome that wicked one, faith Saint John, 1 Epist. 2. 14. Yea ye over-come, faith Saint Paul, Rom. 8. 37. because ye do gather strength by opposition, (as that Giant that fought with *Hercules*, is fabled to do, by his falling to the earth) ye conquer, even by being conquered: you do daily get ground, and out-grow your corruptions, which are already laid a bleeding and a dying at your feet: And God shall bruise Satan under your feet shortly, Rom. 16. 20. So that the broken horns of that old red Dragon shall be the Trumpets of your triumph, and the Cornets of your joy.

Lo, Sir, this is that *Miles Christianus*, that *Panetratissies Evangelicus*: which whilest You (a Colonel once in the best of Armies, and yet still so, by your well-becoming *Prænomens*) shall strive to personate, and go on to express, you shall War a good warfare, holding faith and a good conscience: which some having put away (Gr. expels, as *Amnon* did *Tamar*, as Colleges do rakebells, without all hope of re-entry) concerning faith have made supracrack, 1 Tim. 1. 18, 19. When as you, Noble Sir, continue constant in, and to the Truth which is according to godliness, Tit. 2. 1, and a hearty hater of all heresies, and heterodoxies whatsoever. For the which your faithfulness, and firmness in adhering to Gods holy cause, and promoting his Kingdom, your Reward is sure with him, though not all presently paid you. A Christian Souldier may have a very great arreer: Paul speaks as if all his Pay were then to take up, when all his warfare was accomplished, 2 Tim. 4. 7, 8.

Lastly, for You (Sweet Sir, Mr. *Thomas Stephens* the younger, for whom my hearts desire and prayer to God is and shall be, that of *David*s servants for young *Salomon*, 1 Kings 1. 47. or that of *Hector* in *Iliad*, for his Son *Astyanax*,

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— *Dei gratia parvis.* —

Lifted.

May it be your great care now betimes, I beseech you, to know the God of your Fathers, and to serve him with a perfect heart, and a willing mind, 1 Chron. 28. 9. *Deum cognoscere, & colere, est totum hominis.* If you be yet no more than a Babe in Christ, One of his little children, for Innocency and Ignoscency, it shall suffice: till such time at least, as you come unto the measure of the stature of the fulness of Christ, Eph. 4. 13. till you grow up to more maturity, and increase with the increase of God, Colos. 2. 19. Only it behooveth You, Sir, as such a Babe, to see 1. That Christ be formed in you of a truth; that You be indeed a partaker of the divine Nature, and of the Life of God; that You have some of every grace, though but a little:

— *inest sua gratia parvis.* —

2. That you be very sensible of your weakness, and discontentedly contented with it: Like as a child is oft troubled that he is not able to run, lift, labour as men do; and he will be doing as he can at mens actions.

3. As Babes are very hungry; never well, but when the teat or spoon is in the mouth, or vial in the hand: so should You, Sir, hunger and thirst after grace, and the means of grace, as a new-born babe desire earnestly the sincere milk of Gods word, that you may grow thereby, 1 Pet. 2. 2. Grow, I say, not in Nation but Motion; not in light so much as in heat, in gifts as in graces. There are that have the spiritual rickets, grow big in the head, but decay in the vitals. Be you none such.

4. Lastly, As Children are naturally apt to imitate their Parents; whether in good, as *Jehoshaphat* did his Father *David*: or in evil, as *Isaac* did his Father *Abraham*: so let it be Your great endeavour, to tread in the holy footsteps (as of Your Mother *Low*, and of Your Grandmother *Ennice*, both of them famous in the Church: so especially) of Your Renowned Grandfather and Father: in whose imparall examples You have a very Globe of precepts; and by passing into the likenesses of which surpassing patterns, You shall become of a young *Saint*, an old *Angel*: of a young Well-wisher to the Publick, a worthy and Well-accomplisht *Patriot*: able and apt to serve God and Your Country in places of noblest Note, and highest Employment, as Your Progenitors have done in their Generations. And hereunto if either my poor prayers, as a Suitor at the Throne of grace, or my Sons utmost endeavours, as a Tutor made choice of by Your best friends, for Your ingenious Education, may contribute any thing, I dare assure You of both.

To draw to an end of this Prefatory discourse, which begins to swell beyond the bounds of an Epistle; You may very well say, Sir, as *Solomon* once did, Prov. 4. 3, 4, 5. *I was my Fathers Son, tender, and dearly beloved in the sight of my Mother. He taught me also, and said unto me,*

Mr. J. T. Student of Christ Church, Oxon.

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me, Let thine heart retain my words: keep my commandments and love. Get wisdom, get understanding; forget it not, &c. Your religious Mother also hath not been behind, I dare say, to lesson her *Lemuel*, with *What my Son!* and *what the Son of my Womb!* and *what the Son of my Eye!* 1 Prov. 31. 2. You may please to peruse what I have written upon those two Texts, and the rest, now presented and put into Your hands, in both parts of this third Volume upon the holy Bible. Wherein, if any thing occur that may be of use, either to Your much-honoured Parents, or to Your well-beloved self for Their and Your Increase and Furtherance in Knowledge and Holiness, I shall take it for a sufficient *Opere precium*: and yet hope too, that for the gift (how mean soever) bestowed upon me (how unworthy soever,) for the behoof of many others, thanks may be given to God by many on my behalf, 2 Cor. 1. 11.

Now the very God of peace multiply grace, mercy and peace upon you all, from the greatest to the least, and upon this whole Israel. This is the unfeigned, and shall be the constant desire of Him who is, and will be,

Noble Gentlemen,

Yours in all due obervance,

till death,

Welford this 24. of  
October, 1659.

John Trapp.

Reverendo Clarissimq; Viro D. Johanni Trappo.

**S**i nova Cœlicolas incessunt gaudia Vates,  
Cum niter illorum Pagina luce novâ :  
Majores solito Majorum turba triumphos  
Nunc agit, ingenia munera, Trappe, tui.  
Par prius ille novo nuper donavit amictu  
Londinæ, patrii gloria magna soli.  
Attamen hanc operam minime tu fumis inenam.  
Par illud decoras tu quoque luce novâ.  
Et par posterius, quod sol minis attingit ille,  
Adjicis, & decoras hoc quoque luce novâ.  
Integer ergo tuâ jam macie Quaternio luce,  
Nec non lætitiâ, quæ fluit inde, novâ.

Et nostras etiam subeunt nova gaudia mentes,  
Cum lucem cernunt lumina nostra novam,  
Lucem, quæ tenebras divino codicis pellit,  
Qualis inest scriptis, Trappe, differet, tuis,  
Quis non lætatur, quis non sibi plaudat abundè,  
Accipiens forcum te peperisse novum ?  
Quis non Thesaurum paucis ait emero nummis ?  
Et, quam splendet Bibliotheca mihi !  
Lætatur tantum quum fit Cœlestibus Autor,  
Tantum item Nobis, sunt multi vota duo :  
Sæpius ut per te læti reddamur Utrique,  
Nec non contingant Omnia Lætæ Tibi.

Barfœrdæ, Oâob. 31. 1699.

Σὺν, καὶ ὅτι, ἀπὸ τοῦ.

Tbo. Dugardus.

## Errata in the Major Prophets.

**P**age 26, line 1, read *libraſcum* ; p. 34. l. 46. for *one* r. *once* ; p. 46. l. 22. r. *handily* ; p. 57. l. 54. r. *disjuncted* ; p. 61. l. 1. r. *Armo* ; p. 81. l. 28. r. *Stroke* ; p. 97. l. 1. for *ſix* r. *him* ; p. 100. l. 10. r. *to* *ſtrawed* ; p. 106. l. 4. c. a few *hundreds* ; p. 118. l. 28. r. *Jews* ; p. 127. l. 44. r. *how* u. u. s. p. 129. l. 1. for *couſe* r. *intruſion* ; p. 152. l. 8. r. *glories* ; p. 176. l. 33. r. *Quidâ* *holy-days* ; p. 186. l. 19. r. *unweſſed* ; p. 193. l. 4. r. *promote* ; p. 218. l. 13. for *viginti* r. *reincib* ; p. 319. l. 19. for *in* r. u. s. p. 330. l. 19. for *eloped* r. *begged* ; p. 357. l. 43. r. *Sarah* ; p. 360. l. 57. r. *weſſite* a *ſall* ; p. 386. l. 22. 10. *ſer* ; p. 406. l. 48. for *pace* r. *ſix* u. s. p. 422. l. 58. for *laugher* r. *mouth* ; p. 444. l. 12. r. *grate* ; p. 446. l. 62. for *draw* r. *draw* ; p. 462. l. 6. for *waſt* r. *wares* ; p. 482. l. 13. r. *hawny* ; p. 510. l. 38. for *oap* r. *daly* ; p. 519. l. 27. r. *multifcium* ; p. 522. l. 57. r. *as well* as a *Mountain* ; p. 531. l. 42. for *comfortable* r. *conformable* ; p. 550. l. 6. r. *thrattling* ; p. 552. l. 43. for *debuter* before ; p. 555. l. 2. r. *Hermatimus* *Claxomatus* ; p. 560. l. 1. r. r. *Barum* *lurum*.

# SOLOMONIS ΠΑΝΑΡΕΤΟΣ: OR A COMMENTARY Upon the Books of Proverbs, Ecclesiastes, AND THE SONG of SONGS.

Wherein the Text is Explained, ſome Controversies are Discussed, divers Common-Places are Handled, and many remarkable matters Hinted, that had by former Interpreters been pretermitted.

Besides sundry other Texts of Scripture ( which occasionally occur) are fully opened, and the whole so intermixed with pertinent Histories, as will yield both pleasure and profit to the judicious Reader.

BY  
JOHN TRAPP, M.A. Pastor of *Wefston* upon *Avon* in *Glocestershire*.

*King Solomon was wiser than all men : and his Fame was in all Nations round about. And hee spake three thousand Proverbs, and his Songs were a thousand and six. 1 Kings 4. 31. 32.*  
*The Queen of the South came from the uttermost parts of the Earth, to hear the Wisdom of Solomon. Matth. 12. 42.*

Ὅτι οὗτος ἦν ὁ σοφώτατος ἄνθρωπος ὡς ποτε ἔγενετο ἀνθρώπων νότος ἀπὸ τῶν ἀνατολῶν.  
Plato.  
Quem poenitet peccasse, parum est innocens. *Seneca.*

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<i>Pfal.</i> 10. 9. 10.	28	<i>Ezek.</i> 22. 9.	<i>1 Tim.</i> 6. 3.	22
<i>Pfal.</i> 19. 11.	14	<i>Dan.</i> 4. 10.	<i>Heb.</i> 4. 13.	95
<i>Pfal.</i> 23. 4.	15	<i>Hof.</i> 5. 1.	<i>Heb.</i> 12. 25.	98
<i>Pfal.</i> 26. 12.	74	<i>Hof.</i> 7. 10.	<i>James</i> 1. 26.	82
<i>Pfal.</i> 50. 18. 19.	22	<i>Hof.</i> 12. 7.	<i>James</i> 2. 19.	25
<i>Pfal.</i> 56. 7.	77	<i>Zach.</i> 5. 4.	<i>2 Pet.</i> 3. 15.	46
<i>Pfal.</i> 76. 5.	63	<i>Zach.</i> 6. 1.	<i>1 John</i> 5. 18.	70
<i>Pfal.</i> 105. 18.	35	<i>Mat.</i> 25. 26.	<i>1 John</i> 10.	52
<i>Pfal.</i> 111. 9.	73	<i>Mark</i> 6. 22.	<i>Rev.</i> 4. 6.	92
<i>Pfal.</i> 119. 4. 5.	33	<i>Luke</i> 10. 24.	<i>Rev.</i> 10. 9.	69
<i>Pfal.</i> 119. 6. 9.	70	<i>Luke</i> 12. 29.	<i>Rev.</i> 14. 11.	95
<i>Pfal.</i> 120. 4.	13	<i>Luke</i> 15. 30.	<i>Rev.</i> 16. 11.	25
<i>Pfal.</i> 134. 3.			<i>Rev.</i> 18. 5.	59





and provoke one another? *Hab. 10. 24.* sharpen and extirpate, as *Prov. 27. 27.* roule and stir up each other to love and good works; a *Per. 1. 12.*

*Ver. 12. Let us swallow them up alive!* As the Devil doth, a *Per. 5. 8.* a *Tim. 2. 26.* *Homo homini damnus.* The poor Indians have been heard to say, It had been better that their Country had been given to the Devils of Hell, than to the Spaniards; and that if the cruel Spaniards go to Heaven when they dye, they (for their parts) desire not to come there.

*Ver. 13. We shall find all precious substance!* But those that take together, *rem, rem, quocunque modo rem,* that count all good filth that comes to net, will in the end catch the Devil and all.

*Fill our houses with spoil!* Not considering, that they *confute shame to their houses by cutting off many people, and showing against their own souls,* *Hab. 2. 10.* Hee that brings home a pack of plaguy cloaths, hath no such great booty of it.

*Ver. 14. Let us all have our parts!* How much better were a wallet to beg from doot to doot, than such a cursed hoard of evil-gotten goods?

*Ver. 15. Walk not thou in the way with them!* God will not take the wicked by the hand, *Jeb. 8. 20.* Why then should wee? *Gather not my soul with sinners,* saith *David.* O Lord let mee not go to Hell where the wicked are: for Lord, thou knowest I never loved their company here, said a good Gentlewoman when shee was to dye, being in much trouble of conscience.

*Ver. 16. For their feet run to evil!* By the abuse of their locomotive faculty, given them to a better purpose. They run, as if they should not come time enough, they take long stides toward the burning lake, which is now but a little before them.

*Ver. 17. Surely in vain they are!* Which is to say, Silly birds pick up the meat, but fee not the net, and to become a prey to the fowler. If the fruits of the field grow out of the trees of your hearts (saith blessed *Bradford*) surely, surely, the Devil is at Inn with you; you are his birds, whom when hee hath well fed, hee will broach you, and eat you, chew you, and chaw you world without end, in eternal woe and misery.

*Ver. 18. And they lay wait!* Their sin will surely finde them out. No doubt this man is a Murderer, said those *Barbarians*, *Ad. 28. 4.* whom though hee had elapced the Sea, yet vengeance suffereth none to live. Surely I have seen yesterday the blood of *Naboth*, a *King. 9. 26.* Murder ever bleeds fresh in the eye of God: to him many years, yea, that eternity that is past, is but yesterday.

*Ver. 19. Which taketh away the life!* The greater wealth, the greater spoil awakes a man: As a tree with thick and large boughs, every man desires to lop him. *Tribemius* writeth, that the Templars at the request of *Philip* King of France, were put down, and extinct upon pretext of heresy, but indeed, because they were rich, and *Philip* sore longed after their possessions; *Cyprian* for his great wealth, became a spoil to the *Scythians*, and *ari sacra fames*, &c. as hee is worshipped for his covetousness to see, Covetousness is daring and desperate besides without reime, as *Belshazzar* did after the wages of wickedness, the Mimon of iniquity, *Luk. 16. 9.*

*Ver. 20. Wisdom!* Hebrew, *Wisdomes!* That is, the most absolute and soveraign wisdom, the Lord Jesus, in whom are hid all the treasures of wisdom and knowledge, *Col. 2.* who also is made unto us of God, *wisdom, righteousness!* *1 Cor. 1. 30.*

*Cryeth without!* The Hebrew word signifies oft, to shout for joy, as *Psalm. 82. 3.* *Lewis. 9. ult.* Christ surely cryed sweetly, the roof of his mouth was like the bell. With that oath down sweetly, *Caual. 7.* with a desire did hee desire our salvation, though hee well knew it should cost him his very dear, *Luk. 22. 15.*

*Hee uttereth his voice!* *Yerem. non solum de se, sed & de rebus.* In the last day, that great day of the last Jesus flood and quic, saying, if any man thirst, let him come unto mee and drink, &c.

Verf.

John 7. 37.

*Ver. 21. In the chief place of concourse!* *Veritas non querit angulus,* Christ as his manner was, preached in the Synagogues. *Paul* dispersed in the market, with whomsoever he met, and preached in the midst of *Macedonia*, *Act. 17. 17. 22.* And at Rome his hands, as Christ were manifest in all *Cæsars* Court, and *Phil. 1. 13:* in all other places.

*Ver. 22. How long yet simplicity!* The *famuli* that are easily persuaded into afools Paradise. These are the best sort of bad men: The Apostle calls them *Andres*, *Rom. 16. 18.* *Optimi putantur Pauli scholæ* (saith *Papirus Mæssinus* a Popish Writer) *si vel levis mali sint;* vel *minus doli quam ceteri mortales esse solent;* These are thought to be very good Popes, that are not stark-naught, or that have any good at all in them. These Simplices are much better than forgers, that dignify their scornings, but far beyond those fools that hate knowledge. See a like gradation, *Psalm. 1. 1.* with the Note there. *Pecunia non sinit paria dementieque fit turpissimum.* All sins are not alike sinful: and wicked men grow worse and worse.

*Ver. 23. Turn you at my reproof!* Hee that reproves, and then directs not how to do better, is as hee that smuts a Lamp, but pounces not in oyl to maintain it.

*Behold I will pour out my spirit!* Now if men make their hearts as an Adamant, lett they should hear, see, and willfully withstand the Spirit, let them read their neck-verse in the following words; and in that parallel Text, *Zach. 7. 13. 14. 122.* Resisting the Spirit is a step to the unpardonable sin.

*Ver. 24. Because I have called, and ye refused!* If any ask, why did God suffer them to refuse, and not make them yield? I answer with *Augustin.* *Delictorum quæritur, qui hæc quæritur non explicet.* Let him look one that can tell him, for I cannot.

*Ver. 25. But ye have set at naught!* As those recalcitrant guests in the Gospel, that pretended they therefore came not, because they had bought Farms and Oxen, but indeed it was because their Farms and Oxen had bought them. They had either so much to do, or so little to do, that they could not make time of so fair an offer, so sweet advice and advantage.

*And would none of my reproof!* *Ratio non præstat sollicitudinem.* It is a fine pretence and desert of ruine, when men will not be ruled. The Cyprus, the more it is wretched, the more it is withered. The tree that is not for fruit, is for the fire. The earth that beareth thorns and briars onely, is rejected, &c. *Heb. 6. 8.*

*Ver. 26. I will also laugh!* *Quod Dignusque cum risu, in legem cum sermone.* If God laugh, thou hast good cause to cry. Note here the venomous nature of Anguish, which is so offensive to God, as it makes him (against his ordinary wont) merry at his Creatures misery, who otherwise delights in mercy. *Mich. 7. 13.*

*When your fear cometh!* That terrible tempest, *Jeb. 1. 21. 22.* *Psalm. 18. 6.* *Tuba Hosiæ* (a prophane Prince) (cried and worshipped at Rome two new Gods, viz. *Pavor* and *Pænor*, as *Laetantius* testifieth. *Caesar* was wont to be afraid at any sudden noise, as being haunted with the furies of his own conscience: So was our *Richard* the third after the murder of his two innocent Nephews, and *Charles* the ninth of France after the Parisian Massacre. These Tyrants became more terrible to themselves, than ever they had been to others.

*Ver. 27. When your fear cometh as a whirlwind!* *Solent* (it was) which lates heaps upon heaps; and leaves not a stone upon a stone. *Am. 4. 2.* *And a whirlwind!* Suddenly and irresistibly, and with a terrible noise and fragor.

*Ver. 28. Then shall they call, &c.* This was *Sauls* misery. The Philistines are upon mee, and God will not answer mee: This was *Hebees* curse, *Psalm. 124. 12.* This was the case of *David*s enemies, *Psalm. 18. 47.* A doleful case it is, when a man shall lose his prayers, and shall not be able to offer the better for all his pretended serious and devoutness. *Thou shalt surely cry, but thou shalt not be answered.* *Psalm. 124. 12.* *Thou shalt surely cry, but thou shalt not be answered.* If God answer him at all, it is according to the idols of his heart; *Eccl. 1. 2. 3.* with *diver* answers.

sermon of Re-  
pent. pag. 76.

Nono nequissim  
gus in peccatis  
qui non solum  
sempiterni in ter-  
ra.

simus Rufus  
Pregl. 1540.

Lallen. 1540.

Sahst.

David.

Thun.





not fall beneath it. *Hee keepeth the feet of his Saints, 1 Sam. 2. 9.*  
 Ver. 9. *Thou shalt thou understand righteousness?* Not as *regulative*, standing in speculation; But as *directive*, a rule of life. Knowledge is either Apprehensive only, or Affective also. This differs from that, as much as the light of the Sun (wherein is the influence of an invincing power) from the light of Torches.

Ver. 10. *Is pleasure to thy soul?* Spiritual joy mortifies sin: His mouth hankers not after homely provision, that hath lately tasted of delicate substance: Pleasure there must bee in the ways of God, because therein men set out their souls into God, that is the fountain of all good, hence they so infinitely dislike fustiaffels fooleries: *Credo mihi res severa est verum gaudium, faith Seneca.* True joy is a solid business.

Ver. 11. *Discretion* Heb. *Thougbtsfulness*, or good advisement. *Cogito quod cogito.* *Nihil servitium*, such as is that of the wife to please her husband, 1 Cor. 7. 34. calling this way and that way how to give best content: Or that of the good huswife to build her house, studying in every business how to set every thing in order: As the Carpenter studies how to set every part of the frame in joint.

Ver. 12. *Thou speakest forward things?* As if his mouth were distorted, or the upper-lip thereof the nether should. See *Ab. 20. 30.*

Ver. 13. *Thou walkest in the ways of darkness?* As Thieves, Drunkards, Devils, and our other *delinquents* that abuse even Gospel-light, that put not light under a bushel, but under a turgel, that when they have walked themselves away in these by-ways (high ways to hell) sit down in darkness, and in the shadow of death, *Luke 1. 79.* which posture imports, 1. Continence there. 2. Content, as well as aid of their fear. These *hate the light because their ways are evil*: The light stands in the light of their wicked ways, as the Angel did in *Salomons* way to his sin.

Ver. 14. *Who rejecteth the word?* Is it their meat, drink, sport. *Prov. 4. 27.* and *Job 3. 2.* they cannot be merry unless the Devil bee their play-fellow. This is reckoned as an aggravation of *Tenaculum* sin, *When thou dost evil, thou thou enjoyest.* But better is the sorrow of him that suffereth evil, than the jollity of him that doth evil, *saith Asaph.*

Ver. 15. *Whose ways are crooked?* How justly may God say to such, as the Crab in the Fable did to the Serpent when hee had given him his death wound for his crooked conditions, and then saw him stretch himself out straight, *de operanti se vivisse*: It is too late now, you should have lived so.

And they forward? *Alphard, a 1. Job 3. 2.* Men made up of meer incongruities, solacing in opinion, speeches, actions, all.

Ver. 16. *From the strange woman* Forbidden thee by God, as strange fire, strange Gods, &c.

*Which flattereth with his lips?* Whose lips are nets, whose hands are bands, whose words are cords to draw a man in as a Fool to the stocks, or an Oxe to the slaughter.

Ver. 17. *Which forsaketh the guide of her youth?* That is, Her Husband, as *Helopis, Hieronim, Berniet, AG. 15. 13.* and other odious Harlots. *Adulterium quod ad alterum, vel ad alterum, vel ad alterum.* This Wanton never wants one though her Husband bee ever so near.

And forgetteth the Covenant of her God? Marriage is a mixt Covenant, partly Religious, and partly Civil: The parties tie themselves first to God, and then to one another. The bond is made to God, who also will bee ready enough to take the forfeiture. For Whores and Adulteresses God will judge, *Job 3. 2.*

Ver. 18. *For her house is inclined unto death?* *Tenaces* callen Harlots *Crucies*, quia *juvenes mactant et affligunt.* Ventry is death best Harbinger: *Propter antiqua Augustinus dicit.* Shee provideth, faith one, not for herself, but for those that shall bee born. Of Pope Paul, the fourth (that old Goat) it went for a by-word, *Non per candidum patrem animam profudit, per quam*

*quam deceptor.* Pope John the twelfth being taken with an Adulteress, was stabbed to death by her Husband, *Alexander the Great*, and *Otho* the third, lost their lives by their hells. But how many (alas) by this means have lost their souls! Fleahly lusts (by a pecialry) fight against the soul, 1 Pet. 2. 12. And nothing hath so much enriched hell (faith one) as beautiful faces.

And her paths unto the dead? Hebrew, *Et Abyssum* to the Giants: To that part of hell where those damned monsters are, together with those sensual Sodomiticks, who giving themselves over to fornication, and going after strange flesh, are thrown forth for an example, suffering the vengeance of eternal fire, *Job 7. 9.*

Ver. 19. *None that goe useth her return again?* Some of the Antients have here beene concluded, that Adultery is an unpardonable sin: But all manner of sin, and blasphemy shall bee forgiven unto men (saith our Saviour) *save only the sin against the Holy Ghost*, Math. 12. 31. True it is, that a Whore is a deep ditch, and a strange woman a narrow pit. *Prov. 22. 27.* That Whoredome, and Wine, and new Wine jake away the heart, *Hos. 4. 11.* That such are said to bee *definite* of *understanding*, and to have lost even the light of nature, *Prov. 5. 32.* *Rom. 1. 28.* to bee past feeling, and given up to a dead and dedolent disposition, *Eph. 4. 18, 19.* to bee impudent, *Jer. 2. 3.* (wherefore also they are compared to dogs, *Deut. 23. 18.* a *Swine*, 3. 8.) and for most part impudent, *Ezech. 7. 26.* Grace (as One well observed) is seated in the powers of Nature. Now carnal sins disable nature, and so set us in a greater distance from grace, as taking away the heart, &c. Howbeit all things are possible with God, *Mark. 9. 26, 27.* And though few have awakened out of this (snare of the Devil), yet some have, as *David*, and that woman *Luke 7. 37. 50.* lest any humbled sinners should despair.

Ver. 20. *Thou shalt thou walkest in the way?* This is another work of widom, as to keep us from bad company, so to put us into good, where much good may be learned. Dr. Taylor, Marry, rejoiced that ever he came in prison, there to be acquainted with that *Angel of God, John Bradford* (to hee called him) *Latimer* and *Ridley* (while they lived) kept up *Cramer* by intercoure of Letters, and otherwise, from entertaining counsels of revolt. A childe having been brought up with *Plato*, returned home to his Fathers house, and hearing his Father to chide, and exclaim furiously in his anger, used these speeches to his Father, *He have never leen the like with Plato.*

Ver. 21. *For the upright shall dwell in the land?* Of *Canaan*, a type of Heaven, for by these outward and corporal things, inward, (spiritual), and eternal are understood. Here the Wife-man speaks after the manner of *Moses* Law under which hee lived, *Deut. 11.* And howsoever upright men suffer hardship and hunger here, yet they enjoy great tranquillity and peace, as seeing God in all, and depending wholly upon him for help. *With for the present, and is with bee better verger?* This is the upright mans Motto. Heaven (thinks hee) will make an end for all. Hee that sees visions of glory, will not matter with St. Stephen a shower of flowers, how much less will hee think much though the Lord give him the bread of adversity, and water of affliction? *I. Jo. 30. 20.*

Ver. 22. *But the wicked shall bee cut off?* Certainly, suddenly, utterly, *non maxime velim vivere*, when they have feathered their nests, and set up their rest, and reckon upon long life, as the fool in the Gospel: God will thwart at them with an arrow suddenly, and fetch them off when they least look for it. The wicked may dye liming: The Saints shall not dye till the best time; not till that time when, if they were but rightly informed, they would even desire to dye.

Shall bee rooted out? Heb. *plucked up*, as degenerate plants, *Exercentur, sed excutentur*; God shall likewise destroy thee for ever, hee shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living, *Selah, Psal. 52. 5.*

## CHAP. III.

Verf. 1. *My Son forget not*

**W**EE should be able to say to Wisdom, as *Cane* did to her Lady *Antonia*, *Erystia*, *Domina*, *iussisti: hac enim aque cetera omnia que mihi in-*  
*perat, ita semper in memoria habeo ut ex ea delicti non possint.* You need not, Madam, bid mee do your business, for I fo remember your commands; as I need never be minded of them.

*Iussu sequi tam velle mihi, quam posse, necesse est,*

*I am ready, to my power, to do your pleasure.*

*But let this hours keep* ] As the Ark kept the two Tables, as the Pot kept the hidden Manna.

*Verf. 2. For length of days*] A sweet mercy, and generally desired, *Psal.* 34. 12. Short life is reckoned as a curse, *Psal.* 55. 24. yet in some case, it is a blessing, *1 King.* 14. 23. *Isa.* 57. 1. *chuyogoi oi theopitets*, God taketh away his from the evil to come; as when there is a fire in an house or Town, men carry out their Jewels; but then God makes them up in his Cabinet, *they do enter into peace*, their souls go to heaven, *they rest in their beds*, their bodies rest (sweetly and safely in the gravetill the resurrection of the Jews, *Isa.* 57. 2. And is not this far better than the longest life here? Length of days may prove a curse, when it brings shame, sorrow, &c. as it did to *Cain*, *Cham*, &c.

*And peace shall they add to thee*] Without which, to live is nothing else but to lye a dying. *Rebecca* for want of this, was weary of her life; so was *Eliab* when hee lare under the Juniper tree. All the dayes of the afflicted are evil, *Prov.* 15. 15. *Σωτηρις: & ουσια*, they dwell together, they do not live together, said *Themistocles* of married folk that agree not. *Nam ille diu vivit, sed diu fuit*, said *Seneca* of one. And again, *Nam multum navigavit, sed multum iactatum est*. Hee was tossed much up and down, but failed not far, as being driven about by contrary winds.

*Shall they add to thee*] *Multiplicem pacem significat*, (saith one) Peace, peace, as *Isa.* 26. 3. that is, a multiplied peace with God, with ones self, with others, or a renewed continued peace, to day, to morrow, and every day: Or a perfect, sweet, pure peace.

*Verf. 3. Let not mercy and truth forsake thee*] That is, true mercy, not that which is natural or moral only, but that which is right, both *quod factum, & quod fuit*. They that do otherwise, as heathens and hypocrites, lay up their treasure in the eyes and ears of men, which is a chest that hath neither lock nor key to keep it.

*Binde them*] That is, my Commandments. Hee seems to allude to *Deut.* 6. 8. See the Note there.

*Verf. 4. Suffer thou finde favour*] As did *Joseph*, *Moses*, *David*, hee was a man after Gods own heart, and whatsoever hee did pleased the people. It is God that gives credit, hee fashioneth mens opinions; and inclineth their hearts, as *Esau* oft acknowledges with much thankfulness, *Chap.* 7. 27. &c.

*Verf. 5. Trust in the Lord*] To trust in God is to be unborrowed of thy self, and of every creature, and so to lean upon God, that if hee fail thee thou kindest. Confidence is the least, and yet the best wee can render to the Lord, for hereby wee acknowledge his Sovereignty, and set the Crown upon his head, as it were. See *Jude.* 9. 15.

*And lean not to thine own understanding*] Which because men do, hence it is many times that the fairest bloffoms of their endeavours wither, and the unprobable things do come to pass: God loves to confute men in their confidences, as hee did the Philistines in their Champion *Goliath*. Wee must not therefore trust, no not Trust it self, but God on whom it relies, who is therefore called our Trust. They trust not God as altho that do not alone. He that stands with one foot on a rock, and another foot upon a quicksand, will sink and perish as certainly, as he that stands with both feet on a quicksand. *Lord lead me*

*to a Rock* *that is higher than I*; saith *David*. Whither when hee was once got, then hee lare and sang, *The Lord is my rock and my salvation*, &c. *Psal.* 27. 1. Surely as one laid of general Councils, they seldom were successful, because men came with confidence, leaning to their own understanding, and seeking for victory, rather than verity: so it holds as true in other like cases.

*Verf. 6. In all thy waies acknowledge him*] Ask counsel at his mouth, aime at his glory, be overborne in the worth of his presence, and light of his countenance. It is reported of a worthy Divine of *Scotland*, that hee did even eat *Zachar* and drink, and sleep eternal life. This is to walk with God, this is to live by Faith, this is to see him that is invisible (*Miser* his spirit) this is to go the upper way, even that way of life that is above to the wife, that hee may depart from Hell beneath, *Prov.* 15. 24. See the Note there.

*And hee shall direct thy paths*] As hee carefully chose out the *Israelites* way in the wilderness; not the shortest, but yet the fittest for them: So will God do for all that make him their guide. The *Athenians* had a conceit, that their Goddesse *Minerva* turned all their evil counsels into good unto them. The *Romans* thought that their *Vibilla* (another heathenish deity) let them again in their right way, when at any time they were out. All this, and more than this, is undoubtedly done by the true God for all that commit their waies unto him, and depend upon him for direction and success, *See this God is our God for ever and ever: hee will be our guide even unto death.*

*Verf. 7. Bee not wise in thine own eyes*] *Bu desipit qui sibi sapit*. Hee is two fools that is wise in his own eyes. This downerotic marries all. *Socrates* his *Hee scio quod nescio*, ga him the name of the wisest among men. *Confessio fuit in me nihil* — is the proud mans poie. Hee that would be wise, must be a fool, that hee may be wise, *1 Cor.* 3. 18. *Intus existens prohibet alienum*: A man, *10. 6.*

*Fear the Lord*] This makes a modest opinion of a mans self. *Joseph* a man famous for the fear of God, when *Pharaoh* expected from him an interpretation of his dream, as having heard much of his skill, *It is not in mee*, said hee, *God shall give Pharaoh an answer of peace*. Hee exentates his own gifts, and ascribes all to God. Wherefore suddenly after, as *Joseph* had said to *Pharaoh*, *Withdrew mee from God make answer* to *Pharaoh*, so *Pharaoh* is heard say to *Joseph*, *Without mee shall no man lift up his hander foot in all the Land of Egypt*, *vers.* 44. So that here was exemplified that holy Proverb *Prov.* 22. 4. By humility and the fear of the Lord, are riches, and honour, and life. The Original runs thus, *Humility the fear of the Lord are riches*, &c. There is no And in the Hebrew. Humility and the fear of the Lord are to near akin (this being the Mother of thacy) as if the one were predicated of the other, as if they were one and the same grace.

*And depart from evil*] Another effect of this clean fear of God, as *David* calleth it, *Psal.* 19. 9. *Cave, Israel* *Cave*, was a watch-word among the *Romans*. A reverend and religious man had these words following written before him in his study, *Noli peccare: Nam Deus videt. Angeli asunt. Diaboli accusant. Conscientia testabitur. Infernus cruciabit*. Take heed of sin; for God seeth thee, Angels stand by thee; the Devil will accuse thee; thy Conscience will tell against thee, and Hell will torture thee. But besides all this, there is mercy with God that hee may be feared; and the children of *Isa.* 3. 3. *Israel* shall fear the Lord, and his goods.

*Verf. 8. It shall bee health to thy navel*] That is, Thou shalt bee in good plight both for the outward and inward man: Thy bones full of marrow, thy breasts full of milke, thy spirit also lively and lifted up in the waies of the Lord. And as is with children in the womb (for to these is the allusion here) that by the navil nourishment is ministred unto them, yea, even to the strengthening of the inward parts: So the golly in the Church are fed and bred by the Faith and fear of God; And as without marrow in the bones, no part of man, no not that which is of greatest value and force; is able to do any thing: So the strength that they have from God, is as the marrow which

strengtheneth the bones, and maketh them apt to do good things; And as a man that hath his bones filled with marrow, and hath abundance of good blood and flesh (spirits in his body, hee can indure to go with less cloaths than another, because he is well-lined within) So it is with a heart that hath a great deal of grace and peace, hee will go through difficulties and troubles, though outward comforts fail him. It is recorded of Mr. *Saunders* Martyr, that himself should tell the party that lay in the same bed with him in prison, that even in the time of his examination before *Steven Gardiner*, hee was wonderfully comforted, not onely in spirit, but also in body hee received a certain taste of that holy Communion of Saints, whilest a most pleasant refreshing did issue from every part and member of the body to the feet and place of the heart, and from thence did ebbe and flow to and fro into all the parts again.

Verf. 9. *Honour the Lord with thy substance*]. Freely expending it in pious and charitable uses, *Exod. 25. 19. Dan. 26. 2.* See the Notes there. See also my common place of *Alms*.

Verf. 10. *So shall thy barns be filled*]. The Jews at this day, though not in their own Country, nor have a Levitical Priest-hood, yet those who will be reputed Religious amongst them do distribute the tenth of their increase unto the poor, by present warfare that God doth bless their increase the more; for their usual Proverb is, *Dona, ut auri sis*. Pay thy Tythes that thou mayest be rich. See the Note on *Mat. 5. 7.*

Verf. 11. *Deifie not the chaffering of the Lord*]. Slight it not, but sit alone, *Lam. 3. 26.* and consider, *Eccles. 7. 14.* Some think it a goodly thing to bear out a cross by head and shoulders, and wear it out as they may, never improving it: As a Dog, that getting out of the water into which hee is cast, shakes his ears; or as a man, that coming out of a shower of rain, dries again; and all as before. *Perdissipia fructum afflictionis*, faith *Aquila* of such Scapethurists. Thus the proud *Greeks* (having lost two Castles in *Cherusalem*, taken from them by the *Turks*) commonly said, that there was but an *Englyb* lost, alluding to the name of that Country: Whereas that was the first footing that the *Turks* got in *Europe*, and afterwards possessed themselves of the Imperial City of *Constantinople*. Shortly after, *Anno 1538. Callipolis* also being lost, the mad *Greeks*, to extenuate the matter, when they had any talk thereof, in jesting-wise commonly said, that the *Turks* had but taken from them a bottle of Wine. So *Gallienus* the Roman Emperour, hearing that *Aegypt* was revolted, said, *Quid sit hic Aegyptio esse non possumus*? What? cannot wee bee without the help of *Aegypt*? So when *Calice* was taken from us by the *French*, the Court-Parasites to ease *Queen Marius* minde (which yet they could not) said, that it was onely a refuge for runagate Hereticks; and that no true *Roman* Catholic ought to deplore, but rather rejoyce at the damage.

*At Regina gravi iamdudum saucia cura  
Vulnus alit venis* —

*Monfieur de Cordes* used to say, that hee would bee content with all his heart to lye in hell seven years, on condition that *Calice* were taken from the *Englysh*. And a considerate *Englysh* Captain being asked by a proud *Frenchman*, When will yee leech *Calice* again? Gravely replied, *Quando peccata vestra erunt nostra graviora*, when your sins shall weigh down ours. God is to be seen in every thing wee suffer fall light afflictions not improved, are but as a drop of wrath fore-running the great flames, a crack fore-running the ruine of the whole.

*Neither bee weary of his correction*]. This is the other extrem; despair and dependency of spirit. See my *Love-tokens*, pag. 44. 3c.

Verf. 12. *For whom the Lord loveth*]. The Saints afflictions proceed out from love displeased, offended. And yet wee have some now that tell us that God is never displeased with his people, though they fall into Adultery, or the like fin, no not with a Fatherly displeasure; that God never chastiseth his people for any sin; no not with a Fatherly chastisement. But hee (though a Father)

AB. or Mas.  
fol. 135r.

Galen. Heb.  
dicit. 177.  
Thageliter  
bichillie  
negligiter.

Mioriani falli  
qñ, & Nissini  
permanisse.  
Aug. de civi.  
Dei. l. 1. c. 33.  
Tuch. Hist.  
p. 185.

Thid. 186.

Englands Kil-  
ish.

Virg.

Noli. Grog.

Non quia dicit,  
sed quia vult  
punire. Sen.

Father) doth alter the set of his looks towards his child, who is wanton upon his love, and less down the diligence of his just observance and duty.

*In whom bee delighteth*]. *Quem unicus diligit*, whom hee coddles above the rest of his children. That Son in whom hee is well pleased, faith *Marcus*, quem approbat, whom hee makes his White-boy, So *Theophylact*, *Qui excipitur a numero flagellatorum, excipitur a numero florum*. Hee that escapes affliction, may well suspect his adoption. See my *Love-tokens* p. 54. 5.

Verf. 13. *Happy*]. Brought wit is ever best prized. *Blessed is the man whom thou chastenest, O Lord, and thereby reacheest him out of thy Law*, *Psalm. 94. 12. Schola crucis, schola laus*. Gods house of correction, is his School of instruction. See my *Love-tokens*, p. 145. 146. 8c.

*And the man that getteth understanding*]. Heb. *Thas draweth uni understanding*, viz. *de thesauris suis*, out of the good treasure of his heart, as that good Scribe instructed to the Kingdom of Heaven, The *Chalde* hath it, *iniani*, *sentire facit*: that hath profited in spiritual understanding, that hee can readily bring it forth to the benefit of others.

Verf. 14. *For the Merchantize of*]. That is, the profit that is gotten by making use of it. *Kephavoris is mercatus*, faith a Father. Seldome is any man weary of taking money. Sing a Song of *Mile*, and men will lend their ears to it. The *Jaffian* in *Serale* delighted with the Music of an excellent Harper, ran all away, as soon as the Market-bell rang. Give a tale of old man, and hee too, as soon as hee heard of it. Now *Calice* is profitable to all things, as having the *Promises* of both lives, and the *Promises* are exceeding great and precious things, *1 Pet. 3. 4.* even the unsearchable riches of Christ, *Eph. 3. 8.* who brings gold tried in the fire, and that which is better, *Rev. 3. 18.* For one grain of Grace is far beyond all the gold of *Ophir*, and one hours enjoyment of God to be much preferred before all the King of *Spain* annual Entrados. What is Gold and Silver but the guts and garbage of the earth? And what is all the pomp and glory of the world, but dung and dog-meat? *Phil. 3. 7. 8.* I esteem both by Land and Sea, *2 Cor. 11. 23. 5. 26.* Let mee bee put to any pain, to any loss, *etiam dum in Jesum nanciscor*, to I may get my Jesus, said *Ignatius*. This gold wee cannot buy too dear, what ever wee pay for it. The wife Merchant tells all to purchase it, *Matth. 13. 44. 46.* Every true Son of *Israhel* will bee content to part with his birth-right, to purchase spiritual favours with earthly, *Psalm. 134. 3.* The Lord, that made heaven and earth, blest thee out of *Sion*, which is to lye, the blessings that come out of *Sion*, are choice, peculiar, precious, even above all that come out of heaven and earth. *Hag. 2. 7.* When God is shaking all Nations, the Saints shall come with their desirable things (so some read the words) *Coligent omnes thesauris suos*, faith *Calvin*, they shall gather up all their treasures.

Verf. 15. *Shee is more precious than Rubies*]. Or, *Pearls*, which of old were most highly esteemed, as *Pliny* testifieth; *Agriae autem molis alia gemma possuntur*. Now adays there are many other gems of greater price, as *Rubies*, *Caruncles*, &c. *Calice* tells us, that every precious stone hath an egregious virtue in it: Every spiritual grace hath wee are sure, and is of more value than the base demands, stately buildings, and ten thousand rivers of Oyl. If the Mountains were *Pearls*, the huge Rocks *Rubies*, and the whole Globe a shining *Chrysolite*, yet all these were not to be named in the same day with wilddome.

Verf. 16. *Length of dayes is in her right hand*]. This is the same in effect with verf. 1. See the Note there. *Si quis totum vitam suam daret, (said Socrates, the same again may be profitably laid out; Solomon* wanted neither matter, nor words, and yet hee repeats and inculcates (for his Readers greater benefit) the same matter in the self-same words almost. *Nunquam satis dicitur quod Socrates, nunquam satis dicitur*. As to the Text, health and long life is that which every man covets. Now, *Non dicitur de fundum, non auri asperum & auri a se grois dicitur*.

Math. 13. 12.

Phil. 1.

Principium  
calicis  
causam verum  
p. 111. Marg.  
rha. 1000.  
Pia. Gelineu  
Hil. de Aquae.  
lib. 4.  
Card. fab. lib. 7.

*mini deducunt corpore fibris.* Riches avail not in the day of wrath, but righteousness delivereth from death, *Prov. 10, 2.* The honourable garter cannot cure the Gout, nor the chair of estate ease the Colick; nor a Crown remove the head-ach. *Nugae* the Sythian deluding the rich presents art ornaments, that werefunt unto him by *Michael Paleus*, the Emperour of the East, who was asked by a begger, how he might have a clamitie, difeafe, or death? No; this they cannot do; as *Henry Beauford* (that rich and wretched Cardinal) found by wofull experience in theiurgie of *Merry* the sixth. For perceiving death at hand, he asked, Wherefore should I dye being so rich? If the whole Realm would have my life, I am able either by policy to get it or by riches to buy it. Eye quoth he, will be the death of thee, because many men will be content to have thee for nothing, but not to have thee for many a pious man will not regard any ransom, neither will hee consent thougth thou offer many gifts, *Prov. 6, 35.*

Pachymet.  
Hist. lib. 5

*Fox Martyrol.*  
Vol. I, p. 925

Aug. de civit.  
Dei. l. 5. c. 25.

And in her left hand riches and honour.] *Bonus Deus Constantium Magnanimam servavit improvis numeribus, quanta operamulus auferet.* The good Lord heaped so much outward happiness upon his faithful Servant Constantine the Great, as no man ever durst to have wished more, faith *Austin*. If God will give his People a Crown, he will not deny them a cross: If they have *bonitatem*, the good things of a Throne, they shall bee fure of *bona scabelli*, the good things of the footstool.

19. Ver. 17. *Her waies are waies of pleasantnes*[2]. Such as were those of Adam before his fall, fraught with Rofes, paved with Peace. Some degree of comfort follows every good action, as heat accompanies fire, as beams and influences issue from the Sun. Which is to true, that very Heavens, upon the discharge of a good conscience, have found comlort and peace answerable. This (saith One) *is premium ante premium*, a fore-reward of well-doing: In doing thereof (not onely for doing thereof) there is great reward, *Plak.* 19. 11.

Verf. 18. *Shew a tree of life*] A tree that giveth life, and quickeneth: or (as one interprets it) a most assured sign of eternal life: whatsoever it is, hee alludeth, no doubt, to the tree mentioned, *Gen. 2. 9. & 3. 11.* See the Notes there.

*And happy is every one that retains her*] Though despised by the world as a poor Sneak, a contemptible caryiff. We usually call a poor man, a poor soul; a poor soul may be a rich Christian: as Roger (titled *Panperpe cense*) was Son to a poor Bishop of Salisbury, who made him Chancellor of England.

word *ḥayyā* = *the Lord by wisdom*). By his effential widome, by his eternal word. *John 1:9*. *the Lord by wisdom*. The Lord Christ, who is the beginning of the Creation of God. *Rev. 3:14*. See the Note on *John 1:3*. *In the beginning God created the Heaven and the Earth*. *Gen. 1.1*. that is, *In his Son*, as some interpret it. *Heb. 1:2, Col. 1.16*. This interpretation is grounded upon the *Targum* *ḥayyā* Targum, who translates that, *Gen. 1.1*. *hehehōmāḥā, in sapientia*. So doth *duwīfka* and others: and for confirmation they bring *Joh. 8. 25*, but that is *ḡwīfka*, as *Reza* throws in his Annotations there.

*Hee established the Heaven.] Heb.* Hee aptly and trimly framed and formed them in that comeliness that wee now see. The Heavens declare the glory of God; and the firmament sheweth his handy-work, (*Psal.* 19. 1.) Upon the third Heaven hee hath bestowed a great deal of curious skill and curi-

ΤΕΧΝΙΤΗΣ.

*Caelum maxime  
eo nomine intel-  
ligunt Græci.  
Mercer.*

ning workmanship, *Heb. 11. 10*. But of that no natural knowledge can be had, nor any help by humane arts, Geometry, Opticks, &c. For it neither is asceptible, nor moveable. The Visible Heavens are (for the many varieties therein, and the wonderful motion of the several spheres) fitly called *Kis-  
mim*. The Original word here used, *various conformationis pluresque signifi-  
cat* quoniam paravi, vel stabilivi. *Conen, Astrum medium diffusio*. Hec ita-  
cunningly contrived. And hence apply our ancient English word *Keating*, and  
by contraction *Kith*, comming of the Verb *Cen*, which signifies (as *Beccanus*  
*Notii* *Poem. Scip. Anden*, I can, I wot, I dare do it.

Verf.

Verf. 20. *The depths are broken up*] viz. Those great chanel and hollow places made in the earth, to hold the waters, Gen. 1. 9. that they may not overflow the earth; and this the very Philoponians are forced to confess to be a work of divine wisdom. Others by *depths* here understand fountains and floods breaking out, and as it were flowing from the innermost parts of the earth, even as though the earth did cleave it self in sunder, to give them passage.

*And the clouds drop down the dew.*] Clouds (the bottles of rain and dew) are vessels as thin as the liquor that is contained in them; there they hang, move, though weighty with their burden. How they are upheld, and why they fall here, and now, we know not, and wonder.

Ver. 21. *Lys non defleat depari* Ne flammis hac aculeis suis, faith the Vulgar: *Ne hac suis aculeis defleat in obliquum huc illic*. So *Mercer*. Let thy eyes look right on *Chap. 4. 25.* look wilfully and intently on these great works of God, and his wilmode therein set forth and conspicuous, as on a theatre. Eye these things, as the Steefman doth the *exemplum* of the world, doth the mark bee *spooks* at, *in c.* *in c.* or as the Passenger doth his way, doth hee finde his way to his, and dangerous to mis. Yea let them bee the delight of thine eyes, with the sight whereof thou canst not bee fared or surfeited.

Verf. 22. *So small they bee life unto thy soul*] For by these, men live, and this is the spirit of my life, laith Henrich, *lila*, 38. 16. Even what God hath spoken and done, *verf. 15*. A godly man differs from a wicked, as much as a living man from a dead carcass. The wicked are flark dead, and stone cold. Thine Saints also want heat sometimes, but they are soon made hot again; because there is life of soul in them, as Charcoal is quickly kindled, because it hath been in the fire.

And grace unto thy neck] Or to thy throat, that is, to thy words uttered through the throat. See the Note on chap. 1. 9.

Veril. 23. *Then shalt thou walk in thy way safely.* Fidei aliter, I am the Vulgar, confidently and securely. Every *Man* of *God* shall be a *Salvo* to thee: thou shalt ever go under a double guard, the *Peace* of *God* within thee, *Phil.* 4. 7. and the *Power* of *God* without thee, *1 Pet.* 1. 5. Thou shalt be in league also with the stones of the field, and the beasts of the field shall be at peace with thee. *Job* 5. 23.

Verl. 20. *Then feale not bee afraid*] See this exemplified in David, *Psal.* 3  
5, 6. Peter, *Act.* 12. 6. and Mr. Rogers our late Protomartyr, who when he  
was warned suddenly to prepare for the fire, hee then being found asleep in  
the prison, scarce with much shogging could bee awaked.

the prison, [scarce with much language] that God (by Keeper, *Pfals*, 121. 4. 5.) doth wake and waken for their, *Pfals*, 120. 1. Wicked men sleep is often troublesome, through the workings of their evil consciences; as our *Richard* the third, that for the murder of his own two innocent Nephews had feared the thing, inasmuch that he did often leap out of his bed in the dark, and catching his sword (which always naked stuck by his side) he would go diffracted into the Chamber, every where seeking to find out the cause of his own unseasonable inquiet. So *Charles* the ninth of *France*, after that bloody Malice of *Paris*, was so inwardly terrified, that he was every night laid to sleep, and wakened again with a lot of Musicians.

Verf. 25. *Be not afraid* | Or, thou shalt not be afraid. *Nec sis fractus ille*  
*batur orbis*, Sudden evils do commonly dispirit people and expectorate their  
bilities; they be at their wits end. But let a *David walk through the vale of sh*  
*shadow of death* (that is, the darkest side of death, death in its most horrible and  
hideous representations) hee will not fear, no though he should go back a  
gaine (the same way: for *thou art with mee, faith be*). Hee had God by the  
hand, and so long hee feared no colours, *Psal. 23.4.*

Verf. 26. For the Lord *(hall be thy confidence)*. The Hebrew word here used, signifies both *unconstant folly*, Ecclef. 7. 27. and *constant hope*, P[sa]. 78. 7.

And Rabbi Solomon saith, that hee had found in the *Jerusalem-Targum* this Text, thus confuted and expounded, *The Lord shall bee with thee in thy folly*; that is, hee shall turn to thy good, even thine inconsiderate and rash enterprises, if thou addst thy self to the study of wisdom.

*And shall keep thee from being taken* In the snare which thou wast near unto, by chusing, rather to bee held temerarious, than timorous.

Verf. 27. *With-hold not good from them to whom it is due* Either by the Law of equity, or of charity: For there is a debt of love, *Rom. 13. 8.* that wee must ever bee owing, and ever pay. And as wee say of thanks, *Gratia habenda & agenda*. Thanks must bee given and held as still due, so must this debt of love. *Quicquid Clerici habent, pauperum est*, saith Hierome; its true (in a sense) of others, as well as of Ministers. The poor (Gods poor) are the owners of that wee have, wee are but stewards and dispensers of Gods bounty to his necessitous servants: Now if our receipts bee found great, and our layings out small, God will cast such bills back in our faces, and turn us out of our stewardship. They are fools that fear to lose their wealth by giving, but fear not to lose themselves by keeping it.

*When it is in the power of thy hand* When thou hast opportunity and ability, for wee must not stretch beyond the staple, that were to marre all: Neither when a price is put into our lands, may wee play the fools and neglect it: But wherefore? God leas us up an Altar, wee must bee ready with our Sacrifice of Alms: for with such Sacrifices God is well-pleased, *Heb. 13.* See my common place of *Alms*.

Verf. 28. *To morrow* His due qui cito dat, while yee have time, do good to all: your beneficence must bee prompt and present; who can tell what a great-bellied day may bring forth? *Ethiopia shall send forth one her hands unto God*, *Psal. 118. 22.* *curvaveris facies meam* [as ad Dominum, to honor their] pendants in giving, saith one. *Tyrus* also, when converted once, makes haste to feed and clothe Gods poor Saints with the money and Merchandise shee was wont to heap up and hoard.

Verf. 29. *Devise not evil against thy neighbour* *Heb. Plow not evil*, i. e. plot not. One of the Rabbins renders it, *Suspect not*, than evil surmises, 1 *Tim. 6. 4.* Most unkindnesses among friends grow upon mistakes, misprisions, charity is candid, and takes every thing in the best sense, and by the right handle, 1 *Cor. 13.*

Verf. 30. *Strive not with a man without cause* If mens hearts were not bigger than their fures, there would not bee half so many. Its a fault to go lightly to Law, but especially with such as have done thee no harm. *Zwinglius* renders this Text thus: *Ne temere litem cum quoquam suscipias, quo minus super factus, malum tibi restituat.* Others, *non mendax, nisi respondeas tibi malum.*

How Cardinal Walsley, when hee became Lord Chancellor, paid home Sir *James Pauler*, for setting him by the heels, when as yet hee was but a poor School-master, well known. How much better Arch-bishop *Cromwell*, of whom the proverb passed, *Do my Lord of Canterbury a broad turn, and you shall have binny your friend for ever after*: And Robert Heigis Arch-bishop of *York*, of whom it is recorded, that in the year 1541. hee obtained a benefice in a place where one Sir *Francis Askew* of *Lincolnsheire* dwelt, by whom hee was much troubled and molested in Law: Upon occasion of these futes, hee was faine to repair to *London*, wher hee being, hee found means to become the Kings Chaplain, and by him was made Arch-bishop of *York*, and President of the Kings Council for the North. The Knight before-mentioned, happened to have a fure before the Council there, and doubted much of hard measure from the Arch-bishop, whose adversary hee had been. But hee, remembering the rule of the Gospel, to do good for evil yielded him all favour, that with justice he might; saying afterwards merrily to his friends, hee was much beheld to Sir *Francis Askew*: for that had not hee been, hee must have lived a hedge-Priest all the daies of his life.

Verf. 31. *Envy not the oppressor* That grows rich by unjust quarrels and

VCE-2-

voracious Law-sutes. It is not for nothing surely that our Saviour, *Luke 12. 15.* after, *who made mee a Judge?* adds, *Take heed and beware of covetousness*: Implying, that most men go to Law with a covetous or a vindictive mind: whereas it, they will needs wage Law, they should do it as *Charles* the French King made war with our *Henry* the seventh, more desiring peace, than profit or victory. It should bee with men in this case, as it was with St. *Anselm* and *Hieronym* in their Disputations: It was no matter who gained the day, they would both win by understanding their errors.

Verf. 32. *For the forward is abomination* The Vitisigilator, the Wrangler, the Common-barrater, though hee may prosper in the world, yet God cannot abide him, his money will perish with him. Hee will one day lay in his cursed heaps of evil-gotten goods, as *Charles* the fifth, Emperour, in his old age did of his victories, trophies, riches, honours, hee cured them all, saying, *Abite bine, abite longe*. Avaunt, bee packing, hence, away.

*But his secret* They shall bee of his Cabinet-council, that chuse rather to lye in the dust, than to rise by evil arts, by wicked principles; such were *Joseph, Micahab, Daniel*, &c.

Verf. 33. *In the house of the wicked* His wife, children, family, possessions, all are accursed, his fine cloaths have the plague in them: Or his house, which is his Cattle, the flying roul of Cutes (that is ten yards long, and five yards broad) shall remain in the midst of it, and consume it, *Zach. 5. 4.*

*But hee blesteth the habitation of the just* *Laborantibus, osum expavit & sanguinis* *lam egregio sensu*, saith *Mercer*. The poor little cottage or tenement of the righteous, there is a blessing in it, there is contented godliness which is greatest gain; the blessing of God which maketh rich. *Eccl. 4. 10.* Here are the gods (could the Philosopher say of his poor habitation, meaning his hearthstiff household gods) what ever else is wanting to mee. How much more may a Saint say of his of God, who will awake for him, and make the habitation of his righteousneesse prosperous? *Job 8. 6.*

Verf. 34. *Surely hee scorneth the corner* Those proud haughty corners (*Prov. 21. 24.* with 1 *Pet. 5. 5.*) who jeer at this Doctrine, and at those that beleve it. Surely God scorneth these scorners (for hee loves to retaliate) hee that sitteth in heaven laughs a good at them, *Psal. 34. 11.* hee makes them also (in his just judgement) a derision to others, and punisheth them with the common hatred of all. Contempr being a thing that mans nature is most impatient of, and in carnal reason, tallying of injuries is but justice.

*But hee giveth grace to the lowly* Though oppressed by scorners, yet shall they bee no losers, for God will give grace, and hee will give glory, *verf. 35.* (grace and glory? what things bee these!) and no good thing will hee with-hold from them that walk uprightly, *Psal. 34. 11.* Humility is both a grace and a vessel to receive grace. And as hee that goeth into a Pond or River to take up water, puts the mouth of his vessel downward, and so takes it up: In like fort, hee that looks for any good from God, must put his mouth in the dust, and cry out, Lord, I am not worthy, &c. *Nisi sum dignus, a sum indignus.* *Psal. 138. 6.*

Verf. 35. *The wife shall inherit glory* Not have it only, but inherit it, *Haec est propria, per secula & perpetua jure possidebunt*, as *Pellicans*, they shall have it of their proper, perfect, and perpetual right.

*But shame shall bee the promotion of fools* A fair promotion they come to, but good enough for them, unless they were better. If they attain to high places and preferments, they prove but as high Gibbets to bring them to more disgrace in this world, and torment in the next. Some there bee that read the Text thus, *But shame taketh away the foolish*; that is, it carrieth both them and their hope away in a pinch of time, or twinkling of the eye, as it were.

## CHAP. IV.

Vet. 1. Hear ye Children]

**A** *Miles senem, juvenem, quem juvenem senem audierunt*: Hear mee now an old man, O yee youths, whom old men once gladly heard, when I was but a youth; with this speech *Augustus* pacified his mutinous Army.

zel Phœnisi,  
et Ovid.  
Met.

Ecce meos, utinamque oculos in picture posset  
Inferre, & patriæ intus dependere curas.

Behold my looks; and O that thou could'st see  
Mine anxious thoughts, and careful heart for thee!

vidy a verbo  
vidy quod est  
cognit.

Vet. 2. *For I give you good Doctrine*] The common cry is, who will shew us any good; and every man will lend both ears to a good bargain. The doctrine here delivered is good every way (whether you look to the Author, Matter, or Effect of it) and is therefore worthy of all men to be received, as the Hebrew word here used for Doctrine, importeth. The vulgar renders it, *Donum bonum tribuam vobis*. I will give you a good gift, even that good part that shall never be taken from you.

Vet. 3. *For I was my Father's Son*] g. d. I that am now so famous for wisdom, was once as wild as a wilde *Als*-colt. But I had the happiness to be taught and instructed by the best and wisest man in his generation, and therefore you should the rather regard my Doctrine. *Plato* praised God that he was Pupil to *Socrates*, *Boetholimus* that hee was bred under *Melanchthon*, *Mr. Whately* under *Mr. Dods* Ministry, and I under *Mr. Ballam* at *Exeter*. Holy *David* was far beyond any of these, as being divinely inspired, and rarely qualified. Such a heart to well headed, and such a head better hearted, was not to be found among the sons of men; for hee was a man after Gods own heart; his counsel to his Son therefore must needs be very precious and ponderous. See some of it for a taste, 1 *Chron.* 28.9.10.

*Tender, and easily believed*] *Plinius* in *Opals*. The Greeks commonly called their children *πλάτα*; the Latine *Chori*, Darlings, as hee in *Plinius*, *Domi domitus suis usque cum Choriis meis*. I was hardly handled at home together with my dear children.

Plam. Metech.  
Ab. 1. Sec. 1.

In the sight of my Mother] Who had other children, 1 *Chron.* 3. but *Solomon* shee loved best, because hee had most grace. And as a special fruit of her love shee gave him excellent counsel in her *Lamells* lesson, *Prov.* 31. His fall was therefore the more blame-worthy, because hee had been so piously educated.

Vet. 4. *Hee taught me also*] As *Cato* taught his own children, and took it for no disgrace, though so great a man. Nurture is as necessary for children as nourishment, *Eph.* 6. 4. which they that neglect to bestow upon them, are *peremptorie* *vituperati* *quam parentes*, not Parents, but *Paricides*. One cause of *Epiphani* Apostacy were his two heathenish Tutors, *Libanus* and *Jamblicus*, from whom hee drank in great prophaneities. Doubtless *David* had *Nathan* the Prophet, and the best hee could get to breed up his son in the best things, but yet so as himself had a main stroke in the business.

And said unto mee] *Jacobus Valentinus*, and some others grounded an opinion from these words, that *Solomon* received this whole Book of *Proverbs* following from his Father *David*; but that is no way likely. The substance of his Fathers Doctrine, hee briefly few forth in this, and the five following verses, and then proceeds in his own words.

Profat. in  
Cam. Castil.

*Acquis my words*] As the good stomach doth food, as the good earth doth seed, that is; *bene occidit, & occidit, facit* One.

Vet. 5.

Vet. 5. *Get wisdom, get understanding*] *Comparsa sapientiam, computa intelligentiam*. So *Chrysostome*. *Comparat sapientiam, comparat vobis bibulam, utinam pharmaca*. Get you Bibles by all means, whatever they cost you: you may better want bread, light, &c. than the knowledge of the Scriptures: *Augustinus* makes mention of some that neglected the means of knowledge, because knowledge puffeth up, and so would be ignorant, that they might be humble, and want knowledge, that they might want pride. This was to do as that foolish Philosopher, that plucked out his eyes to avoid the danger of uncleanness; or as the silly Frier, to whom *Sir Thomas Moore* wrote thus:

*Tu bene cavisti ne te ulla occidere possit  
Littera: Nam nota est littera nulla tibi.*

But men must get knowledge, and left it puff them up, swelling them beyond measure, they must get humility laid on as a weight to keep them down.

*Forget it not*] For to much a man learns as hee remembers. The promise also of salvation is limited to the condition of keeping in memory what wee have received, 1 *Cor.* 15. 2.

Vet. 6. *For shee bringeth out*] *Wisdom* is her own reward: if shee forsake us, it is because the deflection is first on our part. But shee cannot but be justified of her own true children: falling flats were never but *Meteors*; *Temporaries* were never Christians indeed. What wonder though some hold falling from grace, with they mistake common grace for true grace? Hence *Balamine* faith, That which is true grace, *veritate ostendit*, onely may be lost, not that that is true *veritate firma*, *soliditate*; which latter being rightly understood, may be called *Spes*, as the other common grace.

*Love her, and shee shall keep thee*] *via*. From recidivation and utter Apostacy, caused by the overflow of iniquity, *Mat.* 24. 12, 1 *Thes.* 2. 19, 11. This to prevent, Let knowledge and affection, like two individual twins, grow up together, and mutually transfuse spiritual vigour into each other.

Vet. 7. *Wisdom is the principal thing*] Say the words what it will, a dram of this wisdom, is worth a pound of wit. Let others confute with the Scribes, let mee wonder with the multitude. And for wealth, hee is rich, not that hath the world, but that can content it. As for honour, *Virtus* is a thousand *Beneficentia*: And that is the true Nobility, whereof God is the top of the kin, Religion the root: For without this, well may a man be notable or notorious, but truly Noble hee can never be. Lastly, For learning, the *Greeks* express learned, and good, by one word, as if they were not learned that are not good; and the Scripture calls a wicked man generally a fool.

*With all thy getting get*] With any pains, for any price. This gold cannot be bought too dear. Make Religion thy business, other things do by the by: as *Arifius* studied Philosophy in the morning, that was his *vevay*; but eloquence in the afternoon, that was his *maketoyon*. Or as *Caesar* swimming thorow the waters to escape his enemies, carried his books in his hand above the waters, but lost his robe.

Vet. 8. *Exalt her, and shee shall*] Have an high and honourable esteem of her, and her children. *Rabbi Solomon*, out of the *Talmudists*, renders it, search for her, *minutim in ea sagula confiliani*, do it diligently, as holding every parcel of her precious, as men do the very filings of gold.

Vet. 9. *As a Crown of glory*] The Psalmist shews by prophecy, *Psal.* 138. 4. 5. &c. 119. 72. that even Kings, coming to taste the excellency of the comforts of godliness, and to feel the power of Gods Word, should sing for joy of heart, and greatly acknowledge the excellent glory of God and godliness.

Vet. 10. *Heo, O my Son, and receive*] How slippery an age youth is, and how easily it slips into sinful courses and companies the wife man well knows; and therefore teacheth not to inculcate and repeat the same thing over and over. *Liquida sunt puerorum membra.*

D 2

Vet.

Magnus habundat  
virtute matrem  
tuam non spernam  
probrata. The  
son, overabundant.

Majus fuit enim  
calore libello  
ram quam puer  
pate.

Ver. 18. *I have led thee in right paths* *Impi ambulans in circuitu*. The wicked walk the round; so doth the Devil (that great Peripatetic) Job 1. How long wilt thou go about, O thou backsliding daughter? Jer. 31. 22. How long wilt thou run thy rounds, or turn aside into crooked ways? Psal. 125. 5. The meek of the Lord are right, and the righteous shall walk in them: but the transgressors shall fall thereof, Hag. 1. 4, 9.

Ver. 12. *And when thou standest* Having a good mixture of zeal and knowledge: so that thy zeal doth quicken thy knowledge, and thy knowledge guide thy zeal. For that the soul be without knowledge, it is not good: And hee that (so) halts with his feet (being indifferently zealous) stunneth, Prov. 19. 2.

*Thou shalt not stumble* Or if thou do, thou shalt recover thy stumbling, and to get ground. But say thou do to stumble as to fall; in falling forwards is nothing so much danger as backward. So hee that is earnest in good, though hee may carry some things indifferently, yet is far better than an Apostate.

Ver. 13. *Take fast hold of instruction* *Nam magnum certamen sustinet adversus hereticos & Epicureos*, saith a Jew-Doctor upon this Text, Heretics and Epicures will seek to wring it from thee, by wretch and wile. Therefore hold fast the faithful word, as thou hast been taught, Tit. 1. 9. Hold it as with tooth and nail, against those gain-sayers, that would snatch it from thee. For those are many ready and vain talkers, &c. and for there are many loose and lewd walkers too, that would bereave thee of the benefit of what thou hast learned: but hold fast that which is good: *Let it not go, Ne loquas scis*, surceale not, flake not, give not over striving against sin and sinners.

Ver. 14. *Enter not into the path of the wicked* *Qui male vivunt, & peius credunt*, saith one, which live ill, and believe worse. *Qui aquo animo malis immiscetur, malus est*, saith another. Hee that is well content to keep company with those that are naughty, is himself naughty. The River *Devin Meriv* in the North, running thorough *Emili* in Italy, remains entire, and mingles not her streams with the waters of the Lake. See 1 Cor. 5. 9, 10, 11.

*And go not in the way* *Ne tibi placet via malorum*: So the Vulgar. Think not thyself happy in their company, applaud not their way. *Verbum candidi significat innocentem, felicitatis habet in multis linguis*. The Hebrew word to go signifies also to be happy: and Solomon haply here would take it in both senses.

Ver. 15. *Avoid as the pest* *ne by it*. As yee would not come near a carrion-carkiss as the Sea-man thence finds and smells, so the Vulgar. Think not thyself happy in their company, applaud not their way. *Verbum candidi significat innocentem, felicitatis habet in multis linguis*. The Hebrew word to go signifies also to be happy: and Solomon haply here would take it in both senses.

Ver. 16. *For they sleep not* So much are they set upon it: Or as empty stomachs can hardly sleep, so neither can graceless persons rest, till gorged and glutted with the sweet-meats of sin, with the murdering-morrels of mischief. The Devil their task-master will not allow them time to sleep: Which is very hard bondage: they have eyes full of dambury, and that cannot close.

*And it they cause (unto us) fall* *Protagoras* (as *Plato* relateth) boasted of this, that whereas hee had lived therefore years, sorry of them hee had spent in corrupting of young men that conversed with him.

Ver. 17. *For they eat the bread of wickedness* *As Tartarians* feed upon dead carcases of Horses, Ases, Cows, Dogs, yea when they think, and are full of Magots, and hold them as dainties as we do Venison. As Spiders feed upon *Araneas*, as *Adhibidians*; and the Maid in *Play*, upon Spiders, or as the Turk-  
ish

Fallow holy state. 162.

word in script. It is used in the sense of a word, which is used in the sense of a word.

Scenes.

1 Pet. 11.

Pacheco valley of Val.

ish Gally-slaves upon *Opium*; they will eat near an ounce at a time, as if it were bread (the tithes wherewith would kill him that is not accustomed to it) and eat neither sleep nor live without it.

Ver. 18. *But the path of the just is as the shining light* Hee sets forth betime in the morning, and travels to meet the day. Hee proceeds from virtue to virtue, till at length hee shines as the Sun in his strength, Mat. 13.

Ver. 19. *Is as darkness* That little light they had by nature they imprison, Rom. 1. and are justly deprived of. And as for those sparkles of the light of joy and comfort that hypocrites have; it is but as a flash of lightning which is followed with a thunder-clap, or like the light smitten out of the flint: first, they cannot warm themselves by its, nor see to direct their ways. 2. It will quickly go out. 3. And after that, they must lie down in sorrow, Isa. 50. 10. They know not as when they shall be darkened. They stumble sometimes as Christ himself, 1 Pet. 2. 8. and at his word, being disobedient; whereunto also they were appointed. A shrewd sign of reprobation. The Vulgar renders it, *Nescitis discernere*. They know not how soon they may drop into Hell, which even gapes for them, Isa. 29. 33.

Ver. 20. *My Son, attend to my words* Still hee calls for attention, as knowing our dulness, and fickle-headedness. It is said with the Prophet Zachary as with a drowsie person, who though awaked awhile to work, is ready to sleep at it, Zach. 4. 1. It is true with many of us, as with little children, who though saying their Lessons, yet must needs look off, to see the feather that flies by them.

Ver. 21. *Let them not depart* See the Note on Chapter 3. 11.

*In the midst of thy heart* As in a safe Repository, a ready repository.

Ver. 22. *For they are life* See the Note on Chap. 3. 22. and on Chap. 3.

16.

*And health unto all thy flesh* Sin is the cause of sickness, 1 Cor. 11. 30. Job. 5. 14. *Sin no more, lest a wasting come unto thee*. But the joy of the Lord is a mans strength, Neh. 8. 10. and such a merry heart doth good, like a medicine, Prov. 17. 22. As sin is an universal sickness, Isa. 1. 5, 6. like those diseases wherewith Physicians say, *are corruptio nimis substantia*, a corruption of the whole substance, as the Heretic, &c. So *Græcia* is *Catholica*, a general cure, like the herb *Pancee*, which is said to be good for all diseases: whence also, saith *Pliny*, it hath its name.

Ver. 23. *Keep thy heart* Fild-free, as much as may be: keep a constant counterguard against all inroads made by flesh, world and Devil. Keep the heart alwaies supple and soluble; for else it cannot be long in spiritual health. *Quod sanitas in corpore, id sanitas in corde*. Keep it ever well in tune, and then all shall go well. If in a Viol I find the trebble-string in tune, I make no question of the base; that goes not out to twily: So here.

*For out of it are the issues of life* That is, as of natural, & of spiritual actions. *Hinc sunt boni & peccandi origines*, saith *Hierome*. It is the fountain, Mat. 25. 19. the root, Mat. 7. 17, 18. the treasury or store-house, Luk. 6. 49. the *Primum mobile*, the great wheel, the *Pharos* that commands the Haven, the chief Monarch in this life of Man, that gives Laws to all the Members, Rom. 7. Keep it therefore with all custody, or with all caution: or if the Devil cast poison into it (as hee will) cleanse it alter. It is in vain to purge the stream, where the spring is defiled: be it if the spring be clear, the streams will soon clear themselves.

Ver. 24. *For thou art from thee a fountain of life* To the keeping of the heart, a careful watching over the mouth, eyes, &c. doth much conduce: For these outward parts abused, as they receive defilement from the heart, so they reflect defilement also upon it. They stain the soul, and dispose it to further evil. Christ had a pure heart, therefore his eyes were not bewitched, nor his ears enchanted, neither was there any guile found in his mouth. And *propter hoc* *ipsi propter hoc* *Beatus* it is a duty of no small difficulty. *James* 3. 2, 3, &c. therefore hee redoubles his Exhortation. The words of the wife are as nails fastened, &c. Eccl. 12. 11.

Ver.



Verf. 25. *Let thine eyes look right on* E regis, *vel in rectum*. Let them be fixt upon right objects. Get that *Stivall* eye of our Saviour, get a Patriarchs eye, be well skill'd in *Mofes* his Opticks, *Heb. 11. 27.* have *centum in metam*, which was *Lutherus* his Motto. Do as *Mariners* that have their eye on the Star, their hand on the Stern. A man may not look intently upon that that hee may not love. The Disciples were set a gogge by beholding the beauty of the Temple. If therefore thine eye offend thee (or caufe thee to offend) pull it out of the old *Adam*, and let it in the new man. If thou use it not well, thou wilt wish that thou hadst pull'd it out indeed, as *Democritus* did.

Mat. 23. 2.

Aug. 505, de  
bono deli.

Cic. in Off.

Verf. 26. *Ponder the path of thy feet* *Viz.* By the weights of the word, Look to thine affections: for by these *Malice* Satan woos the Mifdeeds. Take heed where you set Gun-powder, fire fire is in your hearts. *Aufin* thanks God that: his heart and the temptation did not meet together. *Walk* *occasionally*, tread right, *Gal. 2. 14.* step warily, lift not up one foot, till you finde firm footing for another, as those, *Pfal. 35. 6.* The way of this world is like the vale of *Siddim*, slimy and slippery. *Caveat*. We have an *Eve*, a Tempter (each one) within us, our own flesh, faith *Bernard*. And *Nemo sibi de suo palpi*: *quisque sibi Satan* est, faith another Father: wee have enough to watch for our taking: the Devil also casts his club at us, that wee may stumble and fall, and bee broken, and snared, and taken, *1 Jo. 8. 15.*

Verf. 27. *Turn away from the right* Keep the Kings high-way, keep within Gods precincts, and yee keep under his protection. The Heathen Oratour could say, *A res a conscientia ne latum quidem unguem discedendum*. A man may not depart an hairs-breadth all his life long from the dictates of a good conscience.

*Remove thy feet from evil* Beware thou no otherwise than if thou hadst trod upon a Snake. *Above that which is evil*, *Rom. 12. 9.* abstain from all appearance, all shews and shadows of it, *1 Thes. 5. 22.* Run from the occasions of it; come not near the doors of her house, *Prov. 5. 8.*

# CHAP. 3.

Verf. 1. *My Son, attend unto my Wisdom.*

Mich. lib. 7.  
cap. 3. 4.

Pfal. 101.

*A* *Refrain* could say, that young men are but crofs and crooked hearers of moral Philofophy, and have much need to be stirred up to diligent attendance. Fornication is by many of them held a *peccadillo*: And *Aristotle* spareth not to confesse the disability of moral wisdom to rectifie the intemperance of nature: which also hee made good in his practice; for hee used a common flutser to satisfie his lust.

Verf. 2. *That thou mayst regard discretion* Or, *that thou mayest keep in thy thoughts*, as *Job* did, *Chap. 31. 1.* *Why then should I think upon a Maid?* One of the evils of men proceed evil thoughts, adulteries, fornications, &c. faith our Saviour, *Mark. 7. 21.* Many mens hearts are no better than stews and broth-houses, by reason of bafe and beastly thoughts and lusts that murther and swarm there, like the flies of *Aegypt*. There is that *Levithan*, and there are *croaking things* *innumerable*. Yea, the hypocrite, who outwardly abstains from gross sins, yet inwardly consents with the thief and partakes with the Adulterer, that is, in his heart and fancy, supposing himself with them; and desiring to do what they do, *Pfal. 50. 8. 19.* This is *mortal adultery*, this is contemplative wickedness. So it is also to recall former filthiness with delight, *Ezek. 23. 21.* Shee multiplied her whoredomes in calling to remembrance the daies of her youth, wherein shee had plaid the harlot. Surely as a man may dye of an inward bleeding; so may hee bee damned for these inward boilings of lust and concupiscence, if not bewailed and mortified, *Jer. 4. 14.* The thoughts of the wicked are abominable to the Lord, *Prov. 15. 26.* To look and

lust is to commit Adultery, *Matth. 5. 28.* Therefore desire not her beauty in thy heart, *Prov. 6. 25.*

And that thy lips may keep knowledge, As *Joseph* did in answering his wanton Mifdeeds, *Gen. 39.* as hee in *St. Asaph* did, that replied to his minions, *Ego sum, it is I, A ego sum sum*, but it is not I.

Verf. 3. *For the lips of a strange woman drop* Take heed therefore how thou exchange any words at all with her. But if thou bee first set upon, as *Joseph* was by his Mifdeeds, and as *Franciscus Junius* was by those impudent Queens at *Lions* in *France* (whither hee was sent by his Father for learning-fake) who night and day solicited him; then to keep thee from the bitter-sweet lips of these Enchantresses; let thy lips keep knowledge, answer them (as *Joseph* did) with the words of truth and sobriety, *Mat. 26. 35.* with gracious and wholesome words, a *Timoth. 3.* such as have a cooling and healing property in them, with Scripture-language, which the Devil and his Agents cannot answer or away with. When therefore thou art tempted to this or any like sin, say, No; I may not, I dare not; for it is forbidden in such a place, and again in such a place, *How then can I do this great wickedness?* send for against God! *Gen. 39. 9.* *Le tibi is the way, walk in it.* Let thy lips keep knowledge, and it shall keep thee from the lips of a strange woman, though they drop as an hony-comb, and seem to have plenty of pleasure and sweetness in them.

Iun in vbi. sed.

*Drop as an hony-comb* But is like that hony (spoken of by *Pliny*, that had poison in it, as being lucked out of poisonous herbs and flowers. In the *Cadie* voyage, *Avicenna* three miles from *Lisbon*, many of our *English* Soldiers under the Earle of *Essex* perished by eating of hony, purposely left in the houses, and spiced with poisons, as it was thought. How much better is it to be preserved in brine, than to rot in hony? to mortifie lust, than to enjoy them, *Rom. 8. 13.* *Propter unum visum uti velis: ut est maxime*, faith *Cyprian*, *non vult unum est visum, quoniam eo, quod a capitalibus refertur*. There is no such pleasure, as to have overcome an offered pleasure; neither is there any greater conquest, than that that is gotten over a mans corruptions.

Sped. 1. 26.

De bono pulch.

Verf. 4. *But her end is bitter as wormwood* The pleasure passeth, the sting remaineth: for in the froth of this filthy pleasure is bred that hell-worm of guilt that never dyeth.

In amore mil-

tum est amor.

*Principium dulces est, sed finis amoris amarus:*  
*Lata venia Fanni, tristis obire solet.*

*Diana* of the *Ephesian* was so artificially pouttrayed, that shee seemed to smile most pleasantly upon such as came into her Temple, but to frown at those that went out: So doth sensual pleasure. *Hent tu scholasticus, dulce et amarum gustulum carnis*, &c. said the Harlot to *Thomas*, *Hark* *Scholar*, it is but a bitter sweet that you are to fond of. *Plus aliois qu'on meurt de bonte*, knoweth but a bitter sweet that will be bitter in the end? The Chroniclers have observed out of *Edward* the third, that hee had always fair weather at his passage into *France*, and foul upon his return: Such is the way of the Harlot: The sin committed with her is as the poison of *Aspes*. When an *Alp* slings a man, it doth first tickle him so as it makes him laugh, till the poison by little and little gets to the heart, and then it pains him more than ever before it delighted him. See *Luke 8. 25.* & *16. 25.* *Hic. 12. 25. 16.* *Job. 12. 26.* *Ecclesi. 2. 27. 28.*

Dulce acerbum

amarum est a-

marum est a-

marum est a-

marum est a-

marum est a-

marum est a-

marum est a-

marum est a-

marum est a-

Verf. 5. *Her feet go down to death* The Romans were wont to have their Funnels at the gates of *Venus* Temple, to signify that lust was the harbinger & harbinger of death, faith *Plinarch*. As for Whores, they were of old but out of the City, and forced to seek places among the graves. Hence they were called, *Maccha* *hustariae*; *scilicet diuina inquit busti prostrantibus*, faith *Tur-*

Sped. 1. 26.

Plinarch.

Lib. Adon.

13. 19.

*nebul*. See the Note on Chap. 2. 18.  
Her feet go down to death Whether shee is hastening, and hurrying with her alther fallacies and paramours. (See the Note on Chap. 2. 18. 19.) and where, by how much more deliciously they have lived; by so much more they shall have of sorrow and torments, *Rev. 18. 7.*

Verf.

Verf. 6. *Left thou shouldst ponder* 9. d. Left thou shouldst per(wade thy self that thou mayest embrace the bosome of a stranger, and yet lay hold upon the paths of life by repenting thee of thy folly (this was Solomon's error sometimes, Eccl. 1. 17. and 2. 3.) thou art utterly deceived herein, for her ways are moveable, for that thou observeest not whether these tenders, these wanderers here and there (and thou with her) yet not so wide as to mis of hell; so that is the center whereto this is rowling, that is the tendervozz for all her associates in sin.

Verf. 7. *O ye children* See Chap. 4. 1. *Shchem* though at ripeness of age, yet is called a childe, Gen. 39. 19. *Neque dispulit puer*. And the young man (or the childe) deferred not to do the thing. A childe hee is called, that is, a fool, *quia nuntiationis sed affectu capitur*, saith an Interpreter, because not reason, but lust over-ruld him. As for thee, thou shalt be as one of the fools in Israel, said thee to her libidinous brother *Amale*, 1 Sam. 21. 13.

Verf. 8. *Remove thy way far from her* The Jesuit boast (but believe them who will) that they can dally with the fairest women without danger. But hee that would not bee burnt, must dread the fire: Hee that would not bear the bell, must not meddle with the rope.

*Quid facies facie: Veneris cum veneris ante?*  
*Non scilicet, sed cum, neperas, per eam.*

Rom. 13. 13.  
Eccles. 10. 7.  
Eccl. 10. 7.  
1 Tim. 6.

Shaph. 11. 11.  
Eccl. 10. 7.

Chambering and wantonness, is a deed of darkness and dishonesty. *Come not nigh the door* Keep thee far from an evil matter, saith *Adafes*, The plague (and worse) is at the Harlots housestand off. To venture upon the occasion of sin, and then to pray, *Lead us not into temptation*, is all one as to thrust thy finger into the fire, and then to pray that it may not bee burnt. Was not hee a wife man that would haunt Taverns, Theatres, and Whore-houses at London all day, but yet durst not go forth without private prayer in the morning, and then would say at his departure, *New Devil do thy worst*?

Verf. 9. *Left thou give thine honour* i. e. Whatsoever within thee, or without thee, may make thee honourable or esteemed, as the flower of thine age, the comeliness of thy body, the excellency of thy wit, thy possibility of preferment, that good opinion that the better sort had of thee, &c. How was David slighted by his own children and servants after hee had thus sinned? Confess, 1 Sam. 2. 30. with 2 Sam. 12. 10. Chastity is a mans honour, 1 Thes. 4. 4.

*And their years* i. e. according to some, *thy wealth*; that thou hast been many years in gathering, *et 2. 2. quod pollicetur*.

To be cruel! That is, to the harlot, and her bastardly brood, whom thou must maintain. The Hebrews expound it of the Devil. To the cruel, i. e. *Principi gehennae*, saith Solomon, *Angelo mortis*, saith another, to the Prince of Hell, to this Angel of Death, *deum* the Hebrew word properly significeth (saith one) the poyson of the *Alp* which paineth not at first, but is deadly.

Verf. 10. *Left strangers be filled* This sin is a *pregnancy to the purse*, though a paradise to the desires. How soon had the Prodigal (*Avortu* quod dicitur) wasted his portion when once hee fell among Harlots (those *avidae piscumum*, those *communitas*?) Ask mee never so much gift, and I will give it, said *Shchem*, Gen. 34. 12. what pledge shall I give thee? and three said, Thy signet, thy bracelets, &c. Gen. 37. 18. and if hee had asked more, three might have had it. Ask what thou wilt, and it shall be given thee, said *Herod* to his dancing Damocel: Nay, hee (ware to her, that whatever shee should ask, hee would give it her to the half of his Kingdome, *Mac. 6. 20.* so strongly was hee enchanted and bewitched with her tripping on the toe; and wanton dancing. This detestable sin is able to destroy Kings, as Solomon's Mother taught him, Prov. 21. 2. And surely Solomon by the many women that hee kept, was too exhauisted in his estate (for all his great riches) that hee was forced to oppress his subjects with heavy taxes and tributes, which occasioned the revolt of ten Tribes.

Galim quib.  
1 Mac. 5. 27.  
1 Mac. 5. 27.  
ab 2. 2. 2.  
1 Mac. 5. 27.

1 Mac. 5. 27.

1 Mac. 5. 27.  
1 Mac. 5. 27.  
1 Mac. 5. 27.

Tribes. The whore lyeth in wait for a prey, Prov. 23. 30. and by means of a whorish woman, a man is brought to a morsel of bread, to extreme beggary, Prov. 6. 26.

Verf. 11. *And thou manner at the last* Heb. *And thou roar*, as being upon Zeph. 3. 4. the rack of an evil conscience, and in the suburbs of Hell, as it were: whiles the just Lord makes thee, even here, possesse the sins of thy youth, and writes bitter things against thee. The word signifies to roar as a Lion, or as the Sea, or as the Devil doth. For the Devils believe and tremble, or roar, James 2. 19. *when they see and they hear* By the word here rendered body, there are that understand the radical humor, the natural moisture that maintains life: and is much impaired by this sensual sin. *Avicenna* doubted not to say, that the emission of a little seed more than the body could well bear, was a great deal more hurtful, than the loss of forty times to much blood; Gouts, Palfies, Epilepsies, &c. oft follow upon this sin: But the French disease is the natural fruit of it, such as will flick by men when their best friends forsake them. *Tesdet* is cast into a bed, and they that commit adultery with her, into great tribulation, Rev. 2. 20.

The Popish libidinous Clergy are smitten with ulcers, Rev. 16. 11. Their Pope *Paul* the fourth died, *ex nimio Venenis us*, saith the Historian, by wasting his strength in filthy pleasure, as the flame consumeth the candle.

Verf. 12. *And say, How have I hated, &c.* When cast out with the Prodigal, and hath nothing left him but a diseased soul, a distressed soul, then all too late, hee nills at his wall doleful complaints of his former folly, and cries out as hee did, *Totum vixi mecum tempus perdidit, quia perdidit vixit*. O what a wretch, what a beast, what a maddened Devil was I, so wotfully to waste the fat and marrow of my dear and precious time, the flower of mine age, the strength of my body, the vigour of my spirits, the whole of mine estate, in sinful pleasures and sensual delights, &c. Loe here is a kind of repentance, which though late, yet if it were true, would be accepted. The Mole, they say, begins to see when hee digg, and nor till then. *Coulis incipit aperire mortuos*, *quos clausit habuit vivendo*. But it is rare thing, and seldom seen, that any whoremonger doth truly repent. One such man among a thousand have I found, saith Solomon (perhaps hee meant himself) but a woman among all those have I not found. And yet *Seneca* tells us that Dr. *Speiser* Minister of *Ansborough in Germany*, preached there to powerfully, that the common harlots there tolerated, lest their filthy trade of life, and became very honest women.

*And my heart despised myself* Experience shews, that they that are once given up to this sin, are more graciels, prophane, and incorrigible than others, seditors and contemners of all good counsel, having lost even the very light of nature, and so set in their sin, and so wedded and wedged to their wicked waies, as that they cannot be removed, but by an extraordinary touch from the hand of Heaven.

Verf. 13. *Nor inclineth mine ear* I would not so much as hear thee, much less obey thy voice, *Intus exiens prohibet auribus*. The song of those *Syrens* had so enchanted him, that hee was past time of day to give him counsel. If you speak against his sweet sin, and disswade him from that, hee shrinks back into the shell, and lets his hood hearken. All that is of *Davy Dautons* dream, (as the proverb is) and therefore *Sardo fabulano*, hee will in no wise give ear to you.

Verf. 14. *I was almost in all evil* *Abraham Ben-Hetza* reads it in the future tense, *Bravi eris in omni malo*, I shall shortly be in all evil; and his repentance here appears to be *penitentia fere*, *speculativa*, such as was that of *Judas*, and of those Popplings, Rev. 18. 19. a desperate repentance, and not toward God, *Act. 20. 21.* not a repentance for sin, as it is *offensum Dei*, & *aversum a Deo*, an offence against God, and a turning away from him. Such a repentance in this man had been, (as the *Romani* said of *Pompey*) *Exges noc-*

Plot in Pom.  
795

negligentatorem, a fair and happy daughter of an ugly and odious Mother, of his fin I mean; the sight wherewith had sent him to Christ.

In the midst of the Congregation i. e. openly and before all men. And this hee brings as an aggravation of his misery, that there were so many eye-witnesses thereof. No unclean person can have any assurance that his sin shall always be kept secret, no not in this life. The Lord hath oft brought forth (sometimes by terror of conscience, sometimes by penitence) to that pass, that themselves have been the blaziers and proclaimers of their own secret filthiness. Yea observe this (saith One) in them that are the cunningest of this sin, that (though no body peradventure can convince them evidently of the fact) yet every body (through the just judgement of God) condemns them for it. As the Lord seeth their secret villanies, even so oftentimes hee testifieth against them, according to that which hee threatneth, *Mal. 3. 5. I will be a swift witness against the adulterers.*

Verf. 15. Drink waters out of thine own Cistern. After other preservatives from fornication (as not to think of, or speak with the harlot, nor to come near the doors of her house, &c. but to consider of the many mischiefs that follow upon it, a diseased body, a damned soul, a poor purse, &c.) Here the Wife-man prescribeth wedlock as a remedy properly ordained by God for that end, 1 Cor. 7. 2, 9. And because not the having of a wife, but the loving of her keeps a man honestly, therefore it follows, *vers. 19. Let her be as the living Hind, &c.*

And running waters. Heathen writers also set forth a wife by waters: as *Hesiod* bids men not to pass over a running water without prayers to the Gods; that is, not to render unto their wives due benevolence, till they have sought God, as *Johannes Grammaticus* interprets it. A pious Precept, Marriage as well as meats must be sanctified by the word and prayers, and God be called in to bless this physick to the soul. Lust makes the heart hot and thirsty: God therefore sends men to this Well, to this Cistern, *Contest. 14. 65. 1. The Hebrews call a woman מְיָוָה i. e. profusa, Gen. 24. 20.*

Verf. 16. Let thy fountains be dispersed. Thy fountains, that is, thy children: Let thine end in marrying be, that thou mayest have a numerous offspring, that may be as an Infantry to the Kingdom of Heaven. Lawful Marriage is usually blessed with many children: and the contrary, *Hos. 4. 10. Erafmus* tells of one *Combe*, a young woman in *Euboea*, that being married to one whom shee liked, became Mother and Grand-mother to a hundred children. The same Author tells of an *English* man, a cripple, that married a blind woman, lived very lovingly with her, and had by her twelve lusty boyes that had no defect or deformity.

Verf. 17. Let them bee only thine own. *Sint, val erant*, let them be, or they shall be: It is both an exhortation and a promise; q. d. Far be it from thee to be a pander to thine own bed (as the *Lucanians*, of whom *Adrianus* relates, that they have their *convulsi adulteres*, their concubines in wedlock, and prize them far above all their acquaintance;) God also will bless thee with an honest wife, that shall be true to thy bed, and not obstruct upon thee children to keep, that are not thine. *Salut. Pauli* gives charge, that no man go beyond, or defraud his brother in the matter, that is, in *re Venere*, in the matter of the marriage-bed (as some expound it) but that every one possess his vessel, that is (say they) his wife, that weaker vessel, in sanctification and honour, 1 *Thes. 4. 4. 5. 6.*

Verf. 18. Let thy fountain be blessed. Or thy fountain shall be blessed, thy wife shall be fruitful, as *Psal. 128. that Psalm for Solomon*, whose many wives brought him but few children. We read but of one Son that hee had (who was none of the eldest neither) and two daughters, both of them subjects, *Our Henry* the 8th. (though blame-worthy for women too) was more happy in King *Edward* his Son (that *Orbis delicia*) and his two Daughters, both Sovereigns of an Imperial Crown.

Rejoice with the wife of thy youth. As *Isaac* did, who was the most loving husband

Hesiod. in Ep.  
John 4.

Hesiod. in Ep.  
gle.

Erafmus in schi.  
lid.

Maxim. de justis  
maritis.

Hieronym. Chry.  
sost. in psal.

husband that we read of in holy writ. *Ezechiels* wife was the delight of his eyes, hee took singular complacency in her company. This conjugal joy is the fruit of love, which therefore hee commendeth to all married men, in the next words.

Verf. 19. Let her be as the living Hind, &c. The Hind and the Roe are the females of the Hart and Roebucks of which creatures it is noted, that of all other beasts they are most inamoured (as I may so speak) with their mates, and even mad again in their heat, and desire after them. This being taken in a good sense, may let forth the ardent affection that husbands should bear to the wives of their bosoms; for they are called so, because they should be as dear to them, as the hearts in their bosoms. A wife is the most proper object of love, *Col. 3. 18.* above Parent, Friend, Child, or any other, though never so dear to us.

And be thou ravished always. Heb. *Erre thou alway in her love: velut extra te sis & rerum aliarum oblitiscare*. It implies (saith one) a lawful earnest affection, to us, first, to overcome some blemishes and defects: Love is blind. *In facie novus causa decoris erit*. Secondly, to highly to esteem her, and so lovingly to comport with her, that others may think him even to dote on her. Howbeit maliciofity must be carefully avoided, as a harmful error: and that laying of *vitiorum* dust powdered and beleaved, *Quisquis in uxorem ardenter est amans, adulter est*. As a man may be drunk with his own drink, and a glutton by excessive devouring of his own meat: so likewise one may be unclean by the intemperate or interpretive abuse of the marriage-bed: which ought by no means to be stained or dishonoured with sensual excises.

Verf. 20. And why wilt thou my sin? The premises considered, there is no reason for it, but all against it. Nothing is more irrational than irreligion, and yet nothing more usual with the Devil than to persuade his vassals that there is some lenity in sinning, and that they have reason to be mad. And truly, though there were no Devil, yet our corrupt nature would act Satans part against it self: it would have a supply of wickedness (as a Serpent hath of poison) from it self, it hath a spring within to feed it. *Naturam in vestrum semper, pessimamque negat*. Nothing would serve the rich man turn, but the poor mans Lamb; if *Abel* may not have *Nabal's* Vineyard, hee hath nothing. The more God forbids any sin, the more wee bid for it, *Rom. 7. 8.* Nay but wee will have a King say they, when they had nothing else to say why they would.

Verf. 21. For the wiles of man, &c. Turpe quid altum sit sine teste timo. A man that is about any evil, should stand in awe of himself, how much more of God? fith hee is *invidiosus*. All eyes, and beholdeth the secret of thine actions: The Proverb is, *Si non estis, saltem eritis*, carry the matter, if not honestly, yet so closely and clearly, that the world may be never the wiser. How cunningly did *David* act it to hide his sin? but it would not be: there is nothing covered that shall not be revealed, *Luk. 12. 2.* If I make my bed in Hell (saith hee, *Psal. 139. 8.* as indeed the places where fornicators use to lodge are little better) Behold thou art there: This God alledgeth as a forcible reason against this sin, *Jer. 13. 27.* I have seen the lewdness of thy whoredomes. And *Jer. 29. 23.* Even I know, and am a witness, saith the Lord.

Verf. 22. His own iniquities shall take the wicked. As for many Serjants (set on by God: who will surely hamper these unruly beasts (that think to shift and scape his fingers) with the cords of their own sins, binding them hand and foot, and bringing them to condign punishment. So that, say the Adulterers be not punished by the Magistrate, or come off by commutation, yet hee shall feel himself in the gall of bitterness, and bond of perdition, hee shall finde that hee hath made a halter to hang himself. No body can be torn with stripes, as a mind is with the remembrance of wicked actions. *Tiberius* felt the remorse of conscience so violent, that hee protested to the Senate, that hee suffered death daily.

Verf. 23. Hee shall dye without instruction. To spend the span of this transitory

Inter utrumq.  
order amoris  
fuerunt, ut Op-  
pianus de cor-  
vulgus scribit.

Mercur.

oed.

Augm.

Tai:

story life after the waies of ones own heart, is to perill for ever. But oh what mad men are they that beaue themselves of a room in that City of Pearl, for a few dirty delights, and carnal pleasures!

## CHAP. VI.

Verf. 1. *My Son, if thou bee Surety*

**T**HE wife-man having exhorted his Son to marry, rather than burn, and to nourish a family, rather than to haunt Harlots houses, to the end that hee may shew himself a good Oeconomick, and provide for the comfortable subsistence of wife and children, hee bids him here beware, 1. Of unadvised suretship. 2. Of idleness, two great enemies to thrift, without which there can be no good house kept. The royalty of *Salomon* could not have confited for all his riches, without foresight and frugality.

Verf. 2. *Thou art Surety* 1. 6. Endangered to slavery or poverty, or both. Hence the proverb, *Spondes, mea, peris off*: Give thy word, and thou art not far from a mischief. Shun therefore suretship, if fairly thou canst: or if not, propound the word, and undertake for no more than thou canst well perform without thy very great prejudice: *ut, ut lesus affluens irretitus dixeris, Si praeservissim*: lest thou being got into the hamble tumbles come in too late with thy tools *Had I wist*.

*Thou art Surety* 2. For a bargain bind a man by the Law of Nature, and of Nations. *Judas*, though in a flame (old business), would make good his engagement to the Harlot, *Gen. 38. 23*. Every godly man will do so, though it be to his own kindredness, *Plat. 15. 4*. The *Romans* had a great care alwaies to perform their word; inasmuch that the first Temple built in *Rome* was dedicated to the goddess *Fidelity*. The *Athenians* were so careful this way, that *Asium* *refus* is used for one that keeps touch; and *Astoria fides* is sure hold; as contrarily, *Punica fides*, there was no hold to be taken of *Carthaginian* promises: Of a certain Pope and his Nephew, it is said, that the one never spoke as hee thought, the other never performed what hee spake. This was small to their commendation. Debt is a burden to every well-minded man, neither can hee bee at rest, till hee come to *Owe nothing to any man but this, that yett love one another*. When Arch-bishop *Cranmer* dilcerned the storm which afterwards fell upon him in Queen *Maries* daies, hee toke express order for the payment of all his debts, and ingagerents; which when it was once done, a most joyfull man was hee, faith Maister Fox in his life. For bills and obligations do manicate the most free and ingenious spirit, and so put a man out of aim, that hee can neither serve God without distraction, nor do good to others, nor in his own state in any good order; but lives and dies intangled and puzzled with cares and snares; and after a tedious and laborious life passed in a circle of fretting thoughts, hee leaves at last, instead of better patrimony, a world of intricate troubles to his posterity, who are also taken with the words of his mouth.

Verf. 3. *Whither thou art come into the hand* For the borrower is serviant to the lender, *Prov. 22. 7*. And *Facile est amicum inimicum fieri et promissa non reddere*, faith Hieron. A friend will soon become a foe, if unkindly and unfaithfully dealt with. Not keeping time makes a jarr in payments (and so in friendship too) as well as in Mufick.

Verf. 4. *Grave favour and further time of the Creditour*: say, Doubt not of your debt, only forbear a while. Cast thy self at his feet, as to be trodden (in the Hebrew word here signifieth) Stick not at any submissiveness, to thou mayest get in time, and get off, and not be forced to run into the Usurers Booke, that *Amale* or licking people, which as *Commerans* fall upon the borrowers, and like Cur-dogges, suck your blood onely with licking, and in the end kill you, and crush you, rob you, and ravish you, *Plat. 10. 8*, 9, 10, 11.

*And make sure thy friend* For whom thou standest engaged; call upon him, to save thee harmles. For as *Alphum* the Usurer sometimes laid off his Clients, *Hieron. Epist. Optima nemini non appellanda mala fieri*: Even good Debtors will prove black pay-masters if they be let alone, if not now and then called upon. Some read the words thus: Multiply thy friends, or sollicite them, viz. to intercede for thee to the Creditour and to keep thee out of this brake.

Verf. 5. *Give not sleep to thine eyes, &c.* *Augustin* wondred at a certain Knight in *Rome*, that owed much, and yet could sleep securely; and when this Knight dyed, hee lent to buy his bed, as supposing there was touching more than ordinary in it, to procure sleep. The opportunity of liberty and thriving is to be well husbanded, lest some storm arising from the cruelty of Creditours, or mutability of outward things, overwhelm a man with debt and danger, as the whirlwind doth the unwary traveller upon the *Alpes* with snow. Now if such care be to be taken that wee run not rashly in debt to men, how much more to God? If to undertake for others bee so dangerous, how should wee pray with that godly man, *From my other-mens first good Lord deliver mee*? If wee are so to humble our selves to our fellow-creatures in this case, how much more should wee humble our selves under the mighty hand of God, that hee may lift us up in due season? If this be to be done without delay, where the danger toucheth but to the outward man; how much more speed and earnestness should be used in making peace with God, whose wrath is a fire that burns as low as hell, and getting the black lines of our sins drawn over with the red lines of his Sons blood; and fo utterly rased out of the book of his remembrance?

Verf. 5. *As a Bee from the hand, &c.* This creature may be taken, but not easily tamed: It seeks therefore by all means to make escape, and when it fleeth, locketh behind it, holding it no life, if not at liberty. *And as a bird* A most fearful creature, and desirous of liberty, that *Avia Paradisi* especially, that being taken, never gives over groaning, till let go again.

Verf. 6. *Go to the Ant thou sluggard* Man that was once the Captain of Gods School, is now (for his truantness) turned down into the lowest form, as it were, to learn his *Ab* again, yea to be taught by these meanest creatures. So Christ sends us to School to the birds of the air, and Lilies of the field, to learn dependence upon divine Providence, *Matth. 6*. and to the Stork, Crane, and Swallow, to be taught to take the seasons of Grace, and not to let slip the opportunities that God putteth into our hands, *Ier. 8. 7*. This poor despicable creature the Ant, is here set in the chair to read us a Lecture of fidelity and good husbandry. What a deal of grain gets the together in Summer! What pains doth hee take for it, labouring not by day-light onely, but by Moon-shine also? What huge heaps hath hee? What care to bring forth her store, and lay it a drying on a Sun-shine day, lest with moisture it should putrifie, &c. Not onely *Ant*, *Asinus*, and *Pisus*, but also *Basilis*, *Amorosi*, and *Hierom* have observed and written much of the nature and industry of this poor creature, telling us wittally that in the Ant, Bee, Stork, &c. God hath set before us, as in a picture, the lively resemblance of many excellent vertues, which wee ought to pursue and practise. Thee, faith One, are *veri laborum libri*, the true Lay-mens books, the images that may teach men the right knowledge of God and of his will, of themselves, and their duties.

Verf. 7. *Which having no guide, over-seer, &c.* How much more then should man, who hath all these, and is both *ad laborem natum*, & *ratione ornatus*, be born to labour, and hath reason to guide him? Only hee must take heed that hee bee not Antlike, wholly taken up about what shall wee eat, or what shall wee drink, &c.

Verf. 8. *Provideth her meat in the Summer* Shee devours indeed much grain. Make cheifly for the use of man; But delivers (saith an Interpreter) for this very cause, to bee fed with the finest wheat, and greatest dainties, that all men may have her alwaies in their eye: Diligent meeto quicken their diligence.

Rom. 13.

A. B. & Mon.  
vol. 1. p. 154.Hieron. ad  
Celsianum.Ezek. 12. 1. &  
34. 18.

ligence, and fluggards to flame them for their slothfulness.

*And gathereth her food in harvest* [That may serve in Winter. It is good for a man to keep somewhat by him, to have something in store, and not in diem vivere, as the fowls of heaven do. *Bonus Servatus facit bonum Benefactorum*, as the Dutch Proverb hath it. A good savor makes a well-doer. Care must be taken *ne Promissis sit ferior Condo*, that our layings-out, be not more than our layings-up. Let no man here object that of our Saviour, *Care not for so many things*, &c. There is a care of diligence, and a care of diffidence, a care of the head, and a care of the heart; the former is needful, the latter sinful.

Ver. 9. *How long with thou sleep, O sluggard!* The car wce lay, is first upon a morning: Call a sleeping man by his name, and hee will sooner awake and answer to it than to any thing else. The Wife-man therefore thus deals with the sluggard, that hee may go forth and shake him, as *Sampson*, not giving way to excessive sleep, which comes as a Publiken (saith *Plutarch*), and takes away a third part of our lives at least. *Pliny* said to his Nephew, when hee saw him walk out some hours without studying. *Poteras hoc tuus non perdere*. You might have put these hours to better use. May not the same bee said to the sleepy sluggard? Whiles the Crocodile sleeps with open mouth, the Indian Rat thrusts himself into his body, and eats up his intrails. Whilft *Isidore* slept upon his bed at noon, *Banah* and *Rechab* took away his head. *Epinomides* a renowned Captain, finding one of his Sentinels asleep, thrust him throught with his sword: And being chid for to great it, *venit replicat*, *Talem enim reliquit qualem invenit*, I left him bus as I found him. It must bee our care that death serve us not in like sort, that wee be not taken napping, and so killed with death, *Rev. 2. 21*. The bird *Omeocritus* is so well practised to expect the Hawk to grapple with her, that even when shee flutters her eyes shee sleepeth with her beak exalted, as if she would contend with her Adversary, to teach us continual vigilancy, resembling those who were wont to sleep with brazen balls in their hands, which falling on vessels purposefully set on their bed-sides, the noise did disswade immoderate sleep. *Nullo mihi per otium exister, partem otii meum studio vendico*, *I let no day pass me idly*, some part of the night alio I spend in study. Our King *Alfred*, Anno 871. call the natural day into three parts; eight hours hee spent in prayer, study and writing, eight in the service of his body, and eight in the affairs of his State. Which space (having then no other engine for it) hee measured by a great wax-light divided into so many parts, receiving notice by the keeper thereof, as the several hours passed in the burning. The Jews divided likewise the day into three parts, the first *ad Tephila*, for prayer, the second *ad Torah*, for reading the Law; the third, *ad Malachab*, for work; no talk of sleep. Their work would (likely) keep them waking. As for the Law, what *Servilius Scaevola* said of the Civil Law, holds more true of the Divine, *Inter civile scriptum est vigilantibus non dormitantibus*, The Law was not written for sleepers, but wakers. *Jerome* exhorted some godly women to whom hee wrote, not to lay the Bible out of their hands, until they bowed them down, as it were, to fatigue the leaves, below them, with a kiss. And for prayer, *David* would not fall asleep at it, but break his sleep for it, *Psal. 119. 6. & 147*. He was at it at midnight, at day-dawn, and in the morning will I direct my prayer unto thee, and will look up, *Psal. 5. 3*. Two military words hee makes use of (to show his wakefulness at his work) (Soldiers are not the greatest sleepers: *Cesar* was no less vigilant, than valiant: *Scanderberg* from his first coming to *Epirus* never slept above two hours in a night) hee would not only pray, but marshall up his prayers, put them in good array; and when hee had to done, hee would bee as a Spy upon a Tower, to see whether hee prevailed; whether hee got the day. The Spoule sleep, but hee heart waked; and as representing of that half-sleep also (which yet the night and foul weather perwaded) hee prometh to get up early, *Cont. 5. 2*, with 7. 12. Our Saviour was up and at prayer a great while before day.

Mark.

Amos.

Lib. 3. cap. 5.

Sen. Epist.

Danielis Chm. 13.

Trenni codicem sumum obsequi per cadaverem faciem pignora loca suscipi. Item ad Bath.

Turb. Hist. fol. 297.

Regard ex valde guard ordinem, ut non suspit: wate suspit ex valde ex phab spectanda em plicare. Hinc suspit speculatur.

Mark. 1. 35. The holy Angels are filled withers, Dan. 4. 10. And they are three times pronounced happy that watch, *Luk. 12. 37. 38. 43*. Watch therefore.

Ver. 10. *Te a little sleep* [Heb. *Sleeps, is slumber*]. Though hee speaks in the plural, and would have much, yet all is but a little in his pretence and conceit. Hee asks a little, but hee will not bee denied: *Sed fuit paululum ibi in longum*. First, hee must have sleep, having sleep, hee must have slumbers; (sleep will not quickly be rubbed out of his eyes) having slumbered, hee must fold his hands. *Compressis sedere manibus*, to sit with hands folded up, is used by the Latines in a like sense. Hee tumbles on his bed, as a doer on the hinges, *Prov. 16. 14*. a man must come with a lever to help him off his Couch.

Ver. 11. *At a traveller, and thy house as an armed man*. That is, speedily and irrefutably. Men must sweat out a living, and earn their bread before they eat it; a Thief, 3. 12. Think not to have wealth without working; as Cities and Towns are said to have fallen into *Timbew* his coil as hee was sleeping (with so much ease hee took them in.) *Spontanea lassitudine morbo praedonum*. Roamings and reachings fore-run ditalcs: so doth sluggishness usher in penury: when as *manus moritur*, the nimble hand maketh rich. *Prov. 10. 4. and in all labour there is abundance*, *Prov. 14*. But *Nemo illi fuit sum qui deservissimae respectant ignavia voluntatem praevaria virtutis*. They are utterly out that think to have the pleasure of idleness, and the plenty of painfulness.

Ver. 12. *A naughty person* [Lo, every idle man is a naughty man: is, or ere long will bee; For by doing nothing, men learn to do evil, said the Heavens: And, thou wicked and faithless servant, saith our Saviour. *Mat. 25. 26*. Hee puts no difference between *Reprobos* & *Nequamque*, and idle and an evil person. The Devil also will not long suffer (such an one to bee idle, but will soon set him to work. Idleness is the hour of temptation. A wicked man) *Or, an unprofitable man, va nihil*, good for nothing, but to eat, and drink, and sleep, and sport, and sit, and talk, and laugh, and be merry. These are Cyphers, nay, they are excrements in humane society; that live in the world to no purpose, yea, to bad purpose. Oh it is good (saith One) to do something whereby the world may be the better; and not to come hither merely as Rats and Mice, onely to devour victuals, and to run squeake ing up and down.

*Wakeup with a forward mouth* *Graditur ora perverfa*. Nothing more usual with Idlers, than to go talking up and down: plying, and prying, and carrying tales and rumors, 1 *Tim. 5. 13*. See the note there. It is nothing that they can do; they will lay the more theretofore.

Ver. 13. *Hee waketh with his eyes*. Hee is restless in evil, and with his odd tricks and gesticulations seeks to prevail maliciously even there, where hee dares not otherwise discover himself. Or the snife may be this: Though hee speak forward things, though hee slander, and detract, &c. to the hurt of the hearers, yet as if hee (spake nothing but truth, and out of deep affection to the party, hee seeks to assure it by the constancy of his countenance, by the gravity of his gate, and by the motion of his fingers, to make believe that it is so indeed, when as in truth it is neither so, nor so.

Ver. 14. *From now is in his heart* [What marvel thou though hee solcite "out of" with his hand, though hee twinkle with his eyes, and tinkle with his feet, &c. *1480* *adonai*. When hee speaketh falsly believe him not: for there are seven abominations in his heart, *Prov. 16. 27*. Even those seven next mentioned here, *Prov. 16. 17. 18. 19*, as *Aben-Ezra* conceiveth upon that Text.

*Heb. At all times, Pliny* speaks of the Scorpion, that there is not one minute, wherein it doth not put forth the sting. The soul of a wicked man is in a sting, restless, and violently colled about by Satan, who acts and agitates him, *Ephes. 2. 4*. See *Mat. 2. 1. Ref. 9. 4*. *Hee speaketh discord* [And to show himself a true breathing Devil; a Diapole of *Machiavel*, whole Maxime was, *Divide, & impare*, make divisions, and get

Angeli.

Lib. lib. 7.

Hippod.

Salm.

1480 adonai.

Mr. Whist.

1480 adonai.

1 Thes. 5. 11.

1480 adonai.

1 Sam. 24. 19.

Archb. Abbe  
Answer to D.  
fills three sta-  
fons.

get dominion. In the year 1579 *Allen* at *Rhemes* instructed his Emissary (cruisers sent over into *England*, to make way for their great project of perdition in eighty cities, by dividing the people under the terms of *Protestants* and *Catholics*, and provoking them thereby to real and mutual, both hate and contempt. And what labouring there is now by the Jesuitical party to heighten our unhappy differences, that they may make themselves Masters of all, who seeth not? Herein they deal (saith *Gregory*, of the like factors for the Devil in his time) as the Master of the Pit, who oft sets two Cocks to fight together to the death of both, that after mutual conquest, hee may live with both their carcasses. The Jews, before they were banished out of this Kingdome, threw bags of poison into the wells and fountains that the people were to drink of, and thereby intended to poison them all: so do our feeds-men of sedition.

Verf. 15. Suddenly shall hee bee broken without remedy. A dismal doom: Broken and not bruised onely, suddenly broken, when they least dream or dread the danger. And this without remedy: no possibility of peeing them up again, or putting them into a better condition. See this exemplified in *Nabal*, 1 *Sam.* 25, and *Durg*, *Psal.* 52.

Verf. 16. These five things shall the Lord hate: That is, hee detesteth, damntheth, punisheth them in the fluggard, whose soul is the sink of all these ensuing evils. Where note, That sin makes wicked men the object of Gods hatred, the Saints of his pity: As wee hate poison in a Toad, but wee pity it in a man: in the one, it is their nature, in the other, their disease.

Too given are an abomination to him! Or, That seventh his fault abhorreth, that finding of discord among brethren heighteneth and compleateh his hatred of the self.

Septimum abominatio animi  
id est.

Professio oculi  
animi indubi-  
tata. Pilo.  
Up. at Engr.

Quid turris fit  
negue (conus, ne-  
que) saltem  
differere. Hb.

D. Field of the  
Church.  
Cypri.  
caripio.

sol superbia  
die opprobri.

Bubbles of va-  
nity. 1 Pet. 1.  
18.

conatus Billab.  
494.

154. 179.

Verf. 17. A proud look! Heb. *Haughty eyes*. Mens hearts usually and chiefly sit and shew themselves in *oculo*, in *loculo*, in *populo*, in their eyes, purses, and cups. The Latines (speaking of an arrogant disdainful person lay, that hee doth *supercilium attollere*, look loftily. *Odi fastidium Ecclesie*, said *Basil*, I hate the ground stardiness of that Western Church: the Church of *Rome* hee means, which even in those purer times began to look big, and despitefull other in comparison of it self. This hee somewhat calls *apertus divitum*, the *Open eye-brow*, which occasioned at length that lamentable separation of the Eastern or Greek Church from communion with the Latine:

The other four Patriarchs dividing themselves from the Bishop of *Rome*, and at their parting, using these, or the like words: *Thy greatness we know, thy covetousness we cannot forsake, thine insupportable insulency we can no longer endure, live to thy self, &c.* God himself rebuffs a proud person in a special manner, 1 *Pet.* 5. 5. And that afar off, *Psal.* 138. 6, hee cannot abide the sight of him. Looks aloof at him. For whereas all other vices flye from God (saith *Berthius*) Pride lyes by at him. No wonder therefore though his soul abhor it, when it buds especially, *Ezek.* 7. 10, and testifies to a mans face, *Hos.* 7. 10. breaking forth as the Master-pock of the soul in *big-frown words*, proud face, ridiculous gestures, garish attire, lofty and haughty looks, that hate of Heaven and gate to Hell. *David* could not endure it in any of his, *Psal.* 101. 5. No more could Queen *Elinor* in the greatest favourite about her.

Diffusion once falling out between her and *Ester* about a fit man for government of *Ireland*, hee forgetting himself, and neglecting his duty, unadvisedly turned his back, as it were in contempt, with a scornful look. Shee waxing impatient, gave him a cuff on the ear, bidding him begone with a vengeance, &c. For avoiding of all discontents and diffempers this way occasioned, it were to be wished, that men would first get humble hearts, (the *Apollie*, *Ephes.* 4. makes humble-mindedness the first virtue, as here a proud look is made the first vice, the Master-root.) And then, that they would enter into a Covenant, as *Job* did with his own eyes at least, (*Job.* 30. 1.) such as was once made at a meeting of the borderers in the marches between *England* and *Scotland*: Security was given and confirmed on both sides by Oath (according to custome) and proclamation made, faith mine Author,

Author, that no man should harm other by word, deed, or look.

*A lying tongue!* Heb. *A tongue of lying, viz.* That hath learned the trade, and can do it artificially. *A Friar*, *aliter*, was the old proverb here, passing for current of that evil Generation, those loud and lewd liars, *The proud have forged lies against mee*, *Psal.* 119. 69. *Assum mendacium mendacio* (so the Hebrew hath it) they lew one lie to another, until their inquiry bee found to bee harmful, *Psal.* 36. 2. A righteous man (how much more the righteous God?) hateth lying: But a wicked man (for his lying) is loathsome (Heb. *finis*) and cometh to shame, *Prov.* 12. 5. *Pilate* (for instance) of whom *Eusebius* saith, that hee was *Vir nquam & parvi faciens mendacium*, A naughty man, and that made light of a lye. It may seem by that scornful question of his, *What's truth!* *Job.* 18. 38. *Tacitus* also is by *Tertullian* said to bee *mendaciorum loquacissimus*: where hee speaks of Christians, hee writes *so many lies, so many lies*. Liars pervert the end for which God created (speech which was, to give light to the notions of the mind. Hence *Quam quasi deus* 78. 2. And hands that shed innocent blood! This is fully subjoynd and set after a lying tongue, because blood-shed is oft occasioned by lying.

— nil est audacius illis

Depressi: iram atque animos ex crimine sumunt.

Juvenci.

Ruffians revenge the lye given them with a stab. Persecutors (as in the French Massacre) give out that Christians are the worst of men, not fit to live for their noxious enormities, and therefore not to be purged if taken from the earth. *Thou that kill'st a Dog* (saith the French Proverb) *make the world believe hee was mad first*: so they always belied the Church, and traduced her to the world, and then persecuted her: first took away her veil, and then wounded her, *Cent.* 5. 6. The Devil was first a slanderer and lyer, and then a murderer. Hee cannot murder, without hee slander first. But God will destroy them that speak lies, the Lord will abhor the bloody and deceitful man, *Psal.* 5. 6.

Verf. 18. An heere that deviseth wicked imaginations! This is the old Bel-dame, the Mother of all the foregoing and following mischief: and is therefore fitly set in the midst of the seven, as having an influence into all. From the eyes, the Wife-man defends to the mouth, from the mouth, to the hands, from the hands, to the heart, from thence to the feet, and so takes the parts in order as they stand: But as for the heart, it transfuseth its venom into all the rest, and may say to them all, as the heart of *Apollodorus* the Tyrant seemed to say to him, who dreamed one night that hee was flayed by the *Scythians*, and boiled in a Caldron, and that his heart spoke to him out of the kettle, *Eva* 6. 2. *Εὐαγγελία*. It is I that have drawn thee to all this. Those in Hell cry lo doublets.

*Feet that be swift!* As if they should come too late. This is a foul abuse of the locomotive faculty given us by God for better purpose, that we should bee swift to hear, run and go to increase knowledge. *Deut.* 12. walk in the way that is called holy, go from strength to strength, taking long strides towards Heaven, *Psal.* 84. 7. Those then that walk in contrary road, and make all possible haste to heap up sin upon sin, must needs be abominated and accursed of God.

Verf. 19. A false witness that speaketh lies! Heb. That blows abroad lies, as with a pair of bellows, that vents them boldly and freely in open Court, in the face of the Countrey. These *Knights of the Post* can find an oath for a need, as they did *Israhel* against *Abime*, and like those in the history, will not stick to swear that their friend or foe was at *Rome* and *Isurama* both at once. God oft thundereth against such, to shew his utter hatred of them: and hath threatened that the winged flying-book that is full of curses within and without, shall overtake them ere they get home, and shall rest in the midst of their houses, to consume them with the timber thereof, and the stones thereof, *Zach.* 5. 4.

F

And



mult for things honest, not only before the Lord, but also before men, 2 Cor. 8. 20. 21.

peris et sui  
quis qui affi-  
das meminer.  
perituri  
adheret, et  
dixit quod  
Suidas.

Verf. 30. *Men do not despise a Thief* [Wee use to say, A lyer is worse than a thief; and *Siracides* faith the same of a constant lyer, Chap. 20. But that an Adulterer is worse than a Thief, the Holy Ghost here assurcth us, and his reasons are unanswerable. For first, his necessity pleads for him, hee must either steal or starve, and this doth somewhat excuse him, *à tante* as they say, but not *à tout*; For as a man should rather dye than lye, so hee should rather perish than pull down or pilfer. But what excuse hath the Adulterer? *non venis in diem patiens, sed veris indigentiam*, hee wants not meat; but wit; hee preserveth not his body, but destroyeth his soul.

Verf. 31. *Hee shall restore seven-fold* i. e. Manifold, according as the Law limiteth, though it bee to the utmost of what the Thief is worth. But what restitution can the Adulterer make? should hee make him amends with as much more? The Thief steals out of want, the Adulterer of wantonness.

Verf. 32. *Eachether under standing* [Being wholly carried by sensual appetite, against the dictates both of Religion, and of Reason. Beestles love dung hills better than ornaments, and Swine love mud better than a garden. *Luther* tells of a certain Grandee in his Country, so besotted with the sin of Whoredoms, hee was not ashamed to say, that if hee might ever live here, and bee carried from one Whore-house to another, there to satisfy his lusts, hee would never desire any other heaven. This slyly man did afterwards breathe out his wretched soul betwixt two notorious Harlots.

Longiori thea.  
hispit. 368.

*Depravabit sui ovis* [soul] It is not therefore *leve peccatum*, a small sin, as the Pope Canonists call it. Divine Justice doth not use to kill Flies with Beestles.

Verf. 33. *A wound and dishonour shall hee get* [Either from the husband of the Adulterers, or from the Magistrate, who will put him to death, according to the Law of God, *Leviti. 20. Deut. 22.* and of divers Nations, with whom Adultery is a capital crime.

*And his reproach shall not be wiped away* [See the Note in Chap. 5. 9. How oft read we of *David*, that hee was upright in all things, save only in the matter of *Uriah*? What an indeleble blot is that still upon him?

Cassus variat.  
que tabula.

Verf. 34. *For jealousy is the rage* [Howbeit hee may not kill the Adulterer though taken in the act, but prosecute the Law against him, and appeal to the Magistrate, who is the *Lord-keeper of both Tables*. But if no Law will relieve a man, yet let him know, that hee shall do himself no disservice by making God his Chancellor.

## CHAP. VII.

Verf. 1. *My Son, keep my words*]

Turpe est sen-  
care attem, qui  
tamen senare  
infertam, Ne-  
scitis.

Centu  
periculis up  
à tunc &  
oculo: &  
scam quæ  
Senilis.

**A** *Risibile* hath observed, and daily experience makes it good, that man shews his weakness no way more than about moderating the pleasure of his *Tasting* and *Tweaking*. For as much as they belong to him, not as a man, but as a living creature. Now therefore as where the hedge is lowest, there the beast leaps over: so Sathan will be sure to assault us, where we are least able to withstand him. And whereas old men have no cause to bee secure (*David* was old, when hee went in to *Bathsheba*; and *Lot* not young when hee dishonoured his two daughters: Of the *Brabanters* it is said, that *que magis est senectus, eo magis est lascivitas*, the elder the foolisher. And the Hebrew *Sage* say, *Meiorum senectus, quod non venis sola*, that old age is bee feared, as that which comes not alone, but being itself a disease, it comes accompanied with many diseases both of body and minde) young men especially whom the Greeks call *Wits* of *22* to *30* bee *hot*, and *Alcyon* of *20* to *30* bee *hot*, and who think they have a licence *belluarius, fortis, ferax, effractus*, to drinke and drab, which they count

count and call a trick of youth, have but more than need to bee constantly and carefully cautioned and called upon (as here they are) to fly fornication, 1 Cor. 6. 8. to fly youthful lusts, 2 Tim. 2. 22. With post-haste to flee them, to abstain from fleshly lusts (*Tanquam à melite veneno*) which war against the soul; 1 Pet. 2. 11. The body cannot bee so wounded with weapons, as the soul is with lusts. Holy *Timothy* (so temperate a young man, that Saint *Paul* was faine to prescribe him physick, bidding him no longer to drinke water, but a little wine for *his stomach's sake*, and *his often infirmities*, contracted happily by his too much abstinence, &c. the better keeping under his body, and bringing it into subjection) is in the same Chapter by the same Apostle exhorted, to exhort the *younger women with all Purity*: Whereby is intimated, that through the deceit of his heart, and the slipperiness of his age, even while hee was pressing those young women to purity, some impure motion might preys in upon him; Which though but a stranger to *Timothy* (as *Peter Martyr* and others observe out of that passage in *Nabian* parable, 2 Sam. 13. 5. that lust was to *David*) yet might prove a troublesome inmate if not suddenly ejected. It is no marvel therefore that the Wiseman is so exceeding earnest with his Son about the business of abhorring harlotry, the harlequins wherof hee now paints out in a parable, setting it forth in liveliest colours.

Tim. 5. 23

Tim. 5. 2

Verf. 2. *Keep my Commandments and live* i. e. Live happily, *Isa. 48. 17*. I am the Lord that teacheth thee to profit; therefore keep my Commandments; as if God should say, it is for thy profit that I command thee, and not for mine own. In doing thereof there is great reward, faith *David*, and present reward, faith *Solomon* here; *Do it and live*. In the Courts of earthly Princes, there is *rewards* in *rewards*, *delicias* and *changes*. Men are off and on in their promises: they are also slow and slack in their performances. But it is otherwise here: The very entrance of thy word giveth light, *Psal. 119. 130*. And the very onset of obedience giveth life. It is but *Heare*, and your souls shall live, *Isa. 55. 3*. Behold I come quickly, and my reward is with mee, *Rev. 22. 12*.

Psal. 69

*And my Law as the apple of thine eye* [With all charnel's and circumspection. The least mote offends the eye, and the least deviation violates the Law. Sin is inhomogeneous, all of a kind, though not all of the same degree: as the least pibble is a stone, as well as the hugest rock, and as the drop of a bucket is water, as well as the main Ocean. Hence the least sins are in Scripture reproached by the names of the greatest: Malice is called man-slaughter; Lust, Adultery, &c. concupiscence is condemned by the Law, even the first motions of sin, though they never come to consent, *Rom. 7. 7*. Inward bleeding may kill a man. *De mortis non curat lex*, faith the *Civilian*: But the Law of God is *Spiritual*, *De mortis non curat lex*, faith the *Sunshine* shews us *atoms* and moles, that till then wee discerned not, so doth the Law discover and censure smallest failings. It must therefore bee kept curiously, even as the apple of the eye; as that *little man* in the eye that cannot bee touched, but hee will bee distempered. Careful wee must bee, even in the *mountain leges*, the punctilios of duty. Men will not lightly lose the least ends of gold.

Jobn 6

Verf. 3. *Bindeth upon thy fingers* [That thou mayest have them alwaies in sight: as God hath his people, *Isa. 49. 16*. *Behold I have graven thee upon the palms of my hands*; thy words are continually before mee. The Hebrews here refer fingers to action, heart to meditation and retention. Men should have the Law of God at their fingers ends. (Any of us Jews, faith *Josephus*, being asked of any point of the Law, answereth it as readily as if hee had been asked his own name) they should also bee doers of the word, and not hearers only. The hand is *separat* *depravat*, the instrument of action. *David* lifted up both his hands to the Lord, as if hee would pull it to him with both hands as if hee would do the deed in good earnest. The Heavens are the work of Gods fingers, *Psal. 8. 3*. The Law should bee of ours.

Non enim au-  
tentum nullus  
videt, sed op-  
instituit.

Arifm.

Psal. 119. 48

Verf. 4. *Say unto my daughter, thou art my Sister* q. d. If thou must needs have a Lady to set thy love upon, Let mee commend a Mistress to thee more amiable



able and affable than any that thou canst meet with; and that is *Heavenly Wisdom*. Say unto her, thou art my Sister, &c. Christ of woos his Spouse by this title, *My Sister, my Spouse*. As the nearest affinity is *Spouse*, so the nearest consanguinity in Sister. There are all bonds to knit us to Christ, there shall be all to knit Christ to us, if we fall in with Wisdom: this is to become a kin to Christ, *Mat. 12. 56*. And that is the truest nobility, where God himself is top of the kin, and Religion the root, in regard whereof all the rest (riches, retinue, &c.) are but shadows and shapes of nobleness.

*Call understanding thy kin* [woman] i. e. Be thoroughly and familiarly acquainted with her. Surely as in nature hee is accounted a singular Sister, that knows not his own sisters or near kinsfolk: so in Religion, hee is strangely simple and stupid, that is not acquainted with the grounds of behaviour and comfort, as they are contained in the word.

Verl. 5. *That they may keep thee*]. The wisdom from above can and will preserve a man from hankering after strange flesh. The worlds wifards have been most of them tacked and tainted with this vice, and that by a just hand of God upon them, for the contempt of Religion, *Rom. 1. 28*. which is indeed the most excellent preservative. Hence when the Apostle had said, *1 Tim. 4. 7*, exhort godliness, hee adds (as a motive) *Godliness is profitable to all things*. See further for this, *Prov. 2. 3, 26, 27*. and *2. 16*. and *6. 23, 24*, with the Notes there.

Verl. 6. *I looked through my casement*] Little did this young fool think whole eye was upon him: lets did hee heed the all-seeing eye of Heaven. *Solomon* was observing his subjects carriages, and found a milcarriage. Magistrates, as they have many eyes upon them (whence also they have their name in the Hebrew tongue) so they are to have their eyes upon many, watching that *Tyrant* over-looks the world, and that *Sonno* or *Sleep* durst never come allivith his eyes, *Prov. 20. 8*.

Verl. 7. *Among the simple ones*] The word significth such a one as may bee soon persuaded, easily drawn any way by a twined thread, with a wec finger. *Estuolus*, (such as whom it is no hard matter to couzen, and collude with.)

Verl. 8. *Keep her corner*] Which hee should have balked, according to *Chap. 5. 8*. See the Note there. Mens own inconsideration, security and dallying with the beginnings of sin, or with the occasion, doth usually tempt the Devil to tempt them; and hee feeling their pulse thereby which way it beats, fits them a penny-worth, provides them of mate, lets one *Devil* or other to binde them (as these did *Samsun*) with the green withs of fleshly pleasure. But let a man divorce the flesh from the world, and the Devil can do him no hurt.

Verl. 9. *In the black and dark night*] Thinking to obscure himself: but *Solomon* saw him, how much more God; *en obsecra patens, muta respondens*, *silencium confiteri*, before whom night will convert it self into noons, and silence prove a speaking evidence; Foolish men think to hide themselves from God, by hiding God from themselves. See *Psal. 139. 11, 12*.

Verl. 10. *As she beheld there met him a woman*] Fit Leticie for such lips: a fit-hatch for such a hatchet. Every corner is full of such dust-fans, the Land is even darkened with them, as *Egypt* once was with the locusts, *Exod. 10. 15*.

*With the attire of an Harlot*] See the Note on *Chap. 6. 25*. The Hebrew word here signifies a set habit or ornament finely fixed to the body: *ornatus in quo plicia*, faith *Lavator*, pleated garments, pleated hairs, &c. let such take heed of the plica pelous, that dreadful disease.

*And [subtle of heart]* Or, *Trussed up about the breasts, with her upper-parts naked*: So *Levi Ben. Gersom*. *Erat nudo collo & pectore, corda tenet*, &c. Shee met him with her naked-breasts (at this day too commonly used as such was would be held no filthous) yea, with something else naked (as some sense this text) which modesty forbids to name.

Verl.

Magid a signi-  
fies, quod in  
omni rebus  
judicium oculis.

Quod in vi-  
tium felle.

Quod pro  
quod nudo  
danda per  
omnem ad  
modum  
concordia.

Verl. 11. *Her feet abide not in her house*] As the modest womans do, *Tit. 2. 5*, who is therefore called *demiperta*, set forth by the snail, which carries her house on her back; and compared to the Vine, that grows by the house side, *Psal. 128*. The *Egyptian* women were no whores, that they might the better keep home. Of the *Italian* women, it is said, that they are *Magpies at the door*, *Heylin* *God*, *Saints in the Church, Goss in the Garden, Devils in the House, Angels in the Street, and Sirens in the Windows*.

Verl. 12. *Now she is without*] See the Note on *vers. 11*. and further observe, that the former faults, loudness of language, flibbomness against husbands lawfull commands and restraints, and this of gadding up and down to see and to be seen, albeit they be not certain signs, yet they are strong presumptions of a whorish disposition.

Verl. 13. *So shee caught him and kissed him*] Strange impudency in this strange woman, who hid not her name for nothing. *Paybors* wife was such a beall: so was *Messaline* the Emperess, wife to *Claudius*, *Jane Queen of Naples*, and other prodigious frumpets, of the kind of those whom they call *Berberies*. We have heard (saith a grave Divine) of Virgins, which at first seemed modest, blushing at the motions of an honest love; who being once corrupt and debauched, have grown flexible to easie intrecies to unchastity; and from thence boldly lascivious so as to sollicit others, fo as to prostitute themselves to all comers, yea, (as our *Casists* complain of some *Spanish* whores) to an unnatural filthiness.

Verl. 14. *I have peace-offering*] *Sacris obsecrat ut sceleris non esset*, shee pretends Religion to her filthy practices: So did those wicked women that lay with *Eliezer* sons at the door of the Tabernacle, *1 Sam. 2. 22*. So did King *Edward* the fourth, his *hobby* where, as hee used to call her, that came to him out of a Nunnery when hee list to call for her. And such were those *Kedeshoth*, or common whores, so called in Hebrew, because such abomination was committed under a pretence of Religion, *Gen. 38. 21*. *Deut. 23. 17*. But what an odde thing was that of *David*, that would not lye with *Bathsheba* till purified? Doth hee make conscience of ceremonial, and none of moral purity?

*This day have I paid my vows*] A votary then shee was (by all means) and fo more than ordinarily religious. So was *Dege*, why else was hee detained before the Lord? *1 Sam. 21. 7*. A *Dege* may let his coat as far into Gods Sanctuary as a *David*. That many Popish Votaries are no better than this huswife in the text, see the *Leban-Nunnery*, &c. besides those thousands of Infants skulls found in the fill-pools by *Gregory* the Great.

Verl. 15. *Therefore came I forth*] As having much good cheer at home; as at all peace-offerings they had. Gluttony is the gallery that libidinousness walks through.

*Diligently to seek thy face*] Or thy person, not thy purse, thee, not thine do I seek. *Quod credis?*

*And I have found thee*] By a providence no doubt, God must have a hand in it, or else tis true. God hath given mee my hire, (saith *Levi*) because I have given my Maid to my Husband, *Gen. 30. 18*. See *1 Sam. 23. 7. Zach. 11. 5*.

Verl. 16. *I have decked my bed*] Left happy by being abroad fo late, hee should question where to have a bed, there assures him of a dainty one, with curious curtains.

Verl. 17. *With Myrrhe, Aloes, &c.*] This might have minded the young mans that hee was going to his grave; for the bodies of the dead were so perfumed. Such a meditation would have much rebated his edge-cooled his courage. *Jerusalem* filthiness was in her skirts: and why? There remembered not her latter end, *Lam. 1. 9*. As the stroking of a dead hand, (they say) curth a tympany; and as the ashes of a viper applied to the part that is stung, draws the venom out of it: so the serious thought of death will prove a death to fleshly lusts. I meet with a story of one that gave a loose young man a Ring with a death-head, with this condition, that hee should seee him daily (for

Heylin God

D. Hall.

Martin. Vi-  
vaid. in con-  
dation. cap. de  
causis.

Spod.

Libro cetero  
Libro frigis  
Pecunia.

Mr. Park. See  
for more.  
seven

seven daies together) look and think upon it; which bred a strange alteration in his life.

Verf. 18. *Until the morning* But what if death draw the curtains, and look in the while? If death do not, yet guilt will. And here beasts are more happy in carnal contentments, than sensual voluptuaries; for in their delights they find some security, but never sin; and to never find any cause or life for pangs of repentance, as *Epicurus* do, whose plea fure passeth, but a sting flaires behinde. *Job* calleth sparks the sons of asse, being ingendred by it upon fuel; as pleasures are the sons of mens lusts, when the object and they lye and couple together: And they are not long-lived; they are but as sparks, they dye as soon as begotten.

Verf. 19. *For the good man is not at home* Heb. *The man*, not *my man*, or *my husband*, &c. the very mention (how much more the presence?) of such a man might have marred the mirth.

Verf. 20. *He hath taken a bag of money* And fo will not return in haste. Let not the children of this world bee wifer than we: Lay up treasure in Heaven; provide your selves baggs that wax not old, *Luk. 12. 33*. Do as Merchants, that being to travel into a far Country, deliver their money here upon the Exchange, that there they may receive it. *Evangeline* in *Cedrene* bequeathed three hundred pound to the poor in his will; but took a bond betorehand of *Symeon* the Bishop for the re-payment of this in another life, according to the promise of our Saviour of an hundred fold advantage.

Verf. 21. *With much fair speech* Fair words make fools faine. This *Circle* fo enchanted the yonker with her fine language, that now shee may do what shee will with him; for hee is wholly at her devotion.

Verf. 22. *Her goeth after her straightway* Without any consideration of the sad consequences. Lust had blinded and befotered him, and even transformed him into a brute. *Net animus viciem incarnuimus*, saith one. Many men have made their very spirit a lump of flesh, and are hurried on to Hell with greatest violence. Chide them, you do but give physic in a fit; counsel never to good: hee cannot stay to hear you, but will bee ready to answer, as *Antipater* did when one presented him with a book treating of happiness, hee rejected it; and said *8. 9. 10. 11. I have no leisure to read such discourses.*

*At an Oxe goeth to the slaughter* When hee thinks hee goeth to the pasture; or as those Oxen brought forth by *Japhet* Priest, with garlands unto the gates, but it was for a flain-sacrifice, *Abt. 14. 13*. Fatted wate are but fitted for the flambles.

Or as a foole to the correction of the Stocks? Such stocks as *Pand* and *Silas* (yet no fools) were thrust into, feet and neck also, as the word there signifies, *Abt. 14. 24*. This the fool fears not till hee feels; till his head bee cooled, and bee is, and must tick by it. See this exemplified, *Prov. 5. 11*. How many such fools have wee now adades (*Mori morantur quocunque sub axe morantur*) that rejoyce in their spiritual bondage, and dance to Hell in their bolts (as one saith) nay, are weary of deliverance? They sit in the stocks when they are at prayers, and come out of the Church when the tedious Sermon runs somewhat beyond the hour: like prisoners out of a Gaol. The Devil is as true with flesh (saith *Master Bradford*) and the Devil will keep holy-day, as it were in Hell, in respect of flesh, saith another.

Verf. 23. *Thou darest strike thovon his liver* i.e. Filthy lust, that fiery dart of the Devil, pointed and poisoned (as the *Syllian* darts are said to bee) with the gall of Aps and Vipers. Philosophers place lust in the liver. Mathematicians (subject the liver to *Venus*, the Poets complain of *Cupid* wounding them in that part.

*Cor sapit, & pulmo loquimur, sed commovet ires: Splanctus facit, cogit amare iocor.*

Or

Nunnulla.  
Beas in hoc.

Plato in legum  
70. et in  
Timaeo ponit.  
Hec Ode 1.  
lib. 4. & Ode  
63. lib. 5.  
Ode 73. lib.

Or (as some fence it) till the Adulterer bee; by the Whores husband or friends, or by the hand of justice, deprived of life, perhaps in the very act, as *Zimri* and *Cochi* were by *Phineas* in the very flagrancy of their lust.

Verf. 24. *Hearken now therefore* Call up the ears of thy minde, to the ears of thy body, that one found may pierce both. *Solomon* knew well how hard it was to get ground of a raging lust, even as hard as to get ground of the Sea. Hence hee to tees on this exhortation.

Verf. 25. *Let us bite heart* Think not of her, lust not after her. Thoughts and affections are *fiti nostro causa*. Whilist I meditated the fire burned, fo that thoughts kindle affections, and these cause thoughts to boy. (See *Job 21. 1*.) See therefore that evil thoughts, though they rush into the heart, yet they rest not in it.

Verf. 26. *For thee hath cast down many* That have let in death at those windows of wickedness, those loop-holes of lust, that have dyed of the wound in the eye, *ad illud non perditus tua si cautus*. Seest thou another man shipwreckt, look well to thy tacklings.

*Tee, many strong men have been slain by her* The valour of man hath oft been flayed by the wyies of a woman. Witnels many of your greatest Martialists, who conquered Countries, and were vanquished of vices, being *captivum suum captivi*. The *Persian* Kings commanded the whole world, and were commanded by their concubines. So was *Alexander*, *Samson*, *Heracles*, whom some make to be the same with *Samson*.

*Lenam non potuit, potuit operare lenam: Quem fera non potuit vincere, vicit hera.*

Verf. 27. *Her house is the way to hell* The shortest cut to utter destruction. This, if well believed, would make the young man stop or step back, as if hee had trod upon a serpent.

*Sed vitium hominem tanquam mors nulla sequitur: Aut vultu infernum fabula vana fertur.*

Going down to the Chambers of death? Both temporal and eternal. Lo those Hosts that welcome men into their Inn with smiling countenance, will cut their throats in their beds. The *Syrans* are said to live in green meadows, and to have by them ever an heap of dead mens bones.

## CHAP. VIII.

Verf. 1. *Dust not wifidome cry?*

And shall a Harlot bee sooner heard than thee? Shall men prefer drofs before gold, acorns before wheat, a wine-sly before a Sanctuary? dinky delights and sensual pleasures, before peace that passeth all understanding, joy unspeakable and full of glory? Heathen stories tell how *Heracles* (when hee was young) was courted by Virtue on the one hand, and Pleasure on the other; But Pleasure lost her sweet words upon him, hee hearkened to Virtue rather: Shall not weet to Willdome?

*Per te sit tibi vox* In her Ministers, who are *Cryers* by office, and must bee earnest. *14. 9. 11*. See an instance in holy *Bradford*; I beech you, saith Hee, I pray you, I desire you, I crave at your hands with all my very heart; I ask of you with hand, pen, tongue, and minde; in Christ, through Christ, for Christ, for his Name, Blood, Mercy, Power; and Truths sake, my most intirely beloved, that you admit no doubting of Gods final mercies toward you, &c. Here was a lusty Cryer indeed. And such another was *Mr. Perkins*, of whom it is said, that in expounding the Commandements (when hee was Carechift of

*Abt. Mon. 1490.*

G

Mr. Vailers  
Woly-stare,  
Christ's Colledge. Hec applied them so home to his hearers, that hee made their  
very hearts fall down, and their hairs stand upright.

Verſ. 2. *Shee ſtanderh in the top of high places*] That is, ſaith an Interpreter, in the lofty Oracles of the Patriarchs and Prophets.

Ver. 3. *At the entry of the City.*] Heb. *At the mouth*; for as words go out of the mouth, so do men out of the City; only men go and come at their pleasure, *Sed volat emissum fœmel irrevocabile verbum.* A word once uttered cannot be recalled.

*At the coming in at the door:] Every where Christ offereth himself; hence, ariseth this phrase, *My salvation is gone forth*, but to little purpose, through mens singular perverseness. Indeed if the Lord would set up a Pulpit at the Ale-house door, they would hear oftner. But sith hee doth not, they will run to hell as fast as they can; And if God cannot catch them, they care not, they will not return.*

Yer. 4. *Maurolog, O man, I call. O viri principes* (to some render it) O ye eminent men, whether for greatness of birth, wealth, or learning. The Philosophers and Philoposophers for their learning are called the *Princes of this world* 3 Cor. 2. 8. *See sapientes sapientes in infernum defendunt* faith one, & possessus pauperum, & miserabilium, & famulatus sunt. But the world by wisdom knows not these things, & is deceived, & is made foolish. *Maurolog, O man, I call. O ye noble are called, yer. 46. And yet they shall not want for calling, if this would do it for unto you, O mighty men I call. See ferdus principes fabulosi*, but all to little power, for most part. They that lay their heads upon downy pillows, will be made awake, as doth the snoring. *Maurolog, O man, I call. Divitibus dico ipse in deep, quia multi deep.* Rich men wealth gives an hindrance to their happiness.

And my voice is to the Son of man] 1.4. To the meanest sort of people. See *Blk. 4.9*. Truly ingenually, like little fishes, bite more than bigger. The poor are *Goif-kind*, faith our Saviour. *Smyrna* was the poorest, but best of the seven Churches. Certain it is, that many of the meanest sort hold that they are not bound to look after Scripture-matters, but that it is for rich men and Scholars only to do so. We have nothing, say they, to live by, but these hands. How can day-labourers, and poor Craftsmen intend such things? The baster sort of people in *Switzerland* do always break the Sabbath, saying, that it is only for Gentlemen to keep that day. See *Jer. 5.4*, *Jer. 7.49*. But *Paul* (a poor Teacher) says, they say, that it is for the rich, and God people are *Tossed* with the storm, yet they think in the Name of the Lord, that they will ever rise again *as Adam* in Paradise? Poorer than *Job* on the dunghill? If we ever richer than *Satan* fallen *Adam*, on the dunghill *Job* fell Satan. Think not that poverty can excuse from duty: Poor men also must lift up to wildfowles voyce, or it will be worde with them; there is yett but a beginning of their forrowes,

Verf. 5. *O ye simple*] If ye bee not set in sin, resolved of your way, as good as ye mean to bee: If yet there bee any place left for perswasion. See the

Note on Chap. 1.4.  
*And ye fools.]* Ye that have already made your conclusion, and are wiser in your own conceit, than seven men that can render a reason.

Ver. 6. *I will speak of excellent things* [ἐξαινεῖν] *Ruling-cases, Maxims, sentences, Axioms of State, principles for Princes.* I have written for them the great things of my Law. *Heb. 8. 12.* *Solomon* calls the Scriptures, *Words of Counsel* [λογισμὸς] *for the Kings.* *Prov. 1. 1.* *For the Kings.*

Shall be right things). Right for each man; particular purposes and occasions. The Scriptures are so powerful that every man may think they speak of *de se, in re* of him, and his *de se*. In all the Commandments of God there is so much rekindle, and good reason (could we but see it) that if God did not command them, yet it were our best way to practise them.

For my mouth shall speak truth.] Heb. Shall meditate truth; i. e. I will neither speak falsely nor rashly, but upon due deliberation, and undoubted certainty.

See my Time table, page 122. **Verf. 8.**

Chap. 8.

Verf. 8. *All the words*]. The rabbins have a saying, That there is a mountain of (cuse hanging upon every title of the Scriptures.)

There is nothing *miraculous* or *perfect* in *them*. Some places of Scripture may seem to cross other places, but they do only *seem* to. Men may think they are the acoufers of Christ, never a one speaking like the *apostles*; but they cannot understand them, shall find them like *Nathan* and *Balaam*, in speaking of *James* things. The old *Robbin* could not reconcile *Isaiah's* (Some passages, in) to the rest of the holy Scriptures; and had therefore thought to counsel in from the people. But this was their weakness; and would have been their wickedness.

Ver. 9. They *will* bring to him that under-standeth. Plain in things necessary for salvation; for as all duties, (so all truths, do not concern all men, God doth not expect or require that every man should be a Doctor in the chair; but those points that direct to duty here, and salvation hereafter, are clear, easy, and plain, and therefore he declines to understand them; for, some there are, who *in verborum potentia, libere, et sine timore* will dispute, and contend with a witty and learned Minister of the Reformed Church of Paris, gave to a Lady of suspected chastity, and now revolved. When she pretended the hindrances of the Scripture: Why? said he, Madam, what can be more plain than that which is written? *Non est in vestimento mulieris, et non est in calceamento, et non est in velo, et non est in ornamento mulieris, et non est in calceamento, et non est in velo, et non est in ornamento mulieris.* What she could not but know, and he had cause to complain of the difficulty of that which she could not know.

Verbo. *Recieve mine afflictions, and my misery* 1. *Thou sayest* But rather than money, as, *I will have mercy, and not sacrifice*, that is, rather than sacrifice. Knowledge of the Scriptures is the greatest riches, *Col. 3. 16. Let the word of Christ dwell richly in you*, 1 Cor. 1. 5. The *Corinthians* were enriched in all knowledge. *Plato* gave three hundred florins for a Book that he liked. *Diogenes* said, that *driftwood* was always starving more of him; but *Plato* died for books. What spending of money, and *lawless use of the bag* is there for humane learning? and *driftwood* himself could say, that little knowledge, though but compassed about with filthy things, is to be preferred above much knowledge, though certain, *more inferior things*.

[illegible][illegible]

C 2

Verf. 13.

**Verf. 8.**

Ver. 13, *The fear of the Lord* Which is an high point of heavenly wisdom (Chap. 7), to the praise thereof this therefore appertaineth. There are that make their glorying in the world, thus; I find out their knowledge of witty inventing, such as are the fear of the Lord; but have devil, yea, of inward evils, as Pride, Avarice, &c. *Our fathers* *John Wesley*, I hate the pride of that Romish Church, laid Bafil long since, *I hate vanthouglth, but thy Law do I love*, *Psalm* 119. v. 113. *I hate and abhor thee*, *Ver*. 163. *Yea, I hate every false way, both in my self, and others*, *Ver*. 174. *Thou beatest the works of the Nicolaitans, which I also hate*, *Rev.* 2. Gods people partake of the Divine nature, and to have *God-like* both *sympathies* and *antipathies*; they not only leave fin, but loath it, and are at deadly feud with it. They purge themselves (by the clean tear of God, *Psalm* 119.) from all pollutions, not of  *fleshly* men, but of  *spirits* also, and of  *spirits* also, that live more up in the heart of the Country, than in the City, *Arrogance*, to *Try* *How lowlings in the fear of God*, 2 *Cor.* 12. 3. There may be some degree of pride in civility, and civility in hypocrite. But hypocrites humility is followed with pride, and civility with humility: This latter humility is the better. And here only it is feemly for vertue to come behind vice. Hypocrite is proud, because it is humble; Sincerity is humble, because it is proud.

And the evil way] That is, Custome of committing [*in. Videtur pro frequentatione accipiunt Hebraei.* And this the godly man doth, not that hee may appear to do so, *sed quia aliter facere non possit,* ( as one fully and flatteringly said of *Caio* ) out because having his heart seasoned with this holy fear, hee can do no otherwife.

Ver. 14. *Counsel is mine, &c.* Chriff is wife in heart, and mighty in strength, Job 9. 4. his (h)atches both Countellor, Isa. 9. 6 and Champion, Isa. 37. 23, 24. And though thee bee but a Virgin daughter of Zion, yet thee defpifeth her adversary, and laughs him to scorn, ver. 21. because thee hath one that is in love with her, and will fight her quarrel, who is,

ἀμφότερ' βασιλεὺς τ' ἄνακ' , καὶ τερὸς τ' ἀνιγμήτης.

*Hostibus blandis ergo sed forti pectore notus.*

Ver. 15. *By mee Kings reign*] How then can the School-men defend *Thomas Aquinas* in that Paradox, *Dominiū & praelatio introducta sunt ex iure humano*, Dominion and Government is of man? This crosseth the Apostle, *Rom. 13. 1, 2.* and the wisest of the Heathens.

Verf. 16. *And Nobles*) So called in the original, from their liberality and bounty. Hence *Luke 22:25*. This word is expressed by *ευεργεταί*. *Bountiful*, or *benefactors*, such as are ingenuous, free, munificent, induced with that free

Even all the Judges of the earth]. Though haply they bee reckoned in the rank of bad men, but good Princes; such as was *Galba*, and our *Richard* the third, and *Trajan*, much magnified for a good Emperour, and yet a Drunkard, a Biggerer, and a cruel Persecutor.

[illegible]

Yes, they have rewarded mee baited for my love. David lost his love upon Ab-  
salom. Paul upon the Corinthians. Old Andronicus the Greek Emperor upon  
his graceless Nephew of the same name. But here is no such danger, it shall  
not bee easie for any man to out-love Wifedome.

For whereas some one might reply, *You are mistaken with States, and have such great Suters, Kings, Princes, Nobles, Judges, as verſ. 15, 16. that it is not for mean men to look for any love from you.*

Not fo, faith Wiſdomde, for I love them that love mee, bec they never fo much  
below mee. Grace bee with all them that love the Lord Jeſus in ſincerity. *ſol.*  
*velis, & Deus tibi praeſcurret, ſaith Nazianzen. Ambulaſ, ſtamas: Non enim* Eph. 6. 23.  
*paſſus ad Deum, ſed affectibus curritur, ſaith Auguſtin, Thou walkeſt if thou*  
loveſt: Thou aſceſt if thou aſceſteſt.

They [at seek me early] As Students sit close to it in the morning. *ANTONY*

Ver. 18. *Riches add honour as with mees*] I come not unaccompanied, but  
with mees that which is well worth having. The Mufes (though *Yuppers*  
daughters and well deserving) yet are laid to have had no Suters, because  
they had no portions. Our *Yuppers* indeed, when hee dyed, gave his three  
daughters, *Mary* and *Elizabeth*, but the eldest and youngest apiece. But this  
Lady is largely endowed, and yet (such is mankind's dulness) is here put to solli-  
cite Suters, by setting forth her great wealth. See the Note on *Matth.*  
6. 22.

Ver. 19. *My fruit is better than gold*] This Wisdome is as those two golden Pipes, *Zach. 4.* through which the two Olive-branches do empty out of themselves the golden oyles of all precious graces, into the Candlestick, the Church; Hence grace is here called *fruits*, and *Cant. 4. 16. Pleasant fruits*, and *fruits of the Spirit, Gal. 6. 22.*

Ver. 30, *I lead thee by way of righteousness* [which] is to say *I* got not *me* wealth per *vis* *acque nefas*, by right and wrong, by wretch and wile. My riches are not the riches of *unrighteousness*, the Mammon of iniquity, *Luke* 16, 9; and are honestly come by, and are therefore like to *be durable*, v. 18, or (as our *Hereticks* somewhere faith, that most rich men are either themselves bad men, or have gotten their riches by evil means). There is a prophane Proverb amongst us, *Happy is that child, whose Father is the Devil*. It is reported of *Neveus* the Lawyer, that hee should say, *Hee that will not venture his body, shall never be valiant; hee that will not venture his soul, never shall be rich*. *Matthew* 16, 26. *For what shall they give in exchange for their souls?* I say, of many more should say thus way. God forbid, I faith, that I should say, *I have made me rich*, from a thread even to a shoe-latchet.

[illegible]

Ver[22]. *The Lord puffed [me]* Not *created me*, as the *Arians* out of the  
beginning prefiged it, to give *Christ* a creature.  
Before his works of old [1] Heb. *Ante opera [me], ante tunc, id est, priusquam quis  
diceret potest, tunc, before there was any either now or then, before all time, therefore  
from all eternity. For whatsoever was before the world and time (that was  
created with the world) must needs be eternal.*

Verf. 13. I was set up] *Coronatus sum*, I was crowned, to some render it *Immitatus*

Ο ΉΡΩΣ ΜΣ  
ΕΣΤΑΡΧΕΥΤΗ.

*innocentia sui*, I was accused (to others) for King, Priest, and Prophet of my Church. And to this high honour I grew not up by degrees, but had it presently from before all beginnings.

Verf. 24. *When there were no depths* In mentioning Gods works of Creation, some observe here, that wisdom proceeds from the lower elements to the sup-rior and heavenly bodies: shee begins with the earth, verf. 23, goes on here to the waters, and (to the air called Streets (rendred Fields) verf. 26, that is, the vast element of the air; which compared with the far less elements of earth and water, must needs seem exceeding large, spacious, and open, as streets, or fields. Lastly, by the highest part of the dust of the world, the Hebrew Doctors understand the element of fire, *Judaicum fit pines Lictorem*. Let the Reader judge.

Verf. 25. *Was I brought forth* Or, *begotten*: Thus Wisdom describes her creature in humane words and expressions, for our better apprehension. Which while *Armin* either knew not, or weighed not, hee here hence took occasion to oppose the Deity of our Saviour, and to propagate that damnable error in the Eastern Churches, to the ruine of many souls. This Arch-heretic *Armin* sitting on the stool to ease nature at *Constantinople*, voided there his entrails. And now Mahometisme is there as the excrement of *Armin*.

Verf. 26. *Nor the fields, nor the highest* See the Note on verf. 14.

Verf. 27. *When hee prepared the heavens* Or, *called them to be prepared*, took order to have it done, viz. by mee, who was with him, and by whom hee made the worlds, Heb. 1.3. Job. 1.3. Col. 1.16. For the Father loveth the Son, and hath put all things into his hand.

When hee set a compass? Or, *drew a circle round about the earth*, meaning the Out-spread firmament of heaven, Gen. 1.6. Howbeit the Hebrews understand it of the world of Angels, called by them the *third world*, or the *third heavens*; whereunto St. Paul also seems to allude, 2 Cor. 12.2.

Verf. 28. *When hee established the clouds above* That they might be kept there, as it were in Tuns and Bottles, till hee would have them to pour down their dew, or rain.

Verf. 29. *When hee appointed the foundations* That it should remain unmoveable, though it hang in the air, as it were by Geometry.

*Terrapile similitu nullo fulcimine nitra,  
Aere suspensa tam grave pendet anni.*

Verf. 30. *Then I was by him* Accused then for ever bee that blasphemous affliction of the *Arrians*, viz. *ut ait in his*, There was a time when hee was not. This Scripture so much abused by them, makes utterly against them. But Hetericks pervert the Scriptures, saith St. Peter, 2 Pet. 3.15. A metaphor from those who put a man upon the rack, and make him speak that which he never thought. *Tertullian* calls *Marcion* the Heterick, *Alm Potens*, because of his arooding and gnawing the Scripture, to make it servicable to his errors.

As one brought up with him? Or, as a *nurseliver*; that is, as a maintainer and upholder of that excellent workmanship of Creation, Heb. 1.3. The Septuagint render it, I was with him making all fine and trim, *Erant apud eum aptant*; to *Iranus*.

Rejoicing always? Or, *laughing with him*. This (as the very Jews are forced to confess) doth notably (sceth) that unspeakable sweetness and joy that the blessed God findeth in the apprehension of his own wisdom, which (say they) is one and the same with God himself.

Verf. 31. *Rejoicing in the habitable part* That is, in the humane nature, wherein the fulness of the God-head dwelt bodily, by means of the 4y pollat-union. Or in the Saints, whose hearts the Lord Christ inhabited by faith, Or in the work of Creation, which Christ did without either tools or tool.

Verf. 32.

Verf. 32. *Now therefore hearken unto mee* Audite *scimus juvenis*, said *Augustin* to his seditious Souldiers, and had audience: And shall not Wisdom, that is so ancient, as before the Creation, so eminent, as to make and conserve a world, so gracious with the Father, &c. shall not shee bee hearkened to?

For blessed are they? And blessedness is the mark that every man shoots at.

Verf. 33. *Hear instruction, and be wise* This way wisdom enters into the soul. Hear therefore: For else there is no hopes; Hear howsoever. *Augstin* coming to *Ambrase* to have his ears tickled, had his heart touched.

Verf. 34. *Waiting at the posts of my door* At the Schools and Synagogues, say the *Hebre-ys*, where men should come in with the first, and go forth with the last, as door-keepers do, which was the office that *David* desired, *Psal. 84*.

Verf. 35. *For who so findeth mee, findeth life* Left any man should hold it too hard a task to wait at Wisdoms gates (as Princes guards, or as the Levites did in the Temple) shee tells them what they shall have for so doing.

And shall obtain favour? Which is better than life; Gods favour is no empty favour; It is not like the Winters Sun, that casts a goodly countenance when it shines but gives little heat or comfort. As air lights not without the Sun, nor wood heats without fire, so neither can any thing yield comfort without Gods favour.

Verf. 36. *Whom hee his own soul* *Rapit animam suam*. Hee plunders his own fruit of his happiness: yea, hee cruelly cuts the throat thereof, being ambitious of his own destruction.

## CHAP. IX.

### Verf. 1. Wisdom

H Ebr. *Wisdom* in the plural; and thiseither *honoris causa*, for honours sake, for else by an *Ethiops*, as if the whole of it were *Wisdom* of *Wisdoms*, as the Song of Song: for a most excellent Song, *Cant. 1.1*. *Junius* renders it *Summa sapientia*: See the Note of Chap. 1.30.

Hath builded her house? That is, the Church, 1 Tim. 3.15. See the Note there.

Shee hath brown on her seven pillars? Pillars, and polished pillars. Anything is good enough to make up a mud-wall; but the Churches Pillars are of Marble; and those, not rough, but hewn; her safety is accompanied with beauty.

Verf. 2. Shee hath killed her Druff? Christ provideth for his shee of the best, eat things full of marrow, wines on the lees, &c. *Isa. 56*, his own flesh which is meat indeed, his own blood which is drink indeed, *Job. 6.55*, besides that continual feast of a good confidence, whereat the holy Angels (saith *Luther*) are as Cooks, and Butlers, and the blessed Trinity joyfull guests.

Shee hath mingled her Wine? That it may not inflame or disperse. Christ spake as the people were able to hear, tilping to them in their own low languages; So must all his Ministers accommodate themselves to the meanest capacities, *Marcion* notwithstanding, *Cum sobrietas tradenda Scriptura*. The Scriptures are to be handled with sobriety.

Shee hath also furnished her table? So that it even forewas with variety of precious viands wherewith her guests are daily and daintily fed. Mr. *Lastour* says, *Thut the assurance of Salvation, is the over-meats of this feasty Feast*. But what a dole was Cardinal *Robba*, who speaking in commendation of the Library of *Bonny* (which being in an upper-room hath under it a Victuallling-house, and under that a Wine-cellar) had thought hee had hit it, in applying thereto to *Vison*, this Text, *Wisdom hath built her an house, hath mingled her wines, and furnished her table?*

Verf. 3.

ἡμῶν παρὰ  
αὐτοῦ ἀκού-  
εσσαί.

Quare par-  
qui elator, et  
rum capax  
ac confidens.  
Meete.

Verf. 3. *Shee hath few forth her Maidens*] So Ministers are called (in prosecution of the allegory, for it is fit that this great Lady should have suitable attendants) to teach them innocency, purity, and fedulity, as Maidens; keeping the word in sincerity, and not adulterating and corrupting it, as Vintners oft do their Wines, or Hucksters their Wares. Hence *Isaiah* also putteth the Prophets and Evangelists in the Feminine gender, *Mebshereeth*, *Ifo*, 52, 7.

*Shee crieth upon, &c.*] Shee, together with her maids, crieth: *hee puts not off all the busines to them, but hath a hand in it her self.* Wee are workers together with God, *saieth Paul*.

Verf. 4. *Who is simple*] and withall *persuadable*; that have not yet contradicted that *calum obdolum, cornus fibra*, brawny breasts, honney heart-fings.

*Shee saith to him*] I. is Christ then that (speakeh in his Ministers, *He that heareth you, heareth mee*: Yee received it not as the word of man, but as it is indeed, the Word of the ever-living God.

Verf. 5. *Come, eat of my bread*] Stand not off in a sinful modesty; say not, I am not worthy. *&c.* but come; for the Master calls you, as they said to the blinde man, who therefore came. And those recalcant guests, by not coming when invited, might not taste of Christs Supper; for they were unworthy. *Math. 23.*

*And drink of the wine which I have mingled*] Loc here a full feast, not a dry feast. *Livian* noeth on this Chapter, that the Eucharist was anciently delivered in both kinds: But because of the danger of spilling the blood, the Church ordained that Lay-men should have the bread onely. The Council of *Constance* comes in with a *Non-est* against Christs institution, with holding the Cup from the Sacrament.

Verf. 6. *For sake the foolish*] No coming to this Feast in the tottered rags of the old *Adam*. You must relinquish your former evil courses and companies. There are that read the words thus, *For sake, O foolish ones, viz.* your own wayes, and live.

*And go in the way of understanding*] Renounce your vices, and practise the contrary graces. True repentance stands in an intire change of the whole man, from all that is evil, to all that is good.

Verf. 7. *He that reproveth a scorner*] This, with the three next verses, may seem to come in by way of Parenthesis: And they do not obscurely intimate, what manner of hearers Ministers mostly meet with, viz. such as our Saviour did, *Luke 26, 14.* But the Pharisees that were covetous, derided, or blew their noses at him; as One renders it. And such as long before him the Prophet *Isaiah* did, Chap. 53, 10. Precept upon precept, line upon line, &c. One observeth that that was a *loose* put upon the Prophet: And is as if they should say, Here is nothing but line upon line, precept upon precept. The very found of the words in the Original (*Zan le can, kan, la kan*) carries a taunt, as scornful people by the tone of their voyce, and riming words, scorn at such as they despise.

Verf. 8. *Reprove not a scorner*] See my Common-place of *Admonition*. Look how Dogs prefer loathsome carrion before the sweetest odours, and would live in the faces of such as would drive them from it: So is it here.

*And how will love thee*] When hee hath well considered he wills, though for present he may seem to do otherwise. As *Ala* was galled with the Prophet, and put him in prison. We read in the Ecclesiastical History that *Agapetus* Bishop of Rome, being sent by *Theodosius* King of *Gauls* to *Constantinople* on an Ambassage to Justinian, and having obtained a peace, he was earnestly intreated by the Emperour to subscribe and confirm the Heresie of *Eutyches*. This when hee utterly refused to do, the Emperour threatened him in case hee did not. *Agapetus* thereupon bravely replied, *I had a desire to wait upon Justinian, when I took to be a most pious Prince, but now I perceive him to be a most violent persecutor; a second Dioclesian.* With this free reproof, and Gods blessing withall, Justinian was wrought

wrought upon, that hee presently embraced the true Faith; and banishing Bishop *Autemilius*, a great propagator of the *Eutychian* Heresie, hee let up *Nestor* an Orthodox Divine in his room, whom *Agapetus* consecrated; it *Plinius* may be believed, *David* loved *Nathan* the better while hee lived, for dealing so plainly with him: And named him a Commissioner for the declaring of his Successor, *1 King. 1.* So *Alipius* loved *Austin* for reprovng him.

Verf. 9. *Give admision to a wise man*] This is an *Alms* that the poorest may give, and bee never the poorer, but the better. For by instructing another, a man engageth himself, lest hee hear, *Physician bial thy self, Turpe est doctori, cum culpa redarguit ipsum.* See my common place of *Admonition*.

Verf. 10. *The fear of the Lord*] See the Note on Chap. 1, 7. Here it is given as a reason why wife men are the better for sharp and seasonable admonition, because the fear of the Lord is in them. This makes them, when they are reprov'd of all, fall upon their faces, worship God, and say, *God is in you of a truth. 1 Cor. 14, 16.* What shall we say unto my Lord? What shall we speak? How shall we justify our selves? *God hath found out the iniquity of thy servants, &c. Gen. 32, 16.*

*And the knowledge of the holy*] That is, of the holy God. *Holy* is here in the plural number, importing the *Trinity of Persons*, as likewise *Joh. 24, 19.* Howbeit we may well take in here, holy Angels and Saints, whose Kingdome is in *David* said to bee the same with the Kingdome of God, *Dan. 7, 22, 27.* and whose knowledge is the right understanding of Gods will revealed in his Word.

Verf. 11. *For by mee thy daier*] This verse depends upon verf. 6. See the Note on verf. 7. Those that embrace wisdom, shall bee paid for their pains, either in money, or monies-worth: Either they shall dye, as *Abraham* did, with a good gray-head, or else with *Josiah*, they shall live long in a little time, and a good gray-head, or else with *Josiah*, they shall live long in a little time, and then live for ever in Heaven. *Henech* had the shortest life of any of the ten Patriarchs: But then hee was recompensed in the longest life of his Son *Methuselah*, but especially, in that God took him to glory. Besides, that though hee departed the world soon, yet fulfilled hee much time, as Mr. Hooker hath it.

*And the year of thy life shall bee increased*] Heb. *They shall increase the years of thy life.* That is, they that forsake thee, shall pervert thy memory, thy good name shall never dye. Some live to bee their own Executors for their good name; and yet they see them (not honestly) buried before themselves dye: Nay many are as those, *Job 27, 15, 23.* killed and kickt off this Stage of the World, buried before they are half dead. There is scarce a vicious man, whose name is not rotten before his carcass. On the other side, a good mans name is oft-times the heir to his life. Of, if obscured for a time, as the Martyrs were, yet as the Sun breaks through the cloud that masketh it, so God shall bring forth their righteousness as the light, and their judgement as the noon-day, *Psal. 37, 6.*

Verf. 12. *If thou bee wise, thou shalt*] The benefit shall bee thine own. *Plinarch* reports of the *Palm-tree*, that it yeelds to the *Babylonians* 360. several commodities: And is therefore in great esteem amongst them. How should men esteem of found wisdom, sith there is a *superioritas* in it, *1 Tim. 4, 8.* a thousand commodities to be reaped by it?

*Thou alone shalt bee wiser*] Thy learning shall not, as thou thinkest, hurt him that tendereth thy salvation. For as the air, when beaten, is not hurt, nor so much as divided, but returns to his place, and becomes thicker: *Ita animus recti confusus, & ad optima erigitur, non admittit irridendum status, nec sententia*, *saieth One*, so an honest heart, set for Heaven, flights the contents of graceless persons, and pitties them that jeer when they should fear, as much as good *Lot* once did his prophane Sons in Law. His words to such are like those of the Prophet: *Be not ye mockers, lest your bands bee increased, Ifo. 28, 22.* with 10. See verf. 7. of this Chapter.

Eccl. p. 148.

Verf.

Verf. 13. *A foolish woman is clamorous*]. This woman is *Folly*, as that woman sitting in the Epah is *wickedness*, *Zach. 5. 7*. *Leviter* is of opinion, that as by *Wisdom* is meant *Christ*, so by this foolish woman here is meant *Antichrist*; to whom therefore hee finely fiteth and applieth all the following words.

*In clamorous*]. Folly is full of words, and of a lavish tongue: her fastours are extreme talkative, and usually lay on more words than the matter will bear: A great deal of small talk you shall usually have from them. *A fool also is full of words*, [saith *Solomon*], and this fond custome of his is there expressed by way of imitation, in his vain tautologies: *A man cannot tell what shall bee; and what shall bee after him who can tell?* *Eccles. 10. 24*. The blafest things are ever the most plentiful. Some kind of Mice breed a hundred and twenty young ones in one nest; whereas the Lion and Elephant bear but one at once; so the least wit yields the most words. *Asiaphanes* and *Lucians*, when they describe fools, they call them *usquequas*; *Gapers*; or *Open-mouthed*. Gullitines is ever clamorous, and the most loud are most loud, *Alt. 7. 27, 28*.

Verf. 14. *For shee fiteth at the door*]. In a Harlots habit: to see and bee seen, the guise and garb of Harlots. *Tully* wittily compareth the Greek tongue to an ambitious trumpeter, *que multa loqui superflua*, which overlatheth in too much bravery: But the Latin tongue to an honest and modest Matron; *cui nihil desit quod ad honestum pertinet ramadictum*. That wants nothing pertaining to a necessary needfuls. Such a like comparison between *Wisdom* and *Folly* is here made by *Solomon*.

Verf. 15. *That goe right on their way*]. Shee fights at the fairest, seeks to seduce the forwardest. *They shall deceive if it were possible, the very elect*. Flies settle upon the sweetest perfume, when they are cold, and corrupt them.

Verf. 16. *Who is simple*]. *Wisdomes* own words, *verf. 4*. Take heed, faith our Saviours they come unto you in *simple clothing*, but trust them not: for with fair words and flattering speeches, they deceive the hearts of the simple, *Rom. 16*. *Samuel* himself could not have spoken more gravely, severely, divinely to *Saul*, than the friend at *Endor* did; when the Devil himself puts on gravity and religion, who can marvel at the hypocritie of men?

Verf. 17. *Stollen waters are sweet*]. Forbidden pleasures are most pleasing to Sensualists, who count no mirth but madnes, no pleasure, unless they may have the Devil to their play-fellow. Venison is nothing so sweet, they say, as when it is stolen.

Ovid.

*Quod licet ingratus esset, quod non licet, acrimus erat:  
Sic interdictis imminet æger aquis.*

Men long to bee meddling with the murthering morsels of sin, which nourish not, but rent and consume the belly that receives them. Many eat that on earth, that they digest in Hell.

In terris manducant quod in inferis digerunt. *Verf. 18. That the dead are there*]. See the Notes on *Chapter 2. 18*. and *Auguſtin*.

## CHAP. X.

Verf. 1. *The Proverbs*].

Properly so called. (See *Chap. 1. 1*). For the nine former Chapters are a kind of common places, or continued discourses, premised as a Preface to these ensuing wife and grave sentences tending much to the information of the mind, and reformation of the manners; and containing things profitable for all sorts of people. They are not unfitly compared by a Divine to a bag full of sweet and fragrant spices, which stuffed or taken together, or taken single, yeeld a sweet odour: Or to stars in the firmament, each in it self glorious and

and independent of another; yet all receive their light from the Sun.

*A wife Son maketh a glad Father*]. Children are certain cares, but uncertain comforts. Every Son should bee an *Ashur*, that is, his *Fathers* light; and every Daughter an *Abigail*, her *Fathers* joy. Eve promised her self much in her *Cain*, and David did the like in his *Abstem*. *Sed*, fallitur augurii spes bona fano sunt, they were both deceived. *Samuel* (succeeds *Eli* in his cros, as well as his place, though not in his sin; and had cause enough to call his untoward children (as *Augustus* did) *tres vomicae, tria carcinomata*, to many ulcerous lores, mattery impotumes. Virtue is not as Lands, inheritable. All that is traduced with the seed, is either evil, or no good. Let Parents labour to mend by education, what they have murthered by propagation: And when they have done all, pray

*God preserve Joseph*, lest else they bee put to with one day, as *Augustus* did. *O* that I had never married, or never had children. And let children cheer up their Parents, as *Joseph*, *Samuel*, and *Solomon* did; and as *Epaminondas*, who was wont to say, *Se longe maximum meum laudum fructum capere quod ceterum spectatores haberes parentes*; that hee joyed in nothing more, than that his Parents were yet alive, to take comfort in his brave achievements. For otherwise, God will take them in hand as hee did *Abimelech*, to whom hee rendered the wickedness due to his Father, *Jude. 9. 5*. And as hee did *Abstem*, whom hee trusted up in the height of his rebellious practices, with his own immediate hand: Or else hee will punish them in, and by their posterity, which shall either bee none (*Prov. 10. 20*, compared with a *Sam. 14. 7*.) or worse than none; as hee, who Mr. Fellers Holy-hae. when his aggrieved Father complained that never man had to undutiful a child as hee had; yes, said his son (with less grace than truth) my Grandfather had.

*The heaviness of his mother*]. The Mother is mentioned (though the Father happily as heay) first as most faulted in her children miscary, *Prov. 24. 15*. Next, as most blighted by them, *Prov. 15. 20*. And lastly, as most impatient of such an affliction. *Rebecca* was weary of her life by reason of the daughters of *Heb* brought in to her by *Eſau*, *Gen. 27. 45*. If they lie lusing at home, mothers have the misery of it; if they do worse abroad, the worst is made of it to the mother at home; by fame that *land lier*.

Verf. 2. *Treasures of wickedness*]. Our Saviour calls it *Almamon of iniquity*; *Luke 16. 9*: that next odious name to the Devil. Most mens care is how to grasp and get wealth for their children, — *rem rem, quæcumque modo rem*. *Virtus post numerum, &c*. But what faith a grave Author? *Better leave thy child to Waller to beg from door to door, than a cursed hoard of evil-gotten goods*. There is for most part *lucrum in arca, damnum in conscientia*, gain in the purse; but loss in the confidence.

*But righteousness delivereth from death*]. Piety, though poor, delivereth from the second death, and from the first too, as to the evil of it. For as *Christ* took away the guilt of sin, not sin it self; so hee hath taken away, not death, but the sting of death from all believers; making it so such, of a curse, a blessing; of a punishment, a benefit; of a Trap-door to hell, a Portal to heaven; a Postern to let out temporal life, but a Street-door to let in eternal life.

Verf. 3. *The Lord will not suffer the soul of the righteous*]. That refuseth to enrich himself by evil arts, and to rise by wicked principles. For it might bee objected, if I *Præsum* not my consciences, I may starve for it. Fear not that faith the Wife-man, *Faith fears not famine*: Necessarye thou shalt bee sure of, *Psal. 37. 25, 26*. *Psal. 34. 11*. Superstitions thou art not to stand upon, 1 *Tim. 6. 8*. The Hebrews by *righteousness* in the former verse understand *almadecis*, as *Dem. 4. 24. 27*. (See the Note on *Matth. 7. 1*.) and so the sense here may bee, The righteous, though hee give much to the poor, shall bee never the poorer; fish not geering, but giving is the way to thrive. See my Common-place of *Alms*.

*But hee casteth away the substance of the wicked*]. For either they lose it; or live beside it, and are little the better for it. Hee that *grasps riches*, and *endures by right*, shall leave them in the midst of his day, and in his end bee a fool: God will

oppositus paterfamilias, ubi admodum

Sueton. c. 8.

Cor. 2. 2. 10.

Mr. Fellers

Mr. Drim.

Auguſt.

Ob.

Sed,

τρεψας τρεψας φρεσιν αμαρταν

μυκτης





hear the Rod, and learn for his unconfessableness, *Mic. 6. 9.* Hee that trembleth not in hearing, shall bee broken to peeces in feeling, *saith Bradford.*

Verf. 14. *Wise men lay up knowledge* To know when to speak, and when to bee silent. It is a great skill to bee able to time a word, *Isa. 50. 4.* to let it upon the wheels, *Prov. 25. 11.* How forcible are right words? *Job 6. 25.*

Eccles. 10.

*But the mouth of the foolish* An open mouth is a purgatory to the Maffer. *Nemo solum tacere potest,* *saith Salom.* A fool tells all, *saith Solomon.* And, *Us qui quæst effudit, sicut effudit solvitima lingua,* *saith Seneca.* A fools bolt is soon shot, and as soon retorted oft-times upon himself.

Verf. 15. *The rich man is wealthy, &c.* Wealthy worldlings think themselves simply the better and the safer for their hoards and heaps of riches. The best of us are more ready to trust in uncertain riches, than in the Living God, who giveth us all things richly to enjoy, *1 Tim. 6. 17.* Surely this should humble us, that riches that should bee our *riser* to raise us up to God, or glasse to see the love of God in, our corrupt nature uteth them as clouds, as clogs, &c. yea sets them up in Gods place, and faith to the fine gold, *Thou art my confidence,* *Job 11. 24.*

*The destruction of the poor is their poverty* They are devoured by the richer Cannibals [*Psal. 14. 4.*] as the lesser fish are by the greater. Men go over the hedge where it is lowest. Poor and afflicted are joyed together, *Zeph. 3. 12.* So are to want, and to bee abased, *Phil. 4. 12.*

Verf. 16. *The labour of the righteous*, &c. If the righteous man may but sweat out a poor living, get enough to bear his charges home to Heaven, have enough to leave his turn here, be it but food and raiment, hee is content. *Cibus & potus sunt devotia Christianorum.* The true Christian desires but meat and drink.

1 Tim. 6. 8.

*The fruit of the wicked* Or the revenues of the wicked are waisted upon their lusts, which to seek to satiate, is an endless labour: besides the danger of fatnesses perdition, *1 Tim. 6. 4.*

Verf. 17. *Hee is in the way of life* Rich folks refuse reproof; hold themselves above admonition [*Tuque mones et famigilium*] and are therefore by the just judgement of Gods led through a fools Paradise, into a true Prison. *Drivini-bus idem amicum deest, quia nihil deest.* Rich men have few faithful counsellors.

Verf. 18. *Hee that hideth hatred, &c.* These are dangerous creatures that thus lye at the catch, and wait advantages to do a man mischief, as *Cain* dealt by *Abel*, *Abelom* by *Amnon*, *Jeab* by *Amasa*, *Judas* by *Jesus*, *Tina frequenque vin est, &c.*

*And hee that uttereth a slander, is a fool* Because hee hath no command of his p. fit. n., as the former seems to have, because close in cloaking his malice, who yet is a fool too before God.

Verf. 19. *In the multitude of words* In multiloquio stultiloquium. Many words are hardly well managed. *Non est ejusdem,* *saith one*, It is seldom seen that a man of many words miscarries not.

*But hee that refrains his lips* [*A. Eltho* did, *Job 32. 21.* and as *Epaminondas* is worthily praised by *Plutarch* for this, *quod nemo plura vociferi, & pauciora loqueretur;* that no man knew more, and spake less than hee did.

Verf. 20. *The tongue of the just is as choice silver* Hee scattereth pearls, *Mat. 23. 5.* hee throws abroad treasure, *Mat. 23. 35.* even Apples of Gold in shutes of Silver, *Prov. 25. 11.* I will turn to the people a pure language, *saith God, Zeph. 3. 9.* a lip of excellency, *Prov. 17. 7.* the language of Heaven, As *William* the Conquerour fought to bring in the French tongue here, by enjoining children to use no other in schools, Lawyers to practise in French; no man was graced, but hee that spake French, &c.

Daniel 11.

*The heart of the wicked is little worth* *Est quasi parum*, is as little as need to bee. Hee is ever either hatching Cockatrice Eggs, or weaving Spiders Webs, as the Prophet hath it: Vanity or villany is his whole study, and his daily discourse.

Isa. 59. 5.

Verf. 21. *The lips of the righteous feed many* A great house-keeper hee is, had

hath his doors ever open; and though himself be poor, yet hee maketh many rich 2 Cor. 6. 10. hee well knows, that to this end God put Hony and Milk under his tongue, *Cant. 3. 11.* that he might look to this Spiritual lip-feeding; to this end hath he communicated to him those rivers of water, *Job. 7. 38.* that they may flow from him, to quench that world of wickedness, that being let on fire of Hell, would let on fire the whole course of Nature, *Jam. 3. 6.*

They are empty vases that bear fruit to themselves, *Hos. 10. 1.* Those are voyd houles, we say, where the doors daily open not. The people hung upon our Saviours lips, as the young Bird doth on the Dammes bill, *Luke. 19. 42.* Bishop Ridley preached every Lords-day, and Holy-day, except letted by some

ignoscunt.

weighty business: to whose Sermons the people resorted (saith *Maffer Fox*) A B. & Mon. warning about him like Bees, and coveting the sweet joyce of his gracious fol. 1559

discourses. Look how *Joseph* nourished his Fathers household with Bread according to their Families, or according to the mouths of their Families, *Gen. 47.* Chapt. 11.

So doth the righteous man those of his own charge especially. Vellere Poppy for that (saith a grave Divine.) I have heard old folks talk, that when in those dayes they had Holy-bread (as they called it) were them at Church, they would bear a part of it to those that did abide at home: So should Masters of Families carry home the bread of life to their Household.

*But fools dye for want of wisdom* By their either refusing or abusing the food of their souls (as the Pharisees) they pine away in their iniquities, *Levit. 26. 39.*

Verf. 22. *The blessing of the Lord is meekness rich* As is to bee seen the examples of the Patriarches, *Abraham*, *Isaac*, *Jacob*, and others. Whereas there is a curse upon unlawful practices though men be industrious as in *Job. 1. 10.* Jer. 22. And all our policies without prayer are but *drum sine calce*, Sand without Lime, they will not hold together.

*And hee addeth us sorrow with it* Those three vultures shall bee driven away that constantly feed on the wealthy worldlings heatt: Care in getting, Fear in keeping, Grief in losing the wealth of this life. God giveth to his wealth without woe, store without guilt, gold without guilt, one little drop whereof troubleth the whole sea of all outward comforts. *Richard* the third had a whole Kingdom at command, and yet could not rest in his bed for disquietment of mind. *Polydor Virgil* thus writes of his Dreame that night before *Hofworth*-field: That he thought all the Devils in Hell pulled and haled him in most hideous and ugly thaps, and concludes of it at last: I do not think it was so much his dreame, as his civil confidence that bred those terrors.

Verf. 23. *It is a part to us foole to doe mischief* He is then merited, when hee hath the Devil for his play-fellow: Hee danceth to Hell in his bolts and is passing well apaid for his woful bondage. Was hee a Father or a Monitor (think you) that playing with his own Child, for a pastime, put his thumbs in the boyes eyes, and thrust out the balls thereof? This was *Robert de Beilaine* Earl of *Shrewsbury* in the reign of *Henry* the first. *Anna Dom. 11. 11.* And what a mad sport was that of *Jeab* and *Amnon*, *2 Sam. 3. 14.* to see and see those youngsters of *Hittah* *Hacur* to scratch their words in their fellows bowels? And that of *Nero*, who let the City of *Rome* on fire for his pleasure, whiles hee laid on his Harp the destruction of *Troy*!

S. 12.

*But a man of understanding hath wisdom* *Vice.* For his sport or delight. It is his meat and drink, his Hony and Hony-comb, &c. *Lib. 1. 1. omnibus canes opes concesserunt, ut nihil liceat, vi nulla interpellante, esse modo in liserio vivere,* *saith Cicero.* I would give all the wealth in the world, that I might live altogether in my Study, and have nothing to trouble me. *Crude with fasting*, *saith Luc. 11. 27.* effect. *Mathematicarum artem fides*, *saith another.* Believe me, it were a dainty death, to dye studying the Mathematicks. *Nisquam requiem invenit nisi in dede Prax*, *saith a third.* All the comfort I have is in a Book, and a Cloyster, or Closet. *Mentior si non fuit accord bimur*, *saith learned Doctor Slater.* *Comp. Genit.* The old Lord *Burley* (Lord high Treasurer) to his dying day would carry al-ways p. 1140.

Lib. 1. Epist.

S. 12. 11. 11.

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S. 12. 11. 11.

ways a *Talier* Officer about him, either in his bosom or pocket. And the Emperor *Charli* the Fifth, took such delight in the Mathematics, that even in the midst of his whole Army, in his Tent, he sat close at his study; having let that purpose as his instructor, *Turrianus* of *Cremona* converse with him. So sweet is the knowledge of Human Arts to those that have taken them: How much more the knowledge of the Holy (which saith *Agur*, is to ascend up into Heaven, *Prov.* 30. 3, 4.) to those mature ones, who by reason of use have their senses exercised to discern both good and evil? *Heb.* 5. 14. See *Psal.* 119. 103; *Job.* 23. 12. *Rom.* 7. 22.

Statis in  
Thebaid.

His rigorem  
fuerit, ne  
moriare, mori;

condemni Eli-  
tis, prelo,

Per.

Eusth de vit.  
Cous. lib. 3.

*Verl. 24. The fear of the wicked shall come upon him* ] A found of fear is in his case in *propheta* the *supra* upon him, *Job.* 15. 21. *Pessimus* in *duis* *Augur* *Timor* --- Thus it belet *Cæsar*, *Seal*, *Belshazzar*, *Plaut* (who for fear of *Cæsar* delivered up *Christ* to be Crucified, and was afterwards by the same *Cæsar* kicked off the Bench; yea off the Stage of the world) those wicked *Jews* that feared that the *Romans* would come and take away both their place and Nation, *John* 11. 48. which accordingly belet them some forty years after; at which time some of them also killed themselves, lest they should be taken by the enemy. The like may be said of our *Richard* the third, (see the Note on *Perf.* 21.) and *Henry* the Fourth of *France*, after his revolt to *Pope* *Ry*. He being perwaded by the Duke of *Staff*, not to reanimit the *Jedites*, which had been banished by the Parliament of *Paris*, answered suddenly, *Give me then security for my life*; and afterwards admitted them into his bosom, making *Father Cotton* his Confessor, and using them ever with marvellous respect; yet was stabbed to the heart by *Ravilinc*, through their instigation. Excellent is that of *Salomon*, *Prov.* 29. 25. *The fear of man bringeth a snare: but who is quiet to his trust in the Lord* (as *Hockab* did, *2 King.* 17. 4. 5. and our King *Edward* the Sixth, and that peevish Queen *Elizabeth*) *shall be safe*.

*But the desire of the righteous shall be granted* ] Provided that these be the lawful desires of honest hearts. If such ask and miss, it is because they ask amiss, *Jam.* 4. 3. either they fail in the matter, as *Moses* in his desire to enter into the promised Land, or in the manner, as the Church in the *Canticles*, chap. 5. 2. *Virtutum exceptum, invidiamque relictæ*, they would, and they would not: There is a kind of wambling willingness and velocity, but it boyls not up to the full height of resolution for God, and utmost endeavour after the thing desired: Now affection without endeavour is like *Rachel*, beautiful but barren. Or lastly, they fail in the end, either of *Intemper*, *Jam.* 4. 3. or of *Durition*, *Luk.* 18. 1. they draw not near with that true heart, *Heb.* 10. 22, that is content either to wait, or to want the thing desired, being heartily willing that God should be glorified, though themselves be not gratified. Let them but bring this true hearts, and they may have any thing, See the Note on *Matth.* 5. 6.

*Verl. 25. As the whirlwind passeth away* ] The whirlwind is terrible for the time, but not durable: Lo such is the rage of Tyrants and Persecutors. *Nubecula* *est, cito transiit*, said *Athanadius* of the *Arian* Persecution. Our *Richard* the third, and Queen *Mary*, had as the bloudest of the shortest reigns of any since the Conquest: *Blondy and deceitful men shall not live out half their dayes*, *Disceplum*, that created Persecutors, giving over his Empire, decreed to lead the rest of his life quietly. But he escaped not for: For after that, his house was wholly consumed with Lightning, and a flame of Fire that fell from Heaven; hee hiding himself for fear of the Lightning, dyed within a little while after. Their terrorous hold on him as waters, a tempest stealeth him away in the night. The East wind carrieth him away and he departed as a storm hurleth him out of his place, for God shall call upon him, and not spare: hee would fain flee out of his hand. Men shall clap their hands at him, and shall hiss him out of his place, as *Job* elegantly and emphatically sets it forth, *Job.* 27. 20, 21, 22, 23.

*But the righteous is the everlasting foundation* ] Or is the foundation of the world, as firm as the world's foundation, which remains unmoveable. The Hebrews

Hebrews (see it thus, *The righteous is the foundation of the world, which, but for their jokes, would soon pass, and fall to ruine. Sanctum semen statim terra, Illa. 6. 13. I bear up the pillars of it, saith David, Psal. 75. 3.*

*Verl. 26. So is the sluggard to them that send him* ] *Habent ania sum cito, cito, What thou dost, do quickly*, said our Saviour to the Traytor. Hee cannot away with dulness and officious in any of his, but condemns it in those slow things the Hebrews. *Heb.* 5. 11. and commands them double diligence, *Chap.* 6. 1, 12. *Not slothful in business, fervent in spirit, serving the Lord, Rom. 12. 11.* A dull heart makes no riddance, *Baruc accendit seipsum*, *Neh.* 3. 20. repaiting earnestly, and so finished his task in shorter time. Let Ambassadors, Ministers, Messengers, &c. nimble up their business, or look for no thank. What a deal of content gave *Cranmer* to *Henry* the eighth, by his expediting the business of the Divorce both at home and abroad in foreign Universities? And what a deal of dislike gave *Wolsey* by the contrary?

*Verl. 27. The fear of the Lord prolongeth dayes* ] *Heb.* *Ad debet dayes, viz.* Beyond expectation or likelihood in a course of nature, *Gen.* 27. 41. *The dayes of mourning for my Father are at hand, said bloody Esau, and then wilt I say my brother Jacob.* But threatened men (if they fear God especially, *Eccles.* 8. 12, 13.) live long. For even *Ishac* who dyed soonest, lived above fifty years beyond this. See the Note on *Exod.* 20. 12.

*But the years of the wicked shall be shortened* ] Bee not overmuch wicked, neither be thou foolish: *Who shouldst thou be before thy time?* *Eccles.* 7. 17. Sin brings death, and the worst of deaths, an unseasonable death, when it were better for a man to do any thing than to dye; for to such, death is a Trap-door to hell: And as their friends are scrambling for their goods, the worms for their bodies, to at the Devils for their souls.

*Verl. 28. The hope of the righteous shall be gladness* ] The righteous doth not so fear God, *Perf.* 27, but that hee hopes in him also, See *Psal.* 130. 4, 5. and that with such an hope as maketh not ashamed, *De consil. unquam consilij*: The righteous hath hope in his death, *Prov.* 14. 32. his *Alamo* is, *Comm expires, spero*, My hope lasts beyond life.

*But the expectation of the wicked* ] As *Esau* came from hunting with his head full of hopes, but went away with his heart full of blanks, and his face full of blushing.

*Verl. 29. The way of the Lord is strength* ] The joy of the Lord (that joy of hope, spoken of in the precedent verse) is their strength, *Neh.* 8. the peace of God within them, and the power of God without them bears up their spirits under whatsoever pressures; such can boldly say, It is well with mee for the present, and it will be better hereafter.

*But desolation* ] Such as they shall never be able, either to avoid, or to abide.

*Verl. 30. The righteous shall never be removed* ] Or they shall not be removed for ever, though for a while they may seem to be so. God fits upon the circle of the earth, so shake them out thence, as by a Canale.

*Verl. 31. The mouth of the just, &c.* ] *Heb.* *Buddeth forth*, as a fruit-tree, to which the tongue is fleshy and finely here resembled. Hence speech is called the fruit of the lips.

*But the forward tongue shall be cut out* ] As a fruitless tree is cut down to the fire, *Nephorim* the Heretic his tongue was eaten off with worms, Arch-bishop *Arundels* tongue rotted in his head. From *Adrianus* example, *Nem.* 12. the Jew Doctors gather, that *Le-prosie* is a punishment for an evil tongue, and in special for speaking against Rulers. The Lady de *Bresle* had by her virulent and railing tongue more exasperated the fury of King *John* (whom she reviled as a Tyrant and a Murderer) than could be pacified by her strange present (of four hundred Kine, and one Bull, all milk-white, except only the ears which were red) sent unto the Queen.

*Verl. 32. The lips of the righteous* ] Hee carries, as it were, a pair of ballances between

Alisq. flati-  
onibus non flati  
munda.

volugo;

Specks Chron.  
fol. 177.

betwixt his lips, and weighs his words before he utter them. *Et prodesse vult: & delectare* — willing to speak things both acceptable and profitable. The wicked throws out any thing that lies uppermost, though never so absurd, obscene, defamatory, &c.

*Alia puto nosci, tinnit, sed pectora verbis.*

*Sic est, namque id sunt utraque quale sonant.*

### CHAP. XI.

Verf. 1. *A false Balance is abomination*

Hof. 11. 7.

See the Notes on *Lev. 19. 36. Deut. 25. 15.* This kind of fraud falls heaviest upon the poor, *Amos 8. 5.* who are fain to fetch in every thing by the penny. Hither may be referred corruptions in Courts, and partialities in Church-businesse. See that tremed charge to do nothing by partiality, or by tilting the balance, *1 Tim. 5. 21.* Those that have the balances of deceit in their hand are called *Cannanites* (so the Hebrew hath it) that is, meer natural men, *Ezek. 16. 3.* that have no goodnes in them, no not common honesty: they do not as they would be good by, which very Heathens condemned.

Verf. 2. *Where pride cometh*] Where Pride is in the Saddle, Shame is on the Crupper, *tantum Nemois a verga.* Hee is a *grand fool*, faith our English Proverb. Proud persons whiles they leave their standing, and would rile above the top of their places, they fall of their footing, and fall to the bottom.

*But with the lowly is wisdom*] Which maketh the face to shine. Pride proceeds from folly, and procures contempt. But God gives grace to the humble, that is, (as some sense it) good repute and report, amongst men. *Who am I?* faith *Moses*, and yet who fitter than hee to go to *Pharaoh*? Hee refused to bee *Pharaoh's* daughters Son; hee was afterwards called to bee *Pharaoh's* God, *Exod. 7. 1.* *Aben-Ezra* observes, that the word here rendered *lowly*, signifies *humble*, *humble-faced*. *Qui pro virecundia sese abhinet*, that thrust not themselves into observation. The humble man, were it not that the fragrant smell of his many virtues betrays him to the world, would chuse to live and dye in his self-contenting secrecy. Hence humility is by *Bernard* compared to the *Violet*, which grows low to the ground, and hangs the head downward, and besides, hides it self with its own leaves.

Verf. 3. *The integrity of the upright shall guide them*] An elegant allusion in the original. Their uprightness shall lead them whither they would, and secure them from danger: They fulfil the Royal Law, *James 2. 8.* keep the Kingdoms high-way, and are kept safe, whiles those that go out of Gods Precepts are out of his protection.

*But the perjury of transgressors*] Of prevaricators, that run upon rough Precipices. These are by the Prophet *Amos* likened to horses running upon a rock, where first they break their hoofs, and then their necks, *Amos 6. 12.*

Verf. 4. *Riches profit not in the day of wrath*] Neither their silver, nor their gold shall be able to deliver them in the day of the Lords wrath, *Zeph. 1. 18. Isa. 13. 7.* Yea they carried away the richer Jews, when the poorer sort were left to till the land, *2 King. 24.* The great *Captiv* of *Babylon* (whom all the *Macedonian* Princes honoured above all others, as the true successeur of *Mahomet*, and the grand Oracle of their Law) being taken in the midst of his infinite Treasure, and willing to feed thereon, and make no spare; In which order the covetous wretch kept for certain dayes, miserably dyed for hunger, in the midst of those things, whereof hee thought hee should never have enough. Wherefore should I dye being so rich? said that wretched Cardinal *Henry Beauford* Bishop of *Winchester*

Turk. his. fol. 13.

*Winchester* in *Henry* the sixth time. Hee, quoth hee, will not death be hired? *Ag. & Mon. fol. 925.*

*will money do nothing? His riches could not relieve him.*

*But righteousness delivereth from death*] See the Note on *Chap. 10. 2.*

Verf. 5. *The righteousness of the perfect*] This is the same in effect with *verf. 3.*

*Nunquam* [in dictis, quod nunquam] *scilicet* *discurit*.

*But the wicked shall fall by his own wickedness*] *Ocy*, in his own wickedness: hee shall fall out of one wickedness unto another, whiles hee draws iniquity with cords of vanity, and fin as it were with a cart-rope, *Isa. 5. 18.* Thus *Babylon's* sins are said to reach unto Heaven, *quasi contemnuntur sumus*, *Rev. 18. 5.* Therefore flie is fallen, there is fallen, *cervus, brevis, pennis, nudum latus. Flagellum & flagellum, ac acus & filum.* Sin and punishment are inseparable companions.

Verf. 6. *The righteousness of the upright shall deliver them*] As *Nobis* integrity prevailed for his safety. Many are the troubles of the righteous; but, out of them all, they are sure to be delivered. No Country hath more venomous creatures, than *Aegypt*, none more Antidotes: So godliness hath many troubles, and as many helps against trouble. As *Moses* hand, it turns a Serpent into a Rod: And as the tree that *Moses* cast into the waters of *Marah*, it sweeteneth the bitter waters of affliction: Well may it be called the *Divine Nature*: For as God brings light out of darkness, &c. so doth grace.

*But transgressors shall be taken in their own naughtiness*] Taken by their own consciences (those blood-hounds) and by the just judgements of God which they shall never be able to avoid or abide: Though now they carry themselves as if they were out of the reach of his Rod, or had gotten a protection.

Verf. 7. *When a wicked man dyeth, his expectation shall perish*] Hee died perhaps in strong hopes of Heaven, as those seem to have done that came rapping and bounding at Heaven-gates, with *Lord, Lord, upon whom we*, but were sent away with a *Non novi vos, Depart, I know you not*, *Mat. 7.*

*And the hope of unjust men*] *Etiams spes valentissima perit.* So some render it; his most strong hope shall come to nothing. Hee made a bridge of his own shadow, and thought to go over it, but is fallen into the brook: Hee thought hee had taken hold of God: but it is but with him, as with a child that cathears at the shadow on the wall, which hee thinks hee holds fast; but hee onely thinks so.

Verf. 8. *And the wicked cometh in his stead*] Thus it befel *Haman*, and *Daniels* enemies, and those inhumane *Edomites*, *Lam. 4. 21.* And *Herod* with his Hacksters, *Mat. 22.* It is a righteous thing with God, *2 Thes. 1. 6, 7.* though to men it seem an incredible paradox, and a news by far more admirable, than acceptable, that there should be such a transmutation of conditions on both sides, to contraries: But thus it falls out frequently. *John Martin* of *Briquet* (a mile from *Angers* in France) vaunted every where, that hee would fill the Ministers note of *degrege*. But behold himself was shortly after assaulted by a Woolf, which bit off his nose, so that hee died mad thereof.

Verf. 9. *An Hypocrite with his mouth doth protest*] That is, the flatterer, slanderer, evil counsellour, but especially the Heretic; as the *Valentinians*, *qui artificum habuerunt, quo primum persuaderent quibus docerent*, by their *Pitbanologs*, by good words, and fair speeches, they deceive the hearts of the simple, *Rom. 16. 19.* they bring men into the Lions mouth, as that old Deceiver did, by telling them of an Angel that spoke to them, and to make prize of them, *Col. 3. 8.* and drag Disciples after them, *Mat. 20. 30.*

*But strength knowledg shall the just be delivered*] Hee is too wise to bee flattered, and too knowing to bee plucked away with the error of the wicked, *1 Pet. 3. 17. 18.* *Zanchini* was set upon by *Sociinus*; but the Heretic lost his labour. Wherefore alide to your virtue knowledge, *2 Pet. 1. 5.* and have your senses exercised to discern good and evil, *Heb. 5. 14.*

Verf. 10. *When it gets well with the righteous*] When they are set in place of Authority, all the Country lay the best for it. All cannot chuse but do well, so long as thou tullest well, said the Senate to *Stavrus* the Emperor.

Ag. & Mon. fol. 871.

Turk. his.

Zanchi. Mif. m. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

And *Ita nati effis* (said hee in *Tacitus*) *ut bona malaque vestra ad rempublicam*  
*pertineant*. Publick persons are either a great mercy, or a great misery to the  
whole Country.

And when the wicked perish, there is shouting.] For by their fall, the people rise; and their ruine is the repair of the City.

*Cum mors cydalum rapiisset seva Nerone,  
Credibile est multos Romam ad idisse iocos*

Verf. 11. *By the blessing of the upright the City is exalted*] This is given in as a reason of that public joy in the welfare of the just; Because they are of public spirits, and will by their good deeds, good doctrines, good counsels, and good prayers, promote the public good to their utmost. *Catonis mores erant cunctis in genium se credere mundo.* Saints are clouds, *Heb. 12. 1.* that water the earth, as a common blessing.

But it is *everbrowned by the mouth of the wicked*] Whether hee bee a seeds-man of sedition, or a seducer of the people, a *Sheba*, or a *Shebna*, a carnal Gospeller, or a godles Politician (whose drift is to formalize and enervate the power of truth, till at length they leave us a heartles and saples Religion) one of these sinners may destroy much good, *Eccles.* 9. 18.

Verf. 12. *Heerbee is void of wisdom* (despithe his neighbours) Not remem-  
bering that hee is his neighbour, cut out of the same cloth, the shears onely go-  
ing between, and as capable of Heaven as himself, though never so poor, mean,  
deformed, or otherwise despicable. None but a fool will do so, none but hee  
that hath a base and beggarly heart of his own, as the words signifie.

But *aman of understanding bolderh his peace*] That is, refraineth his tongue from such opprobrious language, speaketh the best hee can of another, thinks with himself.

Or if himself bee slighted or reviled, *objecta prebra digno supplicio punit, festivo  
scilicet contemptu & oblivione, vespantans est, misericordia elevat.* Hee knows  
it is to no purpose, to wash off dirt with dirt, and is therefore as a dumb man.

Verf. 13. *Asale-bearer revealeth secrets*] Heb. *A Pedler*. See the Note on *Levit.* 19. 16. and on *1 Tim.* 5. 13. *Si sapi arcana vina recunde cado*, God forbids us to chaffer with these petty-chapmen, *Prov.* 20. 19.

*Conceals the matter*] *TACITUS* to him is the best Historian, *primum in Historia*. Hee is a rare friend, that can both give counsell, and keep counsell. One being hir in the teeth with his stinking breath, wittily excus'd it, that it was by reason of the many secrets committed to him, and concealed by him so long, till they were even rotten in his bosome.

Ver. 14. *And he returned in his holome.*  
*Ver. 15. And where coun[s]el s, the people [a].* As where no *Pilot* is, the ship  
 misarricheth. The *Vulgar* say, *non nescitis ob gubernatorem, contra populo*.  
 Tyranny is better than Anarchy: *Aurelius* say, *non nescitis ob gubernatorem, contra populo*.  
*is a child;* that is, wilful, and uncountenable, as *David*, who's King  
 for forty years old; when as his Father was a man at twelve. Age is no child  
 meale of wildome; and royaltie without wildome is but empty pomp.  
*Solomon the wife chole him* an excellent Council of fiate, when *Rehoboam* honour-  
 ed to hear, being as much more wilful than his Father, as leffe wise. *All*  
*ferre* is no brate, lofing those ten tribes with a churlish breath, and returning to  
 Council as like, by a town that he went forth. Hee and his green-headed  
 Learners. Or it may be it was his Army, where all would be Leaders, none  
 as now is in *Turkey*, when the Great Turke stands, as once it was in *Perfia* (and  
 where it aunc Counsellor delivered any thing contrary at the dangerous doore,  
*flatus cadaverum*, hee was chastitied with Rods: Or as in *Perfia*, the Kings mind,  
*flatus cadaverum* was chastitied with Rods: Or as in *Perfia*, the Kings mind,  
 that was good in his owne eyes. Such cannot looke [sublime].

Turk. Hist.  
Kecherm. Po-  
litic.  
Ulysses interro-  
gat qualis reg-  
num esset Cy-  
clopium & re-  
spondes Silenus,  
Νομάδες, ἀ-  
νὴρ ἄλεις  
ἄλεις.

Bac

*Bus in the multitude of Counsellors?* So they be good Counsellours; better than *Balaam* was, better than *Aschephol*, better than thofe of *Azeriah*, by whom the good Emperour was even *bought and sold*. One fpecial thing the Primitive Chriftians prayed for the Emperour, was, that God would fend him *Senatus fidelis*, a faithful Council. There were in *Judas*'s dayes horrible abominations: And what? The Prince of the Priests? No, the *Judge* wroth, *Matth. 23. 3.* *Queen Elizabeth* was happy in her Council, *1601.* *James* was moft-well ruled) and grew able to her friends, and formidable to her enemies both at home and abroad. *Wisdom* is better than *Strength*, faith *Salomon*; And, *Romani felices vincunt*, laid they of old. The welfare of a State is procured and preferred, not so much by a multitude of worthy Warriors, as by a few good Counsellors; as God said long since observed, and fulfilled, *Prov. 15. 22.* *They shall be blessed* (and I think) *that shall be wise* (and I think) *that shall be rich*, than that was in the 25. of *Edward* the third.

Verf. 15. *He that is surety for a stranger [shall smart for it]* Hebr. *shall break,* prove a bankrupt. See the Notes on *Chap. 6. 1, 2, 3, &c.*

Verni, 16. A *gracioso* turns venetian himself. | Such a one as is forth like  
Lentil, Leillon, Prou, 37. such was Sarah, Deborah, Abigail, Elger, Queen  
Elizabeth, of whom a great French Prince gave this *Elogium*, that there was  
nothing so goodly and amiable as her person. The gift she made him was  
the brave and happiest woman that ever wayes came this. Pure obduty, Pure  
Virtu, Charity, and Chastity (maugre the venomous tongues of all Hell-born  
slanders, such as Sanders, Rhyfion, and other Cowlytellers, and dead doges  
that bark'd against her) were her inseparable companions : never suffering  
himself to approach her sacred preference, of whose faith he had but the least  
doubtful.

Sanders hypocrite  
Anglicanus  
hypocritus  
Anglicanus po-

Shew. Hitt.  
ff. 12m.

*And strong men retain riches.]* By their industry and good husbandry: that they may maintain their Wives honour, and bear up their pore according to their place. Others render it, *Improbi apprehendunt divitiis*. Wicked men catch at wealth, *sc.* in the choice of their wives. And indeed among Suters, both in Love and in Law, Money is a common meddler, and commonly drives the bargain and brings to an upshot.

*Protinus ad consuetudinem: de moribus ultima fiat*

Verf. 17. *The merciful doth good to his own [and]* His chief business is with and for himself, how he may get all rights within, how to keep a continual Sabbath of his soul, a constant comfort himself. He will not violate his Conscience to get or retain riches, as *verf. 16.* or purchase earth, with the loss of heaven, and so much as the body is the souls servant (and should therefore be neither *plus negotiis*, nor *infra negotiis*, but *per negotio*, fit for the souls business.) it ought not to be pinned or pinched with penury, and over-much abstinence: as those Importors, *Celsif. 2.* 23. and our Popish Merit-mongers that flatter their *Gonims*, and are cruel to their own flesh. These shall one day hear, Who required these things at your hands?

Vert. 18. The wicked worketh a deceitful work.] By deauiding his *Genius*, and affliction his flesh [as *verb.* 17.] he thinks he doth a very good work; (some Emperours have left their Thrones, and thrust into a Monastery, there to macerate themselves with much fasting and coarse cloathing, out of an opinion of promoting their souls health thereby.) But *badly exercise* profiteth little, 1 *Tim.* 4. 8. And as the pride of Virginitie is asoul a lin as impurity: to it is to it this case. The Formal Father loatheth his labour, *Isa.* 58. 3. *Zech.* 7. 5. In seventy years they kept levee for ever Fall in *Behylin* : yet amongst them all no one all to God. There are that render it thus, *Improbo comparo peccatum fallum*. The wicked gets a false reward: all that he hath is but the things of this life, *Genius meo usque*. *Genius* meo usque. Every fallion of this world passeth away: And surely, every man walketh in vain show, if he doth not surely he doth quietly him in vain: he leecheth up riches, and knows not who shall gather them, *Psal.* 39. 6. They that digge in Mines, or labour in

Mints, have gold enough about them, but are little the better for it. A Sumpter-horse bears much treasure on his back all day: but is cased of it at night, and turned into the Stable with his back full of galls and bruises. So shall it be with wicked rich men at death: so, that they have no great bargain of it.

*But to him that soweth righteousness [i.e.] And so soweth upon blessings* (as the Apostles Greek hath it, 2 Cor. 9, 6. See the Note there, and on Gal. 6, 7, 8.) upon well watered places, Eccles. 11, 1. To such shall be a sure reward: Only he must have patience; and not look to sow and reap, all in one day. Jam. 5, 7. See the Note there.

Ver. 19. *At righteousness soweth to life* [i.e.] Hebr. *Lives*, for godliness hath the promise of the life that now is, and of that which is to come. 1 Tim. 4, 8. And this is that sure reward (spoken of in the former verse). For hee that soweth to the Spirit, shall of the Spirit reap life everlasting, Gal. 6, 8. which indeed is the only life that doth ever to be called and counted.

*So he that pursueth it* [i.e.] That follows it hot-foot, as *Asael* followed *Abner*, that is wholly carried after it, and thinks to have a great catch of it; that works all uncleanly with greediness, Ephes. 4, 19. This the Prophet calls a spirit of whoredoms, a strong inclination, a vehement impetuosity to that other sin, an adding *drunkenness* to that, *rebellion* to sin, till wrath come upon them to the utmost. Hell gapes for such sinners.

Ver. 20. *They that are of a froward heart, &c.* [i.e.] Not only those that pursue and practise wickedness, but they also that harbour it in their hearts, are hated of God, Luke 16, 15. A man may dye of inward bleeding: a man may be damned for contemplative wickedness. Jer. 4, 14. The Schools doe well observe, that outward sins are *majoris infamie*, but inward heart-sins are *majoris reatu*, as we see in Devils.

*But such as are upright in their way* [i.e.] The *Antiochus* requires that hee should say, such as are upright in heart. But he cluteth rather to say *in their way*, not only because a good heart ever makes a good life, but to meet with such as brag of the goodness of their hearts, when their lives are altogether loose and licentious. Whereas holiness in the heart (as the Candle in the Lanthorn) well appears in the body; These boasters are ignorant. Revel. 3, 17. proud, John 9, 41. carnal, Rom. 8, 6. therefore stark naught. Prov. 19, 2.

Ver. 21. *Though hand join in hand, &c.* [i.e.] Hebr. *Hand to hand*, that is, one of hand, by and by, as some interpret it. *Munster* renders it, *Though plague follow upon plague, the wicked will not amend.* Others, though there be a combination, a conspiracy of wicked doers, as if (Giant-like) they would fight against God, and resist his wrath, yet they shall never be able to avert or avoid it. The wicked shall be turned into Hell, yea whole Nations that forget God, Psal. 9, 17. God stands not upon multitudes: he buried the old World in one universal grave of waters. And turning the Cities of *Sodom* and *Gomorrah* into ashes, condemned them with an overthrow, 2 Pet. 2, 6. This is a good lesson. Howbeit I cannot but incline to those that expound *Hand to hand*, for *Father and Child*, in regard of the following hemistich. *But the seed of the righteous shall be delivered.* As if the Prophet should say. The wicked traduce a cursed flock of sin to their Children, and shall therefore be punished in their own persons, or at least in their posterity. Psal. 49, 11, 13, 14. *This their way is their folly: yet their posterity approve their sayings.* Therefore like sheep they are laid in the grave, death shall feed on them, &c.

Ver. 22. *It is a Jewel of gold in a Sinner's hand* [i.e.] It is a small price (saith one) to have a good face and an evil nature. No one means, sayth another, hath lo enriched Hell as beautiful faces. *Anrethia Orestilla* prater formam nihil unquam bonum laudavit, saith *Salust.* In *Anrethia Orestilla*, there was nothing praise-worthy but her beauty. Art thou fair? saith an Author: be not like an Egyptian Temple, or a painted Sepulcher. Art thou foul? let thy foul be like a rich pearl in a rude shell.

Si

*Si mihi difficulte formam natura negavit:*

*Ingenio forma damna rependo mea.*

*So is a fair woman which is without discretion* [i.e.] *Sic digna in indigno est ornamentum in laute*, saith *Salvian.* Fair and toothy ones abate their beauty to pride and incontinency, and so give occasion to some. *Diogenes* to say, *O quam bona dnmur et male speres.* O fair house, but ill inhabitant.

Ver. 23. *The desire of the righteous is only good* [i.e.] i. e. So far as hee is righteous, or spiritual; hee delights in the Law of God after the inward man, willing in all things to live honestly. Heb. 13, 18. Evil motions haunt his minde otherwise, but there they inhabit not. Lust was a stranger to David, as *Peter Martyr* observes out of *Naibau* Parable. There came a Traveller to this rich man, 2 Sam. 13, 4. The main stream of his desires, the course and current of his heart ran upon God and godliness, Psal. 119, 45. And Psal. 39, 1, 2. Hee resolved to do better than hee did. The spirit ever lutteth against the flesh; howbeit when the flesh gets the wind and bill of the spirit, all is not so well carried. As the Ferry man plyes the Oar, and eyes the shore home-ward where hee would bee; yet there comes a gust of wind that carries him back again: so it is oft with a Christian. But every man is with God to good as hee desires to bee. In vita libro scribimus qui quod possunt facimus, et si quod debent non possunt. They are written in the book of life, that do what good they can, though they cannot do as they would.

*But the expectation of the wicked is wrath* [i.e.] The good they expect proves to bee indignation and wrath, tribulation and anguish, Rom. 2, 8, 9. woful perplexities and convulsions of soul, which will bee to great and to grievous, as will make them rave and rage with madnes and fury, especially because they looked to a better state.

Ver. 24. *There is that scattereth, and yet increaseth* [i.e.] Bounty is the most commendous way to plenty; neither is getting, but giving the best thrift. The five leaves in the Gospel, by a strange kinde of Arithmeticke, were multiplied by Division, and augmented by Subtraction. So it will bee in this case.

*But it sendeth also poverty* [i.e.] St. *Austin* decanting upon those words, Psal. 76, 5. They have slept their sleep, all the rich men, and have found nothing in their hands (for so hee reads that Text) And why is this? saith *Hec*, *Nihil invenimus in manibus suis, quia nihil posuerunt in manus Christi.* They found nothing in their own hands, because they feared to lay up any thing in Christ's hands, *Manus pauperum et esophylacium Christi*, saith another Father; The poor mans hand is Christ's treasury.

Ver. 25. *The liberal soul shall bee made free* [i.e.] See the Note on *Matth. 5, 7.* and my Common-places of *Almes*.

Ver. 26. *The people shall curse him* [i.e.] Complain and cry out of him; as the people of *Rome* did of *Pompey* in another case. *Nostra miseria tu es Megare.* In another case, I say, for in this I must acquit him, remembering that speech of his, when, being by his eke to bring in Corn from a far Country for the peoples necessity, and wished by his friends to stay for the better winch hee boyled up (saith, and said, *Necessè est ut eam, non ut vivam*; There is a necessity of my going, not so of my life; *Id I perib, I perib*, Hence hee was the peoples *Corculum*, or Sweet-heart, as is said of *Scipio Nasica*.

Ver. 27. *Hee that diligently seeketh good* [i.e.] Hee that is up betime to promote the publicke good, as *Joseph*, who came not in till noon, so great, as *Nebuchadnezzar*, who willingly brake his sleep, and traded every talent for his peoples comfort. As *Scipio Africanus*, who usually went before day into the Capitol in cellam *Jovis*, and there stayed a great while, *quod consuetudo de Rep. cum Jove*, as consulting with his God about the Weal-publicke; whence his deeds were plerique admiranda, saith mine Author, amiable and admirable, the most of them. And as *Daniel*, who though thick, yet rose up, and did the Kings business, Chap. 8, 27.

*It shall come to him* [i.e.] It shall come certainly, suddenly, irresistibly, and (as wee say of foul weather) *unusere* for; God will say to such as *Alme Fulvius* did to

Sapp. ap.  
Ovid.

Deus.

God lib. 9.  
cap.

to his traitorous son, and then slew him, *Non Casine genui, sed patrie.* The Lord shall pour upon him, and not spare, because hee cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, therefore hee shall dye in his iniquity, *Ezek. 18. 18.*

Verf. 28. *He that trusteth in his riches shall fall.* Riches were never true to any that trusted to them. The rich Churl that trusted and boasted that hee had much goods; laid up in store for many years, when, like a Jay, hee was pruning himself in his boughes, hee came tumbling down with the arrow in his side, *Luke 12. 15, 16. &c.* So did *Nabuchadnezzar, Belshazzar, Herod, &c.* The righteous also shall see and fear, and laugh at such a one, saying, *Loe this is the man that made us God his strength, but trusted in the abundance of his riches, and thought himself in his wickedness, is this that follows here.* But the righteous shall flourish as a branch, whiles the wicked, *Quam quidam felicitate temporaliu florent, & exoriuntur ut exoriuntur, flourish and flourish for a time, but shall bee soon cut down like the grass, and wither as the green herb.*

Verf. 29. *Hee that troubleth his own house.* Either by prodigality, or excessive partyness, *Prodigi sanguis auribus bina aut terna dependent patrimonium, & Lands into Laces.* For partyness and cruelty, see the Note on Chap. 15. 27.

*Shall inherit the wind.* That is, shall bring all to nothing; as hee did that having wasted his estate, vainly vaunted that hee had left himself nothing, *præter colum & canem.* His substance shall flye up like smoke into the air, and his liberty must go after (for this fool shall bee servant to the wife in heart) if not, his life: as that notorious unthrif *Epimenus*, who having eaten up his estate, and finding by his account that hee had no more than two hundred thousand Crowns remaining, thought himself poor, and took down a glass of poyson.

Verf. 30. *The fruit of the righteous is a tree of life.* i.e. The commodities and comforts that one may every way receive from a righteous person (for *est lignum quod a vno bene utrumque docuit*, saith *Seneca*, somewhat a man may learn from a good man, even when hee sayes nothing) are more than can be imagined. *Plutarch* reporteth, that the *Babylonians* make three hundred and three score several commodities of the *Palm-tree*, and do therefore greatly honour it. Should not wee much more honour the multivarious gifts of God in his righteous ones for our good? For whether it bee *Paul*, or *Apello*, or *Cephas*, &c. *Alis omni, 1 Cor. 3.*

*And hee that winneth souls.* And useth singular art and industry therein, as Fowlers do to take birds (for so the Hebrew word imports) or Fisher-men as fishes, *Hee is wife*, and wileth others, as *David* hath it, *Chap. 12. 7.* hee is just, and justifieth others, hee shall save a soul from death, *Jam. 5. 20.* Hee shall shine as a star in heaven. And this is intimated as one special fruit of that tree of life mentioned in the former Hemistich: This is a noble fruit indeed, fifth one poole is more worth than a world, as hee hath told us, who only went to the price of it, *Matth. 16. 26.*

Verf. 31. *The righteous shall bee recompensed.* i.e. Chastened, afflicted, judged of the Lord, that they may not bee condemned with the world, (for their sufferings are not penal, but medicinal, or probational) and they have it here in the earth (which is their house of Correction) not in Hell.

*Much more the wicked.* *Nahum 1. 9.* *Non forget his afflictio*, these shall bee totally and finally consumed at once. See the Note on *1 Pet. 4. 17, 18.* See also my *Love-solym. pag. 69. &c.*

## CHAP. XII.

Verf. 1. *Who loveth instruction, loveth knowledge.*

Here is shewed, that *Adversity is the best University*, saith an Interpreter. *Schola crucis, schola lucis*, Corrections of instruction are the way of life. Men commonly beat and bruise their links; before they light them, to make them burn the brighter. God first humbles whom hee means to illuminate; as *Job* took thorns of the wilderness and briars, and with them hee made *tabernacles* the men of Succoth, *Jude. 8. 16.* See my Treatise on *Rev. 3. 19. pag. 152. &c.* Mr. *Alchem* was a good school-master to Queen *Elizabeth*, but affliction was a better, as one well observeth. That verbe was much in her mouth.

*Non ignara mali miseris succurrere disco.*

*Virg.*

But bee that hateth reproof] Whether it bee by the rebukes of men, or the Rod of God, hee is brutish: *Irascibilis*, hee is fallen below the stirrup of reason, hee is a beast in many shapes; nothing is more irrational than irreligion. That sapless fellow *Nabal* would hear nothing; there was no talking to him, no dealing with him, but as *Horfe* and *Male* that have no understanding, *Psalm. 32. 9.* *Basil* complains of the Western Churches, that they were grown so proud, *ne quid verum sit neque sciant, neque sustineant discere*, that they neither knew what was truth, nor would bee taught better. Such are near to ruine, and that without remedy, *Prov. 29. 1.* See the Note there.

Verf. 2. *A good man shall win the favour of the Lord.* Or, *Hath what hee will of God, id quod vult a domino impetrat; quia ejus voluntas est ipsius Dei voluntas, nec aliud vult.* Thus *Mercer* out of *Rabbi Levi*. Thus it is written of *Lu-ther*, that by his prayers hee could prevail with God at his pleasure. When great gifts were offered him, hee refused them with this brave speech, *Valde prestatum sum me nolle sic facitari a Deo.* I solemnly protested to God, that I would not bee put off with these low things. And on a time praying for the recovery of a godly useful man, among other passages, hee let fall this transcendent rapure of a daring Faith, *Erat mea voluntas, &c.* My will bee done; and then falls off sweetly, *Mea voluntas, Domine, quia tua;* My will, Lord, because thy will. Here was a good man, here was a blessed man; according to that Rule, *Beatus est qui habet quicquid vult, & nihil male vult.* Blessed is hee that hath what hee will, and wills nothing but what hee should.

But a man of wicked devices] Such as no good man is; hee doth not plot or plow mischief, hee doth not cater and make provision for the flesh, *Rom. 13.* there is no way of wickedness found in him; the peace is not broken betwixt God and him, because his mind never yields to sin, *Rom. 7. 23.* hee walks not after the flesh, but after the spirit, therefore no condemnation, *Rom. 8. 1.* If an evil thought haunt his heart (as oftsoons it befalls) is the device of the man, hee is not the man of such devices. The wicked (on the contrary) is wholly made up of sinful thoughts and purposes, and is in the midst of them; therefore God will call him to an heavy reckoning, *Jer. 6. 19. Rev. 22. 23.*

Verf. 3. *A man shall win the favour of the Lord by wickedness.* For hee laies his foundation upon fire-work, and brightness is scattered upon his house; top if the fire of God from Heaven but flash upon it, it will bee all on a light flame immediately. Hee walks all day upon a mine of gun-powder, and hath God with his armies ready to run upon the thickest bosser of his buckler, and to hurl him to Hell. How can this man bee sure of any thing? *Cain* built Cities, but could not rest in them. *Ahab* began seventy towns, but not one succeeded in the Kingdom. *Phocæ* having built a mighty wall, heard from Heaven, *Though thy walls were as high as Heaven, sin is under it, and will subvert it, &c.* *Asaph* was a wise man, sin had no fear of him.

But the root of the righteous shall not bee moved] For though shaken with winds,

*Provisio dei in relictum.*

*Epist. ad E. uer.*

*Psalm. 129.*

*ὁ δὲ ἰσχυρὸς τὸ  
τρυφεύει τοὺς  
καρπὸς τοῦ  
καρπύου, ὡς  
καρπὸς ἡ  
ἀν.*

winds, yet they are rooted as trees: like a Ship at Anchor, they wagg up and down, yet remove not. *God is my Rock, I shall not bee greatly moved*, *Psalm 62. 2.* Nay, *I shall not bee moved at all*, *verf. 6.* the gates of Hell cannot do it, *Mat. 16. 18.* None can take them out of Gods hands, *John 10. 28.* for hee hath laid help upon one that is mighty, *Pfal. 89. 19.*

ὁ σωτηρίας  
μου ὁ θεός  
ἐξ ἀρχῆς  
ἔθηκεν. *Naz.*

*Verf. 4. A virtuous woman is a Crown to her husband* Heb. *A valiant woman*, an able husband, such as *Bathsheba* commends to her son, *Chap. 31.* and as *Paul* describes, *Tit. 2. 4. 5.* Shee is said to beca Crown to her husband, not a Ring for his finger, or a Chain of gold for his neck, but a Crown or Garland for his head, a chief and choice Ornament, as *Sarah* was to *Abraham*, as *Lotia* to *Augustus*, as *Placidia* to *Theodosius*, as *Nazianzen* Mother to her Husband &c.

*It is as rottenness in his bones* Not a disgrace only to him, but a disease, and such a disease, as is far worse than a quartan Ague: for there bee two good daies for one bad; but here a continual pain, and hardly curable. The wife man here expresth the mischief of an evil wife, by a very apt similitude. And that of *Herome* is not much behinde it, *Sicut in ligno vermis, ita perdit virum suum mori malificus*. As the worm eats into the heart of the tree, and destroies it, so doth a naughty wife her husband. All evils (as elements) are most troublesome, when out of their proper place, as impiety in Professors, injustice in Judges, dishonesty and difcomport in a wife, &c.

*Verf. 5. The thoughts of the righteous are right* Hee feeds his thoughts upon the best objects; those especially mentioed in that little Bible, *Psalm 4. 8.* Finally brethren, whatsoever things are true, whatsoever things are honest, &c. if there bee any virtue, if there bee any praise, think on these things. If worse, break in, as they will, hee justifies them out, and rids the room of them. See the Note on *Chap. 11. 23.*

*But the counsels of the wicked are deceit* Not their rash thoughts only, but also their deliberate ones are how to circumvent others, or to cloak their own wickedness. Every imagination, the whole frame of their thoughts is evil, one evil, and continually evil. If good thoughts look into a wicked heart, they stay not there, as those that like not their lodging: The flashes of lightnings may be discerned into the darkest prisons. The light that shines into an holy heart, is constant, like that of the Sun, which keeps due times, and varies not the course for any of these sublimary occasions.

Gen. 4.

*Verf. 6. The words of the wicked are to be in wait for blood* As they think not, (so neither speak they the language of the righteous. *See are the light of the world*; and because the light shands in the light of their wicked waies, as the Angel in *Balaams* way to his sin, therefore they hate the Saints; and (as all hatred is bloody) seek their lives, mixing cruelty with their craft, as *Cain*, *Herod*, *Julian*, &c. The old Serpent lends them his seven heads to plot, and his ten horns to pull. Their own study and exercise also hath made them expert and skillful in their hellish trade; and the taste of blood hath made them as hungry as hounds after it. Thus kept the bar-dogs at flaves end (said *Nicholas Blerterden*, Martyr) not as thinking to escape them, but that I would see the Foxes leap above ground for my blood, if they can reach it (so it bee the will of God) yet wee shall see them gape and leape for it.

Mat. 5.

*But the mouth of the upright shall deliver them* Shall defend harmless men that are helpless, *Prov. 24. 11.* Hence those many Apologies of *Tertullian*, *Apollinaris*, *Arnobius*, and others for the Primitive Christians under persecution. Hence wee had that unparalleled peace, *Calvins* Institutions, which was written upon this occasion. *Francis* King of France, willing to excuse his cruelty exercised upon his Protestant Subjects, to the German Princes (whose friendship hee then desired) wrote to them, that hee once punished Anabaptists for their contempt of the Scriptures, and of all Civil Government. *Calvin* (though then but five and twenty years of age) not able to bear that blasphem upon the Reformed Religion under the name of those Sectaries, let forth that excellent work, as well to vindicate the truth, as to plead for the innocency of those that professed it.

Verf.

Stat. Ann. 471.

*Verf. 7. The wicked are overthrown, and are not* Say that the righteous cannot prevail by their Apologies for themselves and others, God will take the matter into his own hand, and average them, *Luk. 18. 7.* as he did the Primitive Christians, and the French Protestants, upon their mercileffe Persecutors.

*Tu vero Herodes sanguinolentus times.*

As *Bala* warned *Charis* the Ninth, Author of the Massacre.

*But the house of the righteous shall stand* God's house the Church shall (as the Glosse applies this Text) *The mountain of the Lord shall bee exalted above all mountains*. The Church, as it is highest in the favour of God, so it shall bee highest in itself: when the enemies shall be in that place that is fittest for them, the lowest, that is the foot-stool of Christ. There is a Council in Heaven will dash the mould of all contrary Councils upon earth, *Psal. 2. Gaudes quod Christus dominus sit: aliquoties desperamus*. I am glad yet that Christ is King: For otherwise I should have been utterly out of hope, writes *Ambrosius* to *Calvin*, upon the view of the Churches enemies.

*Verf. 8. A man shall be commended according to his wisdom* And all wisdom consists in this, *Ut Deum qui cognoscit & colat*, faith *Laſaninus*, That a man rightly know and worship God. This did not *Apollonius*, whom yet *Philosophus* commendeth, that he was *non doctus, sed natu sapiens*, not instructed, but born wise. (See the contrary, *Job 11. 12*) Nor *Archimides*, who yet had the name and note (saith *Plutarch*) of a Divine, and not Human wisdom. Nor *Aristotle*, whom yet *Averroes* admittes as the very Rule and Copy that Nature invented, wherein to let forth the utmost of Human perfection: And further faith, that his doctrine was the chiefest truth, and his understanding the utmost extent of human wisdom. These were wise, I confesse, in their generations, and so accounted: But by whom? Not by Saint *Paul*; he had another opinion of them. See *Rom. 1. 22, 23. 1 Cor. 2. 6.* Not by our Saviour, *Matth. 23. 25.* Not by any that are rightly instructed to the Kingdom of Heaven, and have their senses exercised to discern good and evil. The *Italians* arrogate to themselves the monopoly of Wisdom, in that Proverb of theirs, *Itali sunt ante factum, Hispani in facto, Germani post factum*. *Italians*, say they, both seem and are wise: whereas *Spaniards* seem wise, and are fools: *French-men* seem fools, and are wise; *Portugals* neither are wise, nor so much as seem so. Thus the Jesuites (those great Clerks, Politicians, and Wilards of the world) doe vaunt that the Church is the fount of the World, the Clergie of the Church, and they of the Clergie. But what saith that great Apostle that knew more than twenty of them? *He that glorioth, let him glory in the Lord*: for not hee that commendeth himself is approved, (no nor hee whom the world cries up for a wise man) but he whom the Lord commendeth, *1 Cor. 10. 18.*

*But he that is of a perverse heart* As all are that are not heavenly-wise, and that flew not out of a good conversation their works with meekness of wisdom, *Jam. 3. 13, 17.* But for so did none of those Heathen Sages, whom God Rom. 1. 16

for their unthankfulness, gave up unto vile affections, and vicious conversation; and so (saith a *Nervian Historian*, as it were) upon them. Know all men, that these men know nothing aright, and as they ought to know, professing themselves to be wise, they proclaim themselves fools.

*Verf. 9. Better is he that is despised* Viz. Of others, and hath no extraordinary opinion of himself, but sticks close to his business, and hath help at hand when hee pleases, a servant at his beck and check. This was the case of *Calixtinus Caracallus* that noble Marquett, in his exile at Geneva for conscience sake. See his life set forth in English by Mr. *Craſhaw*.

*Thou be that boasteth himself and lacketh bread* That standing upon his

Pantofles, and boasting of his Gentility (as those Spanish *Hidalgos*) ruffle it out in brave apparel, but hath not a penny in his purse, yet, not sometime food sufficient to put in his belly. *Spaniards* are said to be impudent braggars, and extremely proud in the lowest cobb of fortune. If a *Spaniard* have but a

Hof. Geog.

Capon, or the like good dith to his supper, you shall find the feathers scattered before his door the next morning.

Verf. 10. *Aristicum man regardeth the life of his beast* ] There bee beasts *ad usum, & ad usum*. Some are profitable alive, not dead, as the Dogge, Horfe, &c. Some dead, not alive, as the Hogge : some both, as the Oxe. There is a mercy to be shewed to these dumb Creatures, as wee see in *Elazar*, Gen. 24. 32. And the contrary in *Belshazzar*, who spured his Aile till the Drake, *Numb. 22. 27*. Otherwise we shall make them groan under the bondage of our corruption, *Rom. 8. 21*, and he that hears the young Ravens, may hear them for he is *gracioso*. The restraint that was of eating the blood of dead beasts, declared, that hee would not have tyranny exercised on them whiles they are alive.

Exod. 23.

But the tender mercies of the wicked ] If any such thing there were ; but they have no such bowels left, with *Judas*, no such tenderness, scarce common humanity : Canibal-like, they carap Godspeople as they eat bread, feeding upon them alive, and by degrees ; and dealing by them as the cruel *Spaniards* doe by the *Indians* : They suppose they kiew the wretches great favour, when they doe not for their pleasure whip them with cords, and day by day drop their naked bodies with burning Bacon, which is one of the least cruelties that they exercise toward them. In the sixth Council of *Toledo* it was enacted, that the King of *Spain* should suffer none to live within his Dominion that profess not the *Roman* Catholick Religion. In pursuance of which Decree, *Philip* King of *Spain* said, he had rather have no Subjects than Protestants : And out of a bloody zeal suffered his eldest Son *Charles* to be murdered by the cruel Inquisition, because he seemed to favour that profelion. When the *Spaniards* took *Heidelberg*, they took Monieur *Aylmer* an ancient Minister : and after they had abused his Daughter before his eyes, tied a small cord about his head, which with truncheons they wretched ab or till they squeezed out his brains. What should I speak of the *French* Mallicres, and late *Irish* Innards and monstrous murders, equalling it not, exceeding that at *Arkins*, taken by *S. John*, which yet *S. John* *Apian*, was *Andreas* *Apian*, a merciles Mallicre : Or that of *Byzantium*, *Lazarus* King of *Egypt*, who slew thirty thousand *Jews* at once, and forced the rest to feed upon the flesh of their slain fellows : Or lastly, that of the *Jews* committed upon the inhabitants of *Cyrene*, whom they not only basely butchered, but afterwards ate their flesh, drank their blood, and cloath themselves with their skins ; as *Dis* relates in the Life of *Trajan* the Emperour ?

Verf. 11. *He that tilleth his Land shall be satisfied, &c.* This is true of all other lawful Callings manual or mental, the sweat of the brow or of the brain, Sin brought in sweat, *Gen. 3. 19*, and now not to sweat increaseth sin : Men must earn their bread before they eat it, 2 *Thess. 3. 12*, and bee diligent in their Callings to serve God and Men, themselves and others, with the fastness, and sweetnes thereof ; and then they have the promise, they shall be fed, *Psalm. 37. 7*.

Dum de more.

But he that followeth vain persons, &c. ] It is hard to bee a good fellow and a good husband too. *Qui agno animi malis immiscetur, malum est*, saith one, Hee that delights in bad company cannot be good.

Sim. in hoc.

Verf. 12. *The wicked defreth the net of evil men* ] i. e. He so furiously pursueth his lusts, as if he desired destruction, as if he would out-dare God himself ; as if the question of his gracelesnes would not come time enough, but hee must needs run to meet it. Thus *Theological Lambeck*, Gen. 4. 23, thinks to have the odds of God, levity to feven. Thus the Princes of the *Philistines*, ( whose name plagued ) came up to *Micah* against *Israhel* ( who were there dropping water, i. e. weeping abundantly before the Lord ) as it were to fetch their bane. Thus Pope *Julius* the third will have his Pork-flesh, *al desio de dio*. And Doctor *Stor* will curse Queen *Elizabeth* in his daily grace alone more, and yet lay in open Parliament, that he saw nothing to bee ashamed of, much lesse to be sorry for, but that he had done no more against the Hareticks, yet against

A. B. & Mon.  
1597.

against the Queen her self in the dayes of her sister *Mary*. This story escaping out of Prison, got to *Answer*, and there received Communion under Duke *D'Alvato* search all ships coming thither, for *English* books. But one *Parker* an *English* Merchant, trading to *Answer*, laid his net fair to catch this foul bird, causing secret notice to bee given to *Stor*, that in his ship were store of heretical books, with other intelligences that might stand him instead. The Canonist conceiving that all was cock-lure, hallooed to the ship, where with looks very big upon the poor Mariners, each Cabin, Ghest and corner above-board were searched, and some things found to draw him further on ; so that the hatches must bee opened, which seemed to bee unwillingly done, and great signs of fear were shewed by their faces. This drew on the Doctor to defend into the hold ; where now in the Trap the Mouse might well gnaw, but could not get out ; for the hatches went down, and the sails hoisted up, which with a merry gale were blown into *England*, where ere long hee was arraigned and condemned of high Treason, and accordingly executed at *Tiburn*, as hee had well deserved.

speeds him, of  
great Britain,  
fol. 1174.

Verf. 13. *The wicked is snared by the transgression of his lips* ] His heart is out to kill of venom that it cannot bee hid, but blisters his tongue, and breaks out as his lips to his own ruine, as it befall *Stor*, *Campion*, *Gernot*, and other Popish poyntful Spiders, who were swept down by the hand Justice, and drew their last breath in the Triangle of *Tiburn*. *Dereus facinus fatuus, & non impletur* ; as *Tacitus* saith of one that was sent by the Senate to dispatch *Mero*, but bewrayed, and betrayed himself.

But the just shall come out of trouble ] They suffer sometimes for their bold and free invectives against the evils of the times, or otherwise for discharging their consciences, but they shall surely bee delivered. There is yet one man (saith *Abah*) *Micaiah* the son of *Imlah*, by whom wee may inquire of the Lord, but I hate him, for hee doth not prophetic good concerning mee, but evil. It is very probable that *Micaiah* was that disguised Prophet who brought to *Abah* the fearful message of displease and death for dismissing *Benhadad*, for which hee was ever since fall in Prison, deep in disgrace. But God with the temptation made a way for him to escape. So hee did for *Peter*, *A. B. 1. 2. Paul*, 2 *Tim. 4*. All the Apostles, *A. B. 4. John Baptist* indeed was without any law, right, or reason beleaved in prison, as though God had known nothing at all of him, (saith *George Marlow* the Martyr). And the same may bee said of sundry other faithful wincks to the truth, but then by death they entered into life eternal. *Mori fuit armum requies*, which was *Chanciers* Motto besides that, heaven upon earth they had during their troubles. *Philip Langfords* of *Hesse*, being a long time prisoner under *Charles* the fifth, was demanded what upheld him all that while, *Respondit, divina consolatione*. *Martyrum fa* *benefic*, hee answered, that hee had felt the divine comforts of the Martyrs. The best comforts are usually reserved for the worst times.

A. B. & Mon.  
fol. 143.

Verf. 14. *A man shall bee satisfied with good, &c.* ] There are empty Vines that bear fruit to themselves, *Hof. 10. 1*. And as empty Casks sound loudly, and bale metal rings shrillst : so many empty Talents are full of discourse, *sed cui bono* as hee said. *Plato* and *Xenophon* thought it fit and profitable that men should be as meals should bee written. And if Christians should so do, what kind of books would they bee ? And yet for every idle word account must bee given ; as for every good word there is a book of remembrance. Much fruit will redound by holy speeches to our selves, much to others. *Paul* sheweth that the very report of his bands did a great deal of good in *Cesari* house. A poor captive Maid was the means of *Naumans* conversion : As afterwards the words of his servants were greater in operation with him, than the words of the great Prophet *Elisha*. One feasonable truth, falling upon a prepared heart, hath oft a strong and sweet influence. Sometimes also, though wee know that which wee ask of others as well as they do ; yet good speeches will draw us to know it better, by giving occasion to speak more of it, wherewith the Spirit works more effectually, and imprints it deeper, so that it shall bee a more

Mat. 14:  
Mat. 2:





B. Cuius  
thanksgiving.  
Pſ. 49.

at the evil success of his rebellion with Earl Desmond; and seeing that neither the Popes blessing, nor the consecrated banner, nor the plume of Phœnix leathers (so laid to be at least) sent from Rome could do him any help, left himself, and ran stark mad, wandering up and down in the Mountains and Woods; and finding no comfort, died miserably. Thus God met with a restless and wretched man: and that foul mouth was stopped with famine, that was ever open to sow seditions, and stir up rebellions against the State.

But to the counsellors of peace there is joy. They shall have peace for peace: peace of confidence, for peace of Country, *pacē pētoris, for pāciepōris*; they shall be called and counted the children of peace, yea, the children of Gods; have the comfort and credit of it, *Matth. 5. 9.* (see the Note there) as *Augustine* says, and out Henry the seventh had; who as he went into banishment together with the publick peace, so hee brought it back with him at his return; and was afterwards wont to say, If wee Princes should take every occasion that is offered, the world should never bee quiet, but wearied with continual wars.

Verſ. 22. *There shall no evil happen to the just*. First, for evil of sin, God will not lead him into temptation, but will cut off occasions, remove stumbling-blocks out of his way: *depravatory evils*, (as *Terrulian* calls them) hee shall be sure not to fall into. *That Evilone shall not touch him*, 1 John 5. 18. *vit. tal. qualitate*, as *Cicero* expounds it, with a deadly touch; nibble hee may at their heels, but cannot reach their heads; flake hee may his chain at them, but shall not fet his fangs in them; or, so far thrust his sting into them, as to infect into them the venom of that sin unto death, *verſ. 17.* Next for evil of pain; Though many be the troubles of the righteous *Pſal. 34.* and they fall into manifold temptations, *James. 1. 2.* they go not in step by step into these waters of *Marah*, but fall into them, being as they were precipitated, plunged over head and ears; yet are bidden to be exceeding glad, as a Merchant is to see his ship come laden in. Their afflictions are not penal, but *probational*, not *merital*, but *medicinal*, &c. By this shall the iniquity of *Jacob* be purged, and this is all the fruit, the taking away of his sin, *Iſa. 27. 9.* Look how the scourging and beating of a garment with a stick, drives out the moths and the dust, so doth afflictions scourges from the heart; and there is no hurt in that, no evil happens thereby to the just.

But the wicked shall be filled with mischief. To treasure up sin, is to treasure up wrath, *Rom. 2.* Every bottle shall be filled with wine, *Jer. 23. 22.* the bottle of wickedness, when once filled with those bitter waters, will sink to the bottom: The Ephah of wickedness, when top full, shall be born into the land of *Shinar*, and let there upon her own base, *Zach. 5. 8.* Hee that makes a match with mischief, shall have his belly full of it, *Job. 4. 17.* *Prov. 14. 14.* hee shall have an evil, an only evil, *Ezek. 7. 5.* that is, judgement without mercy, as *St. James* expounds it, *Chap. 2. 13.* *Non forgetis afflictio*, as the Prophet *Nabum* hath it, *Chap. 1. 9.* affliction shall not rise up the second time: God will have but one blow at him, hee shall totally and finally be cut down at once. The righteous are smitten in the branches, but the wicked at the root, *Iſa. 27. 8.* those hee corrects with a rod (yea, with the rods of men) *humiliatum debiliorem*, of weak or old men, as the word signifies, *2 Sam. 7. 11.* but, these, with a grounded staff, *Iſa. 40. 31.* and yet the worst is behind too. For whatsoever a wicked man suffers in this world, is hee hell terrible, it is but as the falling of leaves; the whole tree will one day fall upon them. It is but as a drop of wrath fore-running the great storm, a crack fore-running the ruine of the whole building: It is but as a paying the use-money required for the debt that must be paid at last.

Verſ. 23. *Lying lips are abomination to the Lord*. Who hath therefore threatened to cut them off, *Pſal. 12. 3.* and to broil them on coals of Juniper, *Pſal. 120. 4.* which burn sweetly, fiercely, lastingly: and to make them eat their false words, as *Maſter Lepus of Macheſter* made the Surmoner (that came to cite his wife) eat the citation, by setting a dagger to his heart.

But

A. O. & Mon.  
fol. 181.

But they that deal truly, are his delights. Hee desirith truth in the inward parts, *Pſal. 51. 6.* and all his, are children that will not lye, *Iſa. 63. 8.* they will rather dye, than lye; *Nec produm, nec mentiar*, said *Firminus* in *Augustine*: *Non ideo negare volo, ne percam; sed ideo mentiri volo, ne peccem*, said that good woman upon the rack, mentioned by *Hiernie*. As they love in the truth, 2 John 1. so they speak the truth in love, *Ephes. 4. 15.* and are therefore dear to the Father in truth and love, 2 John 3. especially since they do truth, as well as speak it, 1 John 6. and do not more desire to be truly good, than they hate to seem to be so only.

Verſ. 23. *A prudent man concealeth knowledge*. Hee findes a fit time to vent it; for then, the lips of the wife do spread abroad knowledge, *Chap. 15. 7.* hee is no niggard where there is need, but loves not to outshout. *Facultas* is a virtue with him, *Tacitus* a good historian. *Perſa nugamum rem su-* *Curdus. lib. 4.* *finere pulch non erubescit; ab eo cui tacere gravis sit.* The *Perſians* hold not him fit for great employments, that cannot keep counsel, saith *Cicero*.

But the heart of fools proclaimeth foolishness. In it is, and out it must: *Pleni rimarum sunt*, they can keep no counsel, hold no secrets, must needs tell all, whatever come of it: *ut qui nec tacere nec prudenter loqui norunt*, they can neither hold their tongue, nor use it to purpose. The Morallist adviſeth *h' oixov* *h' neq̄ssomov* *ayris* *Neyov* either to say nothing, or that which is better than nothing. And *Socrates* being asked by one how hee might have the reputation of a wife man? He said, hee, thou must hold thy tongue other than speak: Secondly, thou must learn how to frame thy speeches.

Verſ. 24. *The hand of the diligent shall bear rule*. i. e. It shall make rich, and so get preferment: *for regina pecunia*, Money bears the Maistry, and is a common medal in most businesses. *Agathocles*, by his industry, gat to be King of *Sicily*, *Crimmell* to be Earl of *Essex*, *Cranmer* to be Arch-bishop of *Canterbury*, &c.

But the foolish (or deceitful) shall be under tribute. *Cajetan* venders it, *Deus erit ad iustificationem*. Decedul dealing shall melt to nothing. The fame word signifies both melting and tribute, because too much tribute wasteth mens estates as when the plesen swells, the rest of the body consumes. King *John* exactors received from his subjects no less summes of curses, than of coin: Hee gathered money the finewes of warre, but lost their affections, the joynts of peace. Hee had a troubleome reign all beloved of his people; and yet a lesse King, only by striving to be more than he was; the just reward of violations: what tribute hee paid to the Popes Legat at his abolition (eight thousand Marks, besides other huge summes, inasmuch as that *John Florentinus* the Legat was nicknamed *Ferentinus*, for bearing away so much money) I need not here relate. And yet this King was not slothful (for his endless curmors kept his body still in motion, his mind in passions, and his prowle in ure) deceitful, I cannot deny him, in breaking promise with His Subjects about their just liberties: But a great part of that blame may well lye upon his Court-parades, who suggested, that now hee was a King without a Kingdome a Lord without a Dominion, and a Subject to his Subjects, &c. Wicked Councilors; as if it were not enough to be above men, but to be above mankind, as those Princes would be, that would not be under the Law.

Verſ. 25. *Heaviness in the heart of a man maketh it slop*. Grief is like Lead to the foul, heavy and cold; it sinks downward, and carries the soul with it: *Αλγε γαρ η καρδια της βροτο κατακρηνησκει*. How decrepit was *David* grown with much grief at seventy years of age? The like wee may lye the of *Jacob*, who attained not to the daies of the years of the life of his Fathers, *Rose Tyndem. Gen. 47. 9.* as being a man of many sorrows. And this, some think, was the reason that our Saviour Christ, at little past thirty, was reckoned to be too forwardly, *Job. 8. 57.* Hee was the man that had seen affliction by the rod of Gods wrath, *Lam. 3. 1.*

But a good word maketh glad. Such was that of our Saviour to the poor *Paralytick*, *Son, be of good cheer, thy sins are forgiven thee*. The promises are

Deus erit ad iustificationem  
sic dicitur quia  
prolatione liqui-  
tate facti fou-  
tate, Buxtorf.

Mat. Paris.

Spond.

Daniel.

Hebrew.

Odys. 1.

Mans mind

is like the

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Gen. 47. 9.

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are called a good word, *Jer. 29. 10.* to David found them, *Psalm 119. 92.* Phyltick for the soul (more truly so called than the Library at Alexandria) cordials of comfort, breasts of consolation, *Isa. 66. 11.* Wells of salvation, *Isa. 12. 3.* *undant in misericordiam* (as *Plato* laid of Wine and Musick) that which mitigates mans miseries; and without which Wine, Musick, merry company, &c. will prove but miserable comforters, and at the best, but the Devils *Amalgams*.

*Verf. 26. The righteous is more excellent than his neighbour* Let him dwell by whomsoever; hee is ever a better man than his neighbour; hee is a Prince of God amongst them, as *Abraham* was amongst the *Hebrews*. The *Jews* say, that those seventy souls that went with *Jacob* into *Egypt*, were as much worth as all the seventy Nations in the world. *Nemo me major nisi qui iussit*, said *Agostinus*, when he heard the King of *Per* fastidied *The great King*, i.e. I acknowledge none more excellent than my self, unless more righteous: none greater, unless better. Upon all the glory shall be a defence, *Isa. 4. 5.* that is, upon all the righteous; those only glorious, those excellent of the earth, *Psalm 16. 2.* are that are sealed up to the day of redemption, *Eph. 4. 30.* Now whatsoever is sealed with a seal, that is excellent in its own kinde, as *Isa. 28. 15.* *hordum signatum*, excellent barley. The poorest Village is an Ivory palace, in quo est Pastor & credentes aliqui, saith *Luther*, if it have in it but a Minister, and a few good people.

*But the way of the wicked flourisheth them* i.e. The wicked will not be deceived of the just mans excellency; hee cannot discern, nor will be drawn to believe that there is any such gain in godliness, any such worth in well-doing, any such difference betwixt the righteous and the wicked, betwixt him that serveth God, and him that serveth him not. Hee therefore goes another way to work but is fruitfully frustrated; For who ever yet hardened himself against God, and prospered? *Job 9. 4.* They think themselves far better than the righteous; and to they were indeed, if they could finde that felicity in wicked ways, which their deceitful hearts promise them. But this they can never do.

*Verf. 27. The foolishful (or deceitful) man roaseth not that which hee took in borrowing* Hee shall never enjoy his evil-gotten goods; but though hee heap up silver as the dust, and prepare raiment as the clay, hee may prepare it, but the just shall put it on, and the innocent shall divide the silver, *Job 27. 16, 17.* I read of a false Butcher, that having stolen an Ox, and caused it to be dressed on his wedding day, was on that very day apprehended, and not long after executed. I read of *Tecelium*, the Pope's Pseudo-monger in *Germany*, that having by sale of Indulgences scraped together a huge mass of money, and returning for *Rome*, hee was met, and cald of his cash by an odd fellow, who being afterwards prosecuted for a felon, produced a pardon for future sins granted him by *Tecelium* himself, and being thereupon acquitted by the Judge, hee roasted that which that other old Fox had taken in hunting.

*But the substance of a diligent man is precious* Great in value, whatsoever it be in quantity; as a small box-full of Pearls are more worth than mountains of pebbles, *Psalm 127. 16.* *Prov. 15. 16.* and *v. 2.* The house of the righteous hath much treasure, though there be but *cervilla suppellex*, *Res angustia domi*, i.e. he without that care in getting, fear in keeping, grief in losing, those three ill Vultures that feed continually on the heart of the rich worldling, and disfigure all his comforts. *Jabal* that dwelt in *Tents*, and tended the herds, had *Jabal* to his brother, the Father of *Musick*, *Jabal* and *Jubal*, diligence and complacency, good husbandry and a well-contenting sufficiency dwelt usually together.

*Verf. 28. In the way of righteousness is life* And life in any sense is a sweet mercy, a precious indulgence. Life natural is but a little spot of time between two Eternities, before and after, but it is of great consequence (for ex hoc momento pendet eternitas) and given us for this purpose, that glory may be begun in grace, and wee have a further and further entrance into the Kingdoms of heaven here, as *Peter* saith, *2 Ep. 1. 11.*

And

*And in the path thereof there is no death* Christ hath unstinged the first death, and made it of a punishment, a benefit, of a posterity to let our temporal life, a street-door to let in eternal life. Surely the bitterness of this death is past to the righteous, there is no gall in it (as the Hebrew word there signifies) nay there is honey in it, as once there was in the corpse of *Samsoun* dead Lion. And for the second death, there is no danger; for they shall pass from the jaws of death, to the joys of heaven: Yea, though hell had closed her mouth upon a child of God, it could as little hold him, as the Whale could *Jehoi*; it must (perforce) regurgitate, and tender up such a morsel.

Hee is  
dead, yet  
not dead.

### CHAP. XIII.

*Verf. 1. A wife (son beareth his Fathers instruction.)*

*H*eb. At the instruction (or discipline) of his Father; hee was not *non* *Philos.* *Philosophus*. *As* *Aspollenim* sed factus, not born wife to salvation, but made so by his Fathers discipline, as *Solomon* *Prov. 4. 4.* See the Note there.

*But (as our hearts are not ruled)* O, heareth and heareth, as *Levi* sons in law, as *Eliezer* sons, and (afterward) *Samsoun*, *Samsoun* succedeth *Eliezer* in his cross, as well as in his place, though not in his sin of indulgence. God will show that grace is by gift, not by inheritance, or education. *Cicero* de *deorum* *scilicet* *Stim* *confus*, & *scipio* *de* *Socrates* *liberi* *habuit* *matris* *familieres* *quam* *patri*, saith *Senecca*. *Cicero* had a son nothing like him; so had *Socrates*.

*Verf. 2. A man shall eat good of the fruit of his mouth* See the Note on *Chap. 12. Verf. 14.* and on *Chap. 10. Verf. 6.* and on *Mat. 12. 37.*

*Verf. 3. He hath kept his mouth* As the guard keepeth the gates in a siege, God hath (for a double guard of lips and teeth) both this gate; and yet unless hee himself set the watch, and keep the door, all will be lost, *Psalm 141. 3.*

*But hee that openeth wide his lips* As hee did her feet, to multiply her Whoredoms, *Ezek. 16. 25.* *Isis* *metres* *Gaping* *mouthed* *nece* are noted for foollish by *Lucian* and *Aristophanes*. An open mouth is a purgatory to the Master lay wee. And *cave ne spiritus tuus in colum tuum*, say the *Arabians* in their Proverbs: Take heed that thy tongue cut not thy throat.

Saith Arab.  
Prov. cent. 1.  
Prov. 75.

*Verf. 4. The son of the fluggard deserveth* *Psalm 101. 5.* *non* *ut* *ut* *piger* (so the Vulgar reads it) The sluggard would; and hee would not: hee would have the end, but hee would not use the means; hee would sit at Christ's right hand, but hee would not drink of his cup; or be baptized with his baptism. *Lira* compares these men to Cats that would fain have fish, but are loath to wet their feet. (This is an *English* Proverb: for *Lira* was a famous *English Jew*, and flourished in the year of Grace, 1390.) Affection without endeavour is like *Rachel*, beautiful, but barren.

*But the son of the diligent shall be made fat* i.e. Those that work as well as wish, that adde endeavours to their desires, as *2 Cor. 8. 11.* David ravished with the meditation of the good mans blessedness, presently conceives this desire and pursues it; not, *Ob that I had his happiness!* but, *Ob that I could use the means, that wayes were so directed*, *Psalm 119. 45.*

*Verf. 5. A righteous man hateth lying* Hateth it as hell, *Rom. 12. 9.* I hate and abhor lying saith David, *Psalm 119. 163.* and yet among other corruptions, hee had an inclination to this sin. See how roundly hee tells three or four lyes together, *1 Sam. 22. 8.* and *1 Sam. 27. 8. 10.* but hee both hated it in himself, and prayed against it, *Psalm 119. 29.*

*But a wicked man is loose ground* Stinks above ground; a lyer especially is loose ground as a *Pepp*. Riches cannot make a man so graceful, as lying will disgrace him; for a man making in his integrity, is better than a rich man that is a lyer, *Prov. 19. 23.* Hence the lyer denies his own lye, because hee is ashamed to be taken with it. Some read it thus; *A wicked man maketh others*

I a

others

others loathsome, and casteth shame upon them, &c. by raising or reporting lies of them-by blaspheming or blemishing their good names. Thus *Cere* and his Complices sought to call an edictum on *Moses*; the Pharisees upon our Saviour, the *Arians* upon *Athanasius*, the Papiſts upon *Wicliffe*, whom *Bisius* flanders for his mistaking the Bishoprick of *Worcester*, to have fallen upon that successful contradiction; like as the *Spiritual* Jews said *Paul* did, because he could not obtain the High-priests daughter to wife.

Ver. 16, *Righteously kept him that is upright* 17 That, though beloved or  
 loved be, Righteously kept him that is upright, *Job 27: 5; David* kept *David*  
 on an even place, *2/4/36.12*. The Spouse, though deploied of her veil, and  
 wounded by the *Witch*, yet cleaves close to Christ, *Can. 5*. Not but that the  
 heil are sometimes disfigured in such cases; for not the evenest virtues, but at  
 their first putting into the balance; somewhat sway both parts thereof, not  
 without some shew of inequality; which yet after some little motion, settle  
 themselves in a meet poize and posture.

But wickedness overbroweth the finger] Hebr. the fin, as if the man were transformed into finisimage. What is the transfiguration of Jacob? Is it not *transfiguratio*, Mic. 1.5. *Tubulus quidam paulo supra Ciceronem Praetor fuit: hunc, cum prope pulvis egeret, projecit improbus: non eius nomen non hominis sed vitii esse videretur*, saith Lippus. The Pope is called the Man of sin, 2 Thess. 2.3. to note him *Mernm scelus*, saith Brev. made up merely of sin.

Next, 7. *There's that maketh himself rich*] Such a man, as does it, that freeth them  
the witty *Grosvenor* calleth them) there are not a few, that beat a way to  
wing beyond their nest, that beat a path beyond their estate, that tricke  
up themselves with other mens plumes, laying it on above measure in  
cloaths, fair building, &c., when not worth a groat, but dye in prison, or  
make a fraudulent compulsion, This is no better before God than rapine  
and robbery.

in his *Lateran* procession, he calls among the people *peoples* of brass and copper, saying, *Silver and gold have I none, but such as I have I give you*; the Friars are a race of people (each one that hath been long among them) that are always vowing obedience, but fill contentions: Chastity, yet most luxurious: Poverty, yet every where flattering and covetous. No Capricious may take or touch liver; at the offer of it he takes back; as *Meliss* from the Serpent: yet he carries a boy with him that takes all; as *me* from the child; complains of either, but never of himself. We are hid in *King Stephen's* day; rich Chancellor of England, who yet was; and would be called *Roger* *the* *Chancellor*.

Ver. 8. *The ransom of a man's life are his riches*." They may help a man out at a dead weight, and get him a release out of captivity, or a lease of his life. *Buy me not, say they, Jer. 48. 19. for we be base treasures in the field, &c.* So he forbade and flew them not among their brethren. Some read it thus, *The price of a man's life are his riches*. It costs him his life that he is rich, as *Nabob*, and as many *Turkish Pashas*. In the days of *Caligula* the Tyrant, *publicans* *buy men's lives*, *divine souls*, it was crime enough to be rich. And in the eighth century, when *Charlemagne* was King of France, many were burned by his order for being too buxom, to satiate the covetousness of *Diana Valensiana* the Kings Mistress to whom hee had given all the confications of goods made in the Kingdom for cause of herelfe.

*But the poor hearers not rebuke*] Hee escapes many times as not considerable as not worth a chiding, as under law. In a Tragedy there is no place for a poor man but onely to dance, as *Arrian* hath observed upon *Epictetus*.

Verf. 9. *The light of the righteous rejoiceth*. As the Sun rejoiceth to run his race, and felleth sometimes to suffer eclipse, but doth not. A Saints joy is, the light of the Sun, fed by heavenly influence, and never exting, but diffused through all parts of the world.

But the Lamp of the wicked [shall be put out.] Their joy is but as the light

**Lips. Antiqu.**  
**lett.**

R. Hall, Secy.

Spec. Euro.

B. Hall's Epist  
5. D c. 1.  
Gode, Catal.

**Die in Calif.**

Hist. of Coun-  
cel of Trent.  
387.

*Sol non patitur  
eclipse, sed va-  
detur partium  
sui.*

of a Candle, fed by bafe and flinking matter, soon wading and ending in an  
offensive snuffe. The light of the wicked shall be put out, and the spark of his  
fire shall not shine. The light shall be dark in his Tabernacle: and his Candle  
shall be put out with him. Job 28. 5. 6. *Exclamatio Davidi. Salomon stipula arboris  
claro flore preterit, large foliorum, cito incrementum, sed enim virens brevi; caduca  
incendio, nubis requirit. Salomon comparatur fidei ad a bandula of bruth-wood,  
or feare thorn under the pot. Eccl. 7. 6.*

[illegible]

But with the well-*divided* is *wisdom* | The *work* of *the* *wisdom* (as St. James hath it, Chap. 3. 13.) of the which we may well say as Tertullian saith to *Heinrich* 2. p. 3. By the we enjoy great *quietness*. It was a great trouble to *Hannas* to lead *Mordecai* to *Hele*; which another man would not have thought for. The moving of a straw troubleth proud flesh; whereas humility if it compelleth to go one mile, will goe two for a need: 1 year, as far as the flocks of the Gospel of peace can carry it. The wisdom from above is *peaceable*. Jam. 2.

Verd. 11. *Wealth gotten by vanity shall be diminished.* *De malo quatin. nix*  
*gametertine heret.* Ill gotten goods fly away without taking leave of the  
owner: leaving nothing but the print of talpots to torment him. *Prov. 23: 5.*  
Many when they have a dolle in their riches, it is as if it were raked out of their  
bellies. *Jam. 20. 15.* A piece of their very heart goes with it.

But he that trafficketh by labour, shall increase. Howbeit sometimes it is otherwise; *Maſter, we have laboured all night, and taken nothing.* Behold, is it not of the Lord of Hoſts, that the people ſhall labour in the very fire, and the people ſhall weary themſelves for very vanity? *Hab. 2. 13.* There is a curſe upon unlawful practices, though men be induſtrious as in *Tebonikim, Jer. 22.*

Verf. 12. *Hope deferred maketh thy heart sick*] *Hopes* hours are full of eternity: and how many see we lye languishing at *Hopes Hospitals*, as hee at the Pool of Bethesda? *Spes in terrenis incertis nomen boni spes in divinis nomen est certissimū*, Heb. 11. 1. *Hope* unfailable, Rom. 5. 5. is founded upon faith unfained, 1 Tim. 1. 5.

*But when the desire cometh* 1.) As cometh it will to those that wait patiently upon God: [for waiting is but hope, and must lengthen out.] *Des cometh, nunquam cessat.* The vision is but for an appointed time; therefore wait. *Hab. 3.* you shall be well paid for your patience. Wee are apt to anticipate the Promises, and to get God a time as they. [*Jer. 8. 16.*] looked for Salvation at Sennacherib at fiftieth: We are short breathed, short-spirited: But as God seldom comes out of season, so he never fails at his own: and then he is most sweet, because most reasonable.

Ver. 13. *Who followeth his flesh, shall be destroyed* Bishop Burners Chap-  
laine called the Bible (in scorn) his little pretty Good-Book. *Gifted and En-  
riched* (said) it contained *delirium purum* (a strange doctrine, yea, some thing  
profane and Apocryphal). The more modest Papists account Tradition the  
touch-stone of doctrine, and foundation of faith: And require the Scriptures to  
be rather a kind of house-hold for advice in matters of Religion. We account  
them the Divine beam, and most exact balance. *Cor. 8. animam Dei*, the hea-

polo.

**Flora:**

**Luke 4**

heart and soul of God, as *Gregory* calls them; the best fortress against enemies, as *Augustine*, &c. though some of our flattered Secotaries blaspheme that blessed Book as a dead letter, and a beggerly element.

But he that fears the Commandment. That honoureth the Scriptures; and trembleth at the Word preached, as *King Edward the sixth* did (that second *Job*) who when the Bible was presented to her as the rode triumphantly through London after her Coronation, she received the same with both her hands; and kissing it, laid it to her breast, saying, that it had ever been her delight; and should be her Rule of Government.

Verf. 14. *The law of the wise is as a well of life.* Or, the Law to the wise is a fountain, &c. whence he may draw the best directions and helps to holiness and happiness. It confines him to live in that element where he would live; (as if one were confined to Paradise where he would be.) though there were no such Law. The wicked, on the contrary, leaps over the pale after profit and pleasure, and falls upon the flames of death; as *Shimei* fought his Servants; lest himself.

Verf. 15. *Good understanding giveth favour.* See this exemplified in *Joseph*, *David*, *Daniel*, *Paul*; *Acts* 17. 43. & 28. 2. God oft speaks for such in the hearts of their enemies, who cannot but admire their piety and piety; and about *Daniel* when cast into the Den, Natural conscience cannot but do homage to the Image of God flung upon the nature and works of the godly; when they see in them that which is above the ordinary nature of men, or led, *Dani.* 28. 9. 10. and are forced to say, *Surely this is a wise and understanding Nation*, *Deut.* 4. 6. *God is in this people of a truth*, 1 *Cor.* 14. 25. *Certainly this was a righteous man*, *Luk.* 23. 47.

But the way of transgressors is hard. Or rough and rugged. Satan is a rough, harsh Spirit, (hence Devils are called *Sagorims*, hairy ones, *Levit.* 17. 7. *Satyres*, 1 *Jo.* 34. 14.) So are all his instruments, hence, heady, high-minded, 2 *Tim.* 3. 3. 4. living in malice and envie, hateful and hating one another, *Tit.* 3. 3. Such were *Ismael*, *Eliab*, *Saul*, *Antiochus*, (that little Antichrist) the Pope, that Antichrist, and our *Richard* the third; who well knowing it was no good policy to play the Devil by half deal, resolved to leave never a rub to lie in the way that might hinder the running of his bowl; and hence was he infinitely hated of all.

Verf. 16. *Every prudent man dasheth with knowledge.* Observes circumstances, and deports himself with discretion: thrusts not himself into unnecessary dangers, carves not a piece of his heart but to those he is well assured of. See an instance of this prudence in *Evea*, chap. 8. 22. in *Adonias*, (chap. 2. 5.) Hee calls it not the place of Gods Worship, (such an expression that *Heavenly King* might have disgusted) but the place of his Fathers Sepulchres, in *Heavenly King*, who concealed her Stock and Kindred till she saw her times in *Christ*, when he was tried for his life: in *Paul*, *Acts* 23. 6. & *Act.* 19. 10. he lived two desse *Diana*, verf. 37. The prudent shall keep silence in an evil time, *Amos* 9. 23. 'Tis not good provoking evil men that are irreformable: nor fole pulling a Bear or mad Dog by the ear.

But a fool layeth open his folly. Playeth it, and fetcheth it a running, as it were, by his head-long head-ittong exorbitances: by his inconsiderate courtes hee openly bewrailes and proclaims what he is: he fests his folly upon the cliffs of the rock, that it should not be covered, *Ezek.* 24. 7.

Verf. 17. *A wicked messenger sheweth into mischief.* Incurs the displeasure and just revenge of them that sent him: Or at least, of God, in case of their slackness. How much more then wicked Ministers, those Messengers of the Churches, 2 *Cor.* 8. 23. that do the Lords work negligently, that corrupt his Messengers, 2 *Cor.* 2. 17. that buckster it and handle it craftily and covetously, calling

Jer. 48. 10.  
NATHANIEL.

good evil, and evil good, &c. *Who is blinde but my servant? or deaf as my messenger?* *Lia.* 42. 19. Such an Ambassadors was once worthily derided in the Roman State. As at another time, a certain stranger coming on Ambassage to the Senators of Rome, and colouring his hoary hair, and pale cheeks, with vermilion hue, a grave Senator clyping the deceitful hood up, and said, *What facetious are you to expect at this mans hands whole locks, and lips, and lips do yet?* It was an honest complaint of a Popish Writer, Wee (saith he) handle the Scripture, *sanctum in me pascit & vestiat*, that we may pick a living out of it, and are therefore fain to preach *placencia*, and to put men into a Fools Paradise. But shall they thus escape by iniquity? *Psal.* 58. 7. have they no better Medicines?

But a faithful Ambassador is health. To him that fenseth him, to those hee is sent to, and to himself: So is a faithful Minister that delivers the whole counsel of God, all that hee hath in Commission, *Jer.* 1. 17. *Ezek.* 3. 17.

Verf. 18. *Poverty and shame.* These two are fitly set together; for poverty is usually slighted, if not flamed, *Jam.* 2. 16.

*Nit habet infelix pauperum durus in se  
Quam quod ridiculos homines facit.*

The world looks over a poor, though virtuous man. *Luke* 15. *Thy thy son, not this my brother.* And why? but because in poverty. How much more an uncomfutable and incorrigible man, as here, and that Prodigal had been, till hee came to himself.

But hee that regardeth reproach, shall be honoured. Though not happily enriched; hee shall be of good account with the wife and godly, though in meaner condition. Mr. Fox being asked whether hee knew such an honest poor man, who had received favour and good counsel from him in time of trouble, answered, *I remember him well; I tell you I forget Lords and Ladies to remember such.*

Verf. 19. *The desire accomplished is sweet to the soul.* *Tota vita boni Christiani sanctum desiderium est*, saith *Augustine*. The whole life of a good Christian is one buly desire; hee even spends and exhales himself in continual fallies as it were, and expressions of strongest affection to God, whom hee hath chosen, and with whom hee hath much sweet intercourse: hee cannot bee at rest without some coming in from him every day: And then, *O the joys, the joys, the unspeakable joys!* as hee once cried out. *O that joy! O my God, when shall I be with thee?* These were the dying words of the young Lord Harrington: Hee was in heaven aforehand, as having let out his holy soul into God, the fountain of all good.

But it is abomination to fools to depart from evil. To bee pulled from their vain delights, though never so sinful, never so destructive: *Eliab* for a morsel of pottage sold his birth-right, Cardinal *Burton* would not part with his part in *Paris*, for a part in paradise. *Theodosius in Ambrose*, being told that intemperance would be the loss of his eye-sight, cried out, *Vale lumen amicum*. Hee would rather lose his sight, than his sin; so doth many a man his soul. The Panther loves mans dung, they say, so much, that if it be banded a height from him, hee will leap up, and never leave till hee hath burst himself in peeces to get it; and this is the way they get that creature. Like policy with Satan, by false titles to draw many to hell. It was a speech of *Gregory the 7th*, Hee that doth but hear of Hell, is without any further labour or study taken off from sinful pleasures. Mens hearts are grown harder now a days.

Verf. 20. *Hee that walketh with wise men, shall bee wise.* Hee that comes where sweet topics and ointments are stirring, doth carry away some of the sweet favour, though hee think not of it; so he that converse with good men, shall get good. Holiness is such an *Elizur*, as by Contaction (if there be any

Mrs. Keib.  
Dietrich.  
Fun. Serms by  
Mr. Stock.

See de in  
13. c. 11.

disposition of goodnets in the same metal) it will render it of the property. A child having been brought up with *Plato*, and afterwards hearing his Father break out into rage and passion; said, *I have never seen the like with Plato*.

But a companion of fools [shall be broken] There is an elegancy in the Original that cannot be Englished, *Bede* by a companion or friend of fools here, understands those that take delight in Jesters, Stage-players, and such idle companions, unprofitable burdens, -- *fruges consumere nati*, the both and canker of the Commonwealth. *Thetysa juvenes corruptum*, faith *Plato*, -- *ludi præbus femina nequitia*, faith *Ovid*. The *Lacedæmonians* will not admit of them, that they might not hear any thing contrary to their laws, whether in jest, or in earnest. And *Henry* the third Emperor of *Germany*, when a great sort of such fellows flocked together at his wedding, sent them all away, not allowing them so much as a cup of drink, *Anno Dom. 1044*.

Ver. 21. Evil pursueth sinners] Hard at heels. *Flagitium & flagellum*, as *acus & filium*. Sin and punishment are linked together with chains of adamant. Of sin we may say as *Isidore* doth of the Serpent. *Tu dolores, quæ coleres*, to many colours, to many dolours: *The wages of sin is death*, but the gift of *God* is eternal life, *Rom. 6. 23*. The same in effect with this sentence of *Solomon*.

But to the righteous good [shall be repaid] Or hee (that is *God*) shall repay good. Now hee is a liberal pay-master, and all his retributions are more than bountiful. Never did any yet do, or suffer ought for *God*, that complained of an hard bargain. *God* will recompence your losses (faith that thrice noble Lord *Brack*, who left his precious life in this late unhappy warre at *Worcester*) as the King of *Poland* did his noble servant *Zelazny*, having lost his hand in his wars, hee sent him a golden hand. *Cæsar* (*Agrippa* having suffered imprisonment for wishing him Emperor) when hee came afterwards to the Empire, the first thing hee did was to prefer *Agrippa*, and gave him a chain of gold; as heavy as the chain of iron that was upon him in Prison. Those that lose any thing for *God*, hee feels them a bill of Exchange, of a double return, nay an hundred fold here and eternal life hereafter.

Ver. 22. A good man leaveth inheritance to his child] Personal goodnets is profitable to Posterity: *God* gives not to his servants some small annuity for life only (as great men use to do) but keepeth mercy for thousands of generations of them that fear him; *Exod. 34. 7*. Where the *Masorites* observe *Nun. Rabba*, a great *N* in the word *Nosfer keepeth*; to note the large extent of *God*'s love to the good mans posterity. *God* left *David* a Lamp in *Jerusalem*, 1 Kings 15. 4. although his house were not with *God*, 2 Sam. 23. 5.

And the wealth of the sinner is laid up for the just] as *Nabal* was for *David*, *Haman* for *Mordecai*, the *Canaanites* for the *Israelites*. Howbeit this holds not perpetually and universally in every wicked person; for some of them are full of children, and leave the rest of their substance for their babes, *Psal. 17. 14*. Hereupon their inward thought is, that their houses shall continue for ever, &c. they call their Lands after their own names (as *Canaan* called his new built City after the name of his son *Hewah*, *Gen. 8. 4*). Their way is their folly, or is their confusion hope (for the word signifies both) and their Posterity approve their sayings, and vote the same way, *Psal. 49. 11. 12*. But together with their lands, they bequeath their children their sins and punishments, which is far worse than that legacy of Leprosie that *Job* left his issue, 2 Sam. 3. 29. Conter *Job 21. 6. 17. 18. 61. 5*.

Ver. 23. Much food is in the village of the poor] Who have but a little, and look well to it. That of the Poet is well known -- *Laudato ingenua rura, Exiguam colito* -- It is best for a man to have no more than hee can manage, and make his best of. The good should be weaker than hee that tills it, faith *Camille*. The earth is a fruitful mother, and brings forth meat meet for them by whom it is dressed, *Job 6. 7*.

But

But there is that is destroyed for want of judgement] viz. in plowing and sowing, *Isa. 28. 26*. or in managing and husbanding what hee hath gotten, for the bill. For *non minor est virum quam quære, parva mereri*. Wee must be good husbands, and see that *Condu* bee for *torior* *Præmo*, out comings in more than our layings out. *Bonus Servatus facit bonum Bonificum*, faith the *Dutch* man in his blunt Proverb, *A good sower, makes a well doer*.

Ver. 24. Hee that spareth his rod, hateth his son] It is as if one should be to tender over a child, as nee to suffer the wind to blow upon it, and therefore hold the hand before the mouth of isb to hard as hee strangleth the child: It is said of the Ape, that shee huggeeth her young one to death; so do many fond Parents, who are therefore *peremptiores potius quam parentes*, rather Paticides than Parents. *Eli* would not correct his children: *God* therefore corrected both him and them. *David* would not once croff his *Abshom*, and his *Adonijah*, and hee was therefore singularly croft in them ere hee dyed. The like befall *Andronicus* the *Greek* Emperor, in his unhappy Nephew of the same name; and *Alotaf*, King of *Tunis*, in his son *Amida*, whom hee cockered so long, till *Abshom*-like hee rose against his father and possessing himself of the Kingdom, put out his father and brethren eyes, slew his Captains, polluted his Wives, and took the Cattle of *Tunis*.

But hee that loveth him, chasteneth him beimes] And this is a *God-like* love, *Prov. 3. 12*. *Rev. 3. 19*. See the Notes there. Correction is a kinde of cure faith the Philosopher, the likeliest way to save the childes soul; where yet, *enim vixit*, *non emendat*, faith *Bernard*. it is the cure of the child that is charged upon the Parent, not the cure, for that is *God*'s work alone. But hee usually worketh by this mean, and therefore requires that it bee soundly let on, it need to require. *A fair hand*, wee say, makes a fount wound. A weak dole doth but stir bad humours and anger them, not purge them out. In some diseases the Patient must be let blood, even *ad deliquium anime*, till hee swoon again. So here. *Quintilian* tells us of some faults in a child that deserve not a whipping. And *Chrysostom* is ill spoken of by some, because hee brought the use of the rod into the Schools. It was hee (I trow) that first offered that strict and terretical division to the world. *Aut memum aut vestim comparandum*. Either a good heart, or a good halter for your self, and yours. The condemned person comes out of a dark prison, and goes to the place of Execution; so do children left to themselves, and not nurtured, come from the womb their prison to the fire of hell their execution. *Severius tamen non fit terra, sed tetrica*: Corrections must be wisely and moderately dispensed. *Parents provoket nati*: children to wrath, left they bee despised, and through dependency, grow desperate, or heartless. Our *Henry* 2. first crowned his eldest son *Henry* whilst hee was yet alive, and then lo curbed him, that, through discontent, hee fell into a Fever, whereof hee dyed before his Father. A Prince of excellent parts, who was at first cast away by his Fathers indulgence; and afterwards by his rigour.

Ver. 25. The righteous eateth to the satisfying of his soul] Have hee more or les, hee hath that which satisfies him. Nature is content with a little, grace with les; *Cibus & potus sunt divitiis Christianorum*. If *Jacob* may but have beate to eat, and cloaths to put on, it sufficeth him; and this hee dare be bold to promise himself. Beg his bread hee hopes hee shall not; but if hee should, hee can say with *Luther* (who made many a meal with a broyled herring) *Luth. in Psal. Mendicanti pane hic vivamus; annon hoc palebre sarcinæ in eo quod pascimur* 132. *pauca cum angelis & vitâ æterna. Christo, & sacramentis*: Let us be content to have hard here: Have wee not the bread that came down from heaven?

But the belly of the wicked shall want] Because their belly provoketh *Job 13. 25*. not their heads only; they take as much delight in their witty wickedness, as the Epicure in his belly-timber, therefore in the fulness of their sufficiency they are in straight, they are sick of the burling, not doggish appetite.

Bene.

Turk hist.

745-747.

Iacobi 1. 15  
in modis.  
Arist. Ethic. 1. 1.Siderius Ep.  
lib. 4.  
Col. 4. 11.

Daniels hist.

L. Boetii diff.  
course of E.  
philosoph.Filius Geog.  
lib. 2.  
Eub. 1. 1. 1. 1. 1.

## CHAP. XIV.

Verf. 1. Every wise woman buildeth her house.]

**Q**uævis pia & perita. Every holy and handy woman buildeth her house; not only by bearing and breeding up children, as *Rachel* and *Leah* builded the house of *Israel*, *Ruth*, 4. 11. but by a prudent and provident preventing of losses and dangers, as *Abigail*, as also by a careful plotting, and putting every thing to the best: like as a Carpenter that is to build an house, laies the plot and platform of it first in his brain, forecalls in his mind how every thing shall be, and then to orders his stuff, that nothing be cut to waste. Lo such is the guile of the good housewife. As the husband is as the head from whom all the sinews do flow; so there is as the hands into which they flow, and enable them to do their office.

But the foolish plucketh it down with her hands.] With both hands earnestly: shee undoes the family, whereof shee is the calamity, bee shee never so witty, if withall shee bee not religious and thrifty, heedly and handy. Bee the husband never so frugal, if the wife bee idle, or lavish, or proud, or given to gadding and gossiping. See, hee doth but draw water with a sieve, or seek to pull a loaded cart through a sandy way without the help of a horse; it little boots him to bestir himself, for hee puts his gess into a bag with holes. *Eccle*, 1. 6. Hee labours in the very fire, *Hab*, 2. 12. as *Comper* Bishop of *Lincolne* did, whose wife burnt all his Notes that hee had been eight years in gathering, lest hee should kill himself with over much study (for shee had much ado to get him to his meals) so that hee was forced to fall to work again, and was eight years in gathering the same Notes wherewith hee compiled his Dictionary, that useful book. How much happier in a wife was that learned *Gul. Budandæ* *Conjux* mea, faith hee, *se miti morem gerit, ut non trahat negligens libros meos quam liberæ*, &c. My wife (seeing me bookish, is no less diligent about my Books, than about my *Barns*, whom shee breeds up with singular care and tenderness. How well might hee have done (having such a learned helper) as a Country man of his did, of whom *Thomau* reporteth, *quod singulis annis singulos libros & liberæ*, *Resp. dederit*, that hee set forth every year a book and a childe, a book and a childe? But this by the way only.

Verf. 2. Hee that walketh in his uprightness, shall see the Lord.] Hee is in the fear of the Lord all day long, *Prov*, 23. 17. hee walketh in the fear of the Lord, and in the comforts of the Holy Ghost, *Ab*, 11. 11. The fear of the Lord is upon him, so that hee takes heed and does it, *2 Chron*, 19. 7. for hee knows it shall bee well with them that fear God, that fear before him, *Eccle*, 8. 12. Gods Covenant was with *Levi* of life and peace, for the fear wherewith hee feared God, and was afraid before his Name. Hence the Law of truth was in his mouth, and iniquity was not found in his lips: hee walked with God in peace and equity, and did turn many from iniquity, *Adm*, 2. 5. 6. Hee that truly fears God, is like unto *Cate*, of whom it is said, that hee was *Homo virtutis similitudo*, and that hee never did well, that hee might appear to do so, *sed quia aliter facere non potuit*, but because hee could not do otherwise.

But hee that is perverse in his ways, despiseth him.] Sets him aside, departs from his fear, dares to do that before him, that hee would bee loth to do before a grave person. This *David* despised God, when hee defied his neighbours wife, *2 Sam*, 13. 9. Not but that even then hee had God for his chief end: but hee erred in the way, thinking hee might fulfil his lust, and keep his God too (hee would not forgo God upon any terms) as *Solomon* thought to retain his wildome, and yet to put these pleasures. Hence his partial and temporary Apostacy (as the word here rendered *perverse* importeth) his warping and writhing from the way of righteousness (as the *Sepmagintæ* here interpret it) which was interpretative, a despising of God, a saying, *Hee fecit is*

Verf. 3.

Verf. 3. In the mouth of the foolish, is a rod of aspid.] wherewith hee beats others, and layes about him like a Mad-man; or rather like a mad Dog, hee bites all hee meets, and barks against God himself: till hee procure the hate of God and men, and smart for his petulancy; being beaten at length with his own rod, as the Lion beats himself with his own tayl.

But the lips of the wise shall preserve them.] From the asperion of false and foolish tongues. Their good names are cycled, so that evil reports will not stick rothem. Dirt will stick upon a mud wall, not so upon marble. Or if they live under some undeserved reproach for a season, either by a real or veybal Apologie they wade out of it, as the eclipsed Moon, by keeping her motion, wades out of the shadow, and recovers her splendor, *Isa*, 54. 17.

Verf. 4. Where no Oxen are, the Crib is clean.] The Barn and Gar ners are empty. *Neque mola, neque farina*, no good to bee got without hard labour of men and Cattel. Let the idle mans Motto be that of the Lilly, *Neque laborant, neque comunt*. They neither voyl nor spin, *Matth*, 6. 28. Man is born to toy, as the sparks fly upwards, *Job* 5. 7. And *Spenser* they lay is a term given the greatest women in our Law. Our lives are called the lives of our hands, *Isa*, 57. 10. because to be maintained by the labour of our hands.

But much increase is by the strength of the Ox.] This is one of those beasts, that serve ad ejum & ad usum, and are profitable both alive and dead. An Heathen countelleth good husbands that would thrive in the world, to get first an Houle, then a Wife, and then an Ox: that lustily ploweth, and bringeth in much increase. Bede applies this text to painful Preachers (set forth by *Oxen*, *1 Cor*, 9. 9. *Rev*, 4. 7. for their tolerance and tugging at the work) where these labour lustily, there is (commonly) a harvest of holiness, a crop of comfort. Only they must be *dusitly diligens*.

Verf. 5. A faithfull witness will not lie.] *Nec prece nec precio*, hee cannot lend an oath for a need before a Magistrate. Nay, hee will not lye upon any condition. See the note on chap. 13. 5.

But a false witness will never lye.] Or he that telleth lyes will bee false witness: he that makes light of a lye, will not stick at Perjury. That was a fust blut to the *Romans* of old (if true) that *Adriani* the *Perfan* General charged upon them, *Romanis promittere promptum est; promissis autem quæqu岸a juramento firmatis minime fide*. The *Romans* will presently promise any thing, but perform no promise though confirmed with an oath. Of the *Rebels* at this day it is written by an *Italian* (a stranger to the Court of *Rome*), that their Proverb is, *Mentaculum est, non Regum, fide juramentum*. It is for Merchants, not for Princes, to stand to what they have tworth. *Philis cum Barthele non est servanda* is their position: and their practice is according. They play with Oathes as the Monkey doth with his Collar, which he doth slip on for his Masters pleasure, and slip off again for his own. *Pascentis* scotts King *James* for the invention of the Oath of Allegiance.

Verf. 6. A scorner seeketh wisdom, and findeth it not.] *Qui seculi seculi wisdom, et hoc seculi non*. Hee seeketh it not seriously, seasonably, duly: hee seeks it as a Coward seeks his adversary, with a hope hee shall not find him: or a man seeks his false coyne, which hee hath no joy to look upon. What's truth said *Pilate* in his heart to Christ; but said hee the answer. How can this man give us this leet to eat, said those carnal *Caperanites*? *John*, 8. and away they went: who if they had stayed out the Sermons might have been satisfied in the point. *Herod* sought to see Christ, but never sent for him; nor went to him: and when the Lord Christ was brought before him, hee looked upon him no otherwise than as upon some Juggler to show him some Tricks, and make him sport; and is therefore answered with silence.

But knowledge is safe to him that doth understand.] In any Science the World is at first: as the root of the Herb *Ashy* in *Homer*, is said to bee black and unshightly, but the leaf lovely, and the fruit pleasant. The more a man is into heavenly Mysteries, the more hee may. I love them that love me, faith *Wisdome*, and those that seek me early shall find me: Provided that they be not proud

Δόξατος of  
κούς dult.Procop. lib. 1.  
de bel. PersiaWila. 1.  
Prov. 8. 17.Sicut ut ligni  
wormis, in per-  
die vitium non  
unius malificæ.  
Hier.Tough, his be-  
nefit of Afflict.  
153.Adriani Ter-  
quillius.omniū Zor-  
varius incantat  
net.

Deut. 33:8.

Dabhap a word.  
Debban a Pest.

1 Timat. 17.

proud persons, but come with a desire to learn and a resolution to practise. Hec that comes to a fountain to fill his pitcher; must first wash it, and then put the mouth of it downward to take up water: So hee that would have heavenly knowledge, must first quit his heart of corrupt affections, and high conceits, (*Unus exiens prius debet alium*) and then humble himself at Gods feet, every one to receive his words. See the Note on Chap. 8.9.

Ver. 7. *Go from the presence of a foolish man* If hee bee a proud fool, as *vers. 6.* a scorner and derider of good counsel, and one that knows not how to slip out the least syllable of fawoury language: Break off society with such, as soon as may bee; for what good can bee gotten by their company or conference? Do men gather grapes of thorns, or figs of thistles? They infect the very air they breathe upon, and their tongues have the very plague in them, *their breath as fire* (*habet deum*), *Isa. 33.10.* *Non potest vir sine convitiis querquam in quo diffinit vel in levissimum seminarie*, said Dr. *Ruvet* concerning Bishop *Momague*. That man hath not the power to forbear railing at any one that differs from him, though in never so small a matter. Is there any good to bee gotten by such? Do not their words eat as a gangrene?

Ver. 8. *The wisdom of the prudent is to understand his way* His wisdom begins in the right knowledge of himself, and ends in the right knowledge of God, that hee may walk worthy of God in all well-pleasing, worthy of the calling wherewith hee is called, that high and heavenly calling, *Heb. 2.1.* to the fruition of high and heavenly privileges, to an Angelical and convincing conversation, such as may draw hearts, or daunt them. We use to say of him that knows his place, and carries himself accordingly, *Such a man understands himself well enough*: So here.

But the folly of fools is deceit. Or, is to understand deceit, to know the Devils depths; to search his skull for carnal arguments that they may *convincere infirmos*, bee mad with heed of reason, and deceive the hearts of the simple. This their way is their folly; yet their posterity (as wife as their fool-fathers) approve their sayings, abhor their practices, *Psalm. 49.13.*

Ver. 9. *Fools make a mock of sin* A sport or pastime of it, *Prov. 10.23.* (See the Note there) they dance with the Devil all day, and yet think to stop with Christ. But what faith the Heathen Historian, *Nec illi salvi sunt qui dixerunt sumus res expellentes, ignavia voluptuorum, & promissa virtutis*. In good truth they are utterly oughted (take their swinge in sin, and yet look for the reward of vertue. No, their sweet meat must have some lawce. God also will laugh at their destruction, and mock when their fear commeth: And then they all shall bee damned that had pleasure in unrighteousness, *2 Thess. 2. 12.* *yes double-damned*, because they feared, when they should have feared, *2 Pet. 2.13.*

But among the righteous there is favour. That, though they sin of infirmity, yet for as much as they are sensible and sorrowful for their failings, and (see they come to confession, God will neversee them to their confusion. *Homo agnoscat, Deus ignoscit*, Man repenteth, and God remitteth; yea, hee compasseth his returning people with favour as with a shield, hee re-accepts them with all (wee need through Christ, who is the propitiation for their sins, *1 Joh. 2.2.*

Ver. 10. *The heari knoweth his own bitterness* None can conceive the terrors and torments of a heart that lies under the sense of sin, and fear of wrath. A little water in a leaden vessel is heavy. Some can bear in their grief better than others: But all that are under this affliction have their back burden. *Jobs break was heavier than his grieving*, and yet his complaint was bitter too. Chap. 23.2. Some holy men (as Mr. *Leaver*) have desired to fee their sin in the most ugly colours, and God hath heard them. But yet his hand was to heavey upon them, that they were always mourning to their graves: And thought it fitter to leave to Gods wisdom to mingle the portion of sorrow, than to bee their own choosers.

And the stranger doth not intermeddle with his joy. None but such as are of the

the family of Faith, can conceive the surpassing (wee need of spiritual joy. The Gal. 6. Cock on the dunghill knows not the worth of this Jewel. It is joy unspeakable, *1 Pet. 1. 8.* Such as none feel but those that stir up sighs unutterable, *Rom. 8. 26.* It is joy unspeakable, and full of glory, a hantel of Heaven, a forerite of eternal life. It is the peace that passeth all understanding; they that have it, underridant not the full of it, nor can relate the one half of it. *Paul* said somewhat to the points, when hee said, *I do over-abound exceedingly with joy*; but *unexpressed* words are too weak to utter it. Father *Latimer* said somewhat, when hee said, *It was the sweet-meats of the feast of a good conscience*. But *sermo non valet* *2 Cor. 7. 4.* *expressime, experimento opus est*. It is a thing fitter to bee believed, than possible to bee discoursed. Tell a man never so long what a sweet thing honey is, hee can never beleve you so well, as if himself taste it. Those that never yet tasted how good the Lord is, are far from intermeddling with the just mans joy. The World wonders (saith Mr. *Philpot* Martyr) how wee can bee so merry in such extreme misery. Believe mee, there is no such joy in the world, as the people of Christ have under the Cross: I speak it by experience, *Sec.* Another holy Martyr, *Richard Collier*, after his condemnation sang a Psalm: Wherefore the Priests and the officers railed at him, saying, *Hee was out of his wits*.

Ver. 11. *The house of the wicked shall bee overthrown* As *Pharao* his high walls were, because sin was at the bottom. Beelshazzars shall bee scattered on the top, *Job 18. 15.* As it beel *Disraelian*, whose house was wholly consumed with fire from Heaven: Wherewith himself also was so terrified, that hee died within a while after.

But the Tabernacle of the upright shall flourish. The wicked have houses, and are called the inhabitants of the earth, *Rev. 12. 12.* The upright have Tabernacles or Tents that were transportative, and taken down at pleasure: Here they have no continuing City, no mansion-place: And yet that they have shall flourish. Our bed is green, the beams of our house are Cedar, and our rafters of Firre, *Prov. 1. 16; 17.* See *2 Sam. 23. 4.*

Ver. 12. *There is a way that seemeth right unto a man* Sin comes clothed with a shew of reason, *Exod. 1. 10.* And lust will fo beare the understanding, that hee shall think that there is great sense in sinning. *Adam* was not deceived, *1 Tim. 2. 14.* That is, hee was not so much deceived by his judgement (though also by that too) as by his affection to his wife, which at length blinded his judgement. The heart full deceives with colours; and when wee are once a doing after sin, then wee joy and deceive our hearts, *James 1. 26.* using fallacious and specious sophisms, to make our selves think that lawful to day, which wee our selves held unlawful yesterday; and that wee are lawless of those graces whereto wee are perfect strangers.

But the end thereof are the waies of death. Via multiplex ad mortem. The very first step in this evil way, was a step to Hell: But the journey end (if men stop not, or stop not back in time) is undoubted destruction. Some flatter themselves, as *Micha, Judg. 17. 13.* They flye to the Temple of the Lord, the Temple of the Lord: And think to take Sanctuary and save themselves there by riding aside upon the Ark without. Whereto it falls out oft as it did with the risers of *Semiramis* her tomb; who, where they expected to finde the richest treasure, met with a deadly poison. Or, as it doth with him, that lying asleep upon a steep rock, and dreaming of great matters befallen him, starts suddenly for joy, and lo breaks his neck as hee falls into the water: So neither can hee escape the pit of Hell, who laies his own presumption in place of Gods promise, who calls himself upon the unknown mercies of God, &c.

Ver. 13. *Evening laughter the heart is sorrowful* *Nulla est facula voluptatis*. Labor est etiam ipsa voluptas. Of carnal pleasures a man may break his neck, before his fall. All this availeth me nothing, said *Haman*. Omnia fani, & nihil prodest, said that Emperour. Vanity of vanity, all is vanity, said *Solomon*, and not

A. 8. Mon.  
fol. 166.

Ibid. 1533.

Euseb. de vit.  
Const. lib. 5.





Heb. Greg.

Ade 13. 41

Ade 13.

Gieser

Pillan folz  
Köhen regum.  
Martal.

Jeph.

Puchel.

sure, or by any many persuasion. The Monarch of Morocco told the *English* Ambassadors for King *John*, that hee had lately read *Saint Paul's* Epistles, which he liked so well, that were he now to chuse his Religion, he would, before any other embrace Christianity. But every one ought, faith he, to dye in the religion received from his Ancestors, and the leaving of the faith wherein he was born, was the only thing that he disliked in that Apottle.

But the prudent are crowned with knowledge. ] They know that *dies diem docet*: and therefore are not wedded to their old Principles, Superstitions and Poperies, but that they can, as right reason requires, relinquish and abjure them, glorifying the Words, *Acts 13*. And receiving the truth in love, *2 Thes. 2. 10*, whereby it soon comesto passe, that they get good repute and report of all men (as *Demetrius* had) yea and of the truth it self, *3 Job. 12*, which is the Crown of all commendation. *Haud velim Erasmi gloria aut nomine vobis*, faith *Luther*, I care not to be cried up as *Erasmus* is, &c.

Verf. 19. The evil bow before the good. ] Here they do so many times as *Josephs* brethren before him in his greatness, as *Sauothore Samuels*, *Balthazar* before *Daniel*, the persecuting tyrants before *Justine* the great, yea one of them, viz. *Maximianus Galerius*, being visited with grievous sickness, not only proclaimed liberty to the poor persecuted Christians, but also commanded their Churches to be re-edified, and publick Prayers to be made for his recovery. So *Ezra 6. 10*. Pray for the Kings life, and for his Sonsome of which had dyed in their minority, for therett thereof Prayer must be made by the Church. That place is wel known, *Isa. 40. 23*. Kings shall be thy nursing fathers, and their Queens thy nursing mothers: they shall bow down to thee with their faces toward the earth, and lick up the dust of thy feet, &c. The Prophet seems to allude to the manner of the *Pharisees*: who when they were to speak to their King, did first kisse the pavement whereon he trod, Howsoever natural consciences cannot but doe homage to the Image of God, stamped upon the natures and practices of the righteous (as is afore-noted,) and the worst cannot but think well of such, and honour them in their hearts. In the life to come these things shall have their full accomplishment, and at the last day when the Saints shall judge the world, and Christ shall have put all things under his feet, so that they shall have power over the Nations, *Rev. 2. 26*.

Verf. 20. The poor is hated. ] i. e. Little loved, little respected, as *Gen. 29. 31*. *Adal. 1. 5*, *Luke 14. 26*. The Heathen could say, *Αποδοτε τὸ δούλο υἱόν*. Adversity findes few friends. *Et cum fortuna flagrat cadique fides*. Few will appear for suffering Saints. (This *Job* and *David* much complain of; but as when a Deer is (hook the rest of the Herd push him out of their company; so here, *Temperantia fuerint nobilia, solentur*. The same Hebrew word that signifies *Wine*, (an Embleme of Poverty,) signifies reproach. This thy son, *Luke 15. 30*. Not this my brother, because in poverty. The Samaritans would not once own the *Jews* when they were at an under, but disavow them, as they did to *Antiochus Epiphanes*. But when in prosperity, then they would curry favour with them, and call them their sweet Cousins. When it was sometimes dispured among the *Romans* in the Council, whoso to desire great men, whether Chrifts, having done many wonderful works, should be received into the number of the gods; it was resolved that he should not, *Propter hoc, quod paupertatem predicavit*. O' elegit, quam mundus contemnit, because he preached poverty; and chose poor men whom the world cares not for.

But herich men hath many friends. ] Such as they are, *illares amici*, trencher-fishes, such as follow the scent, and (like *Bohemian* Curtes) will fawn upon a good fool. As for faithful friends, *amicus idem amicus desit, quia nihil desit*, faith one, few such to be found, such as with *Israel* the *Gittite*, and *Hushai* the *Archite* will stick close toa *David* when tripped of all. *Josephus* relates of the *Jews*, that they were very careful how they received Proftitels in *Salomons* time, because then the State of the *Jews* flourished.

Verf. 21. Her that despiseth his neighbours, sineth. ] His poor neighbour: Where the hedge is low, the beast will easily break over: None usually are so tempted

trampled on with the feet of pride, and contempt, by the great Bulls of *Babylon*, as the necessitous and afflicted. Hence poor and afflicted are set together, *Zeeph. 3. 12*. so are to want, and to be abased, *Philos. 11*. This is a great sin (faith *Salomon*) is to commit sin. and to be convinced of the Law, as transgressors, faith *Saint James*, chap. 5. 9.

But he that hath mercy on the poor, happy is he. ] His sins shall be remitted, his necessities relieved, and the blessings of God multiplied upon him, even a *quintuplum* more, Serny Common-place of *Almei*.

Verf. 22. Doe they not erre that devise evil. ] Heb. *Thas plan it* and plot it, that dig it and delve it, that whet their wits and beat their brains about it; doe not these erre? are they not heavenly wits, utterly out? shall they not misse of their purpose, and meet with disappointment? witness those *Rabel-builders*, *Gen. 11* those *Kil-Christis*, *Mat. 2*, those *State Traytors*, *Shaban*, *Shaban*, &c. divers *English* Traytors who drew their last thread in the Triangle of *Tiburn*. Knowe the first *Danique* King, caused the false *Edwies* head to bee let on the highest part of the Tower of *London*: therein performing his promise of advancing him above any Lord in the Land. Traytors always become editors, though the treason bee commodious. *Philip* Duke of *Austria*, paid the Ambassadors of *Charles* the fourth (who had betrayed their trust) in counterfeit coyn: whereof when they complained, he answered, that false coyn was good enough for false knaves: *James* the first King of *Acen*, was murdered in *Peris*, by *Walter* Earl of *Arbuth*, in hope to attain the Crown: but his hopes failed him. Crowned indeed he was, but with a Crown of red hot Iron clapt upon his head, being one of the tortures wherewith hee ended at once his wicked dayes and devils.

But mercy and truth shall be to them that devise good. ] Mercy and truth were the best that *David* could wish to his fast friend *Itai*, *1 Sam. 15. 20*. These two Attributes of God shall cause that good devils shall not miscarry. His mercy moves him to promise, his truth binds him to perform, *1 Sam. 7. 18*. For thy words sake, and according to thine own heart shalt thou done all these things. According to thine own heart, that is, of mee, mercy, out of pure and unexcited love, thou didst give thy Word and Promise, and for thy words sake thou halt performed it.

Verf. 23. In all labour there is profit. ] In all honest labour: for there are that doe wickedly with both hands idly; and what profit have such of all their labours, &c. *Eccles. 1. 3*. doe they not take pains to goe to Hell? There are also that labour about *μακαρισμοῦ χάριν, τοῦ σώματος τοῦ*, that pay not for the pains, that doe *magna conatu magna vi agere*. Such a one was *Palentius* Arch-bishop of *Bonony*, who made a great book of the shadow of Christs Body in a sinder; and it was commented upon by the Professour there. This *Aristotle* calls *laboriosus* lose of time. The Apottle calls upon men to labour, working with their hands the thing that is good: so shall they have, not for their own uses only, but also to give to him that needeth, *Ephes. 4. 28*.

But the talk of the lips tendeth only to penury. ] Great talkers are doo-littles, for most part, *Cornelius* citius in *Africa*, quam res castrorumque solidas in *Turris* scriptis invenies, faith one, *Turris* was a very wordy man, yea cannot finde matter for words in him. *Neyos μὲν εὐχόμενοι* μακαριστοί, The *Athenians* fought against *Philip* with words and meellages, faith one: but *Rabshakeb* could tell *Hezekiah*, that warre was to be made (is it worth to be done) not with words, and the talk of the lips, but with counsel and strength, *Isa. 36. 5*. And why stand you looking upon one another? get you down to *egypt*, said *Jacob* to his sons, *Gen. 45. 1*.

Verf. 24. The crown of the wife is her riches. ] An ornament, an encouragement in well-doing, and an instrument of doing much good, if God give an heart thereto: for quid corvo ingenua cornu ducunt? desit animus? To what end is a treasure, if a man have lost the Key that leads to it?

Vel mihi da clavem, vel mihi tolle ferocem. But the foolishness of fools is folly. ] That is, of rich fools: such as was *Roge* *Clement*

Ternum calat

Danieli Hist.

19.

Pere Hist.

prof. madal.

749.

Hist. arab.

το τὸ ἔχον

μακαρίσκει

Climax the fifth, of whom the Historian saith, *Papa hic dicitur quam sapientior*, that hee was more wealthy than wife. The Crown of the wife is their riches, but yet give them a fool, you put a sword into a mad mans hands; the folly of such fools will soon bee foolishness. Why? was it not foolishness before they were rich? yea, but now it is become egregious foolishness. *Adversis tibi pauciores erunt*, the earth cannot bear the iniquities of such. Set a beggar on horse-back, &c.

Verf. 25. *A vine wine's delivereth [soul].* Or liver that lye at stake. Hee that helps the truth in such a necessity, doth a worthy work. To walk about with flanders, is to shed blood, *Eccl. 12. 9.* Way was made to that bloody French massacre, by false reports cast abroad by the Fryar-lyars, that the Protestants under pretence of Religion, met by night that they might feed daintily, and then lye together promiscuously. He that had a mind to hang his Dog, (saith the French Proverb) will first give out that hee is run mad. The Devil was first a lyar, and then a murderer.

Verf. 26. *In the fear of the Lord is strong confidence.* The reverential fear of God is *munimentum, munimentum, ornamentum*. The wife man had said, *verf. 24.* The Crown of the wife are their riches, and chap. 18. 12. hee will tell us, that the rich mans wealth is his strong City. Now, lest any should here-by bee brought to think of riches more highly than is meet, & hee gives us to know, that wealth severed from the fear of God, can neither adorn us, nor secure us. Great is the confidence of a good conscience. Our God whom wee serve is able to deliver us, and hee will deliver us out of thine hand, *Dan. 3. 17.* Hezekiah pulled down the brazen Serpent, for hee trusted in God. At ego *rem dicimus facis*, But I am sacrificing, said Numa, when they told him the enemy was at hand. *Non sic Deo coluimus, aut sic vivimus ut illi nos vincamus*, said the Emperour Antoninus. Wee are bold to beleve that God will deal better with us than fo.

And his children have a place of Refuge i. e. Gods children run to his name and are safe. *Or, the children of him that feare God.* For God will blesse those that feare him; *holy small and great.* *Psal. 115.* If I can but once finde the fear of God in those about mee, said Reverend Cleeve, *saic habeo, satiguo mihi, mea axeri, filii, & filiam profrexi*, I shall have enough for my self, wife and children; they will bee all cared for.

Verf. 27. *The fear of the Lord is a fountain of life.* So said to bee, both for the constant faithfulness, as never failing, and for the gracious effects, *vita*, Blessings of all sorts; 1. Temporal. *Prov. 12. 4.* Riches Honour, Life, Blessings of all sorts; 2. Eternal. *Psal. 31.* O how great things, &c. eye hath not seen, &c. It shall bee alwaies well with them, *Eccl. 8. 12.* And though many afflictions, &c. yet hee that feareth God, shall come out of them all, *Eccl. 7. 18.*

To depart from the snares of death. Satan that mighty hunter, hath laid snares for us in all places: And the way of this world is like the vale of Siddim, slimy and slippery, full of lime-pits and pitfalls, snares and stumbling-blocks, laid on purpose to maim us or murther us. Hee that tears God, comes off without hurt, by remembering that (which as short as it is, yet our memories are shorter) *Co. 1. 13.* Draw vnder. Take heed, God seeth thee. A godly man had these verses written before him on a Table, in his study;

*Ne pecces, Deus vide videt, tam Angelus apertus  
Accusat Sanguis & lex, non confusa culpa  
Adversus avaritia furis, cruciatu in laudum Crucis  
Et moiet aeternum irrisi damnationis poena.*

Verf. 28. *In the multitude of people is the governance.* For that's a sign of peace, plenty, prosperity, and just government, as in *Salomon* dales, when *Israel* and *Judah* were many, as the sand which is by the Sea, in multitude, *Gen. 22. 17.*

ing, and drinking, and making merry, 1. King. 4. 20. and as in *Augustus* his daies, when Christ (the Prince of Peace) was born into the world, *quinta aequa totius anni gentis humanae natus fuit, ann. p. 1610.* Ferdinand the third, King of Spain, reigned full 35 years: In all which time, *nee fames neq. pestis fuit in regno suo*, saith Lopez, there was neither famine nor pestilence throughout that Kingdome. What incredible waste of men hath war lately made in Germany (that stage of war) in Ireland, and here in this Kingdome, besides what formerly? In the Civil dissensions between the houses of York and Lancaster, were slain eighty Princes of the blood royal, and twice as many Natives of England, as were lost in the two Conquests of France. The dissensions between England and Scotland, consumed more Christian blood, wrought more spoil and destruction to both Kingdomes, and continued longer, than ever quarrel wee read of did between any two people of the world. *See wise now therefore, O ye Kings, &c. Tu vero Herodes sanguinolenta time, as Beza covertly warned Charles the ninth, author of the French Massacre.* Many parts of Turke lie unpeopled: most of the poor being enforced with Victuals and other necessities, to follow their great armies in their long expeditions; of whom, scarce one of ten ever return home againe, there by the way perishing, if not by the enemies sword, yet by want of victuals, intemperateness of the air, or immoderate pain-taking. Hence the Proverb, where-ever the Great Turk sets his foot, there grafs grows not any more.

Verf. 29. *Hee that is slow to anger, is of great understanding.* The wisdom from above is first pure, then peaceable, tractable, &c. Thunder, Hail, Tempest, neither trouble nor hurt celestial bodies. Anger may tulle into a wife mans bolome, nor rest there, *Eccl. 7. 9.* It dwells onely where it domineers, and that is onely where a fool is Master of the family. A wife man either receives it not, or soon tids it. *Be slow to wrath*, is a lesson that God hath engraven (as one wittily observeth) in our very nature. For the last letter that any child ordinarily speaketh is R. and that's the radical letter of all words of strife and wrath, almost in all languages.

But hee that is hasty of spirit, exalteth folly. Hee sets it up upon a pole, as it were, hee makes an Oyle, and proclaims his own folly, by his irascible looks, words, gestures, actions, as that furious Fryar *Fourdenus* doth in his book called *Theomachia Calvinistica*, where hee took up his Pen with as much passion and wrath, as any fouldier takes up his sword. Such another hasty fool was Fryar *Alphonse* the Spaniard, who reasoning with Mr. Bradford Martyr, was in a wonderful rage chafing with Om, and Chis; so that it Bradford had been any thing hot, one house could not have held them.

Verf. 30. *A sound heart is the life of the flesh.* A heart well freed from passions and perturbations holds our long, and enjoys good health: Neither causeth it mortification of mind, or want of welfare to others. It is the life of fishes (in the plural) not onely its own, but other mens bodies are the better (at least not the worse) for it, whereas the envious and angry man rangeth and rageth; and like a mad Dog biting all hee meets, sets them (as much as in him lies) all a madding, and undoes them.

But envy is the rottenness of the bones. A corroding and corrupting disease it is, like that which the Physicians call *Cerropia* *toius substantiae*, it dries up the marrow, and because it cannot come at another mans heart, this belching feeds upon its own, tormenting the poor carcase without and within. It is the moth of the soul, and the worm (as the Hebrew word signifies) of the bones, those stronger parts of the body; it is the same to the whole man, that rust is to Iron (as *Asai* benes affirmeth) it devoureth it self first, as the worm doth the Nut it grows in. Socrates called it *ferum animae*, the fouls law; and wished that envious men had more ears and eyes than others, that they might have the more torment by beholding and hearing of other mens haplessnes. For *envidia* *facit peccata & plebs irae, expedita iustitia*. Like the Wiper, it is born by eating through the daies belly: Like the Bee, it loathes its sting and life together: like the little Fire, to put out the Candle, it burns it self: like the Serpent *Porphyrus*

*rim.* it drinks most part of its own venom; like the Viper that leaps upon Saint *Paul's* hand to hurt him, but perished in the fire; or as the Snake in the Fable, that licked off her own tongue, as envying teeth to the file in the forge. In fine, Envy slayeth the filly foul, *Job 5.2.* as it did that fellow in *Pausanias*, who envying the glory of *Theagenes* a famous wrestler, whips his Statue (set up in honour of him after his death) every night so long, till at length it fell upon him, and killed him.

*Vet. 31. Heribath oppresseth the poor, reproacheth his Maker.* Sith it is hee that maketh poore and that maketh rich, and (thereby) kilth and maketh alive, *1 Sam. 2.5.7.* Rich men onely seem to bee alive. Hence *David* sending his servants to that *Pamphagus*, that rich cormurdin *Nabal*, speaketh on this sort, *Thus shall ye say to him that liveth* (there is no more in the Original) as if rich men onely were alive; poor people are *free among the dead* (free of that company, as *David* was) when they are crushed and oppressed, especially by rich Cormorants and Cannibals, *Psalm 14.4.* A poor mans livelihood is his life, *Ezek 8.43.* for a poor man in his house is like a snail in his shell; crush that, and you kill him. This reflects very much upon God, the poor mans King (as *Jamies* the fourth of *Scotland* was called) who will not suffer it to pass unpunished; for hee is *gracious*. As unskilful Hunters may shoot at a beast, but kill a man: So do these oppressors, hit God the poor mans maker.

*But bee honest with him that hath mercy on the poor.* *Quibus verbis nihil gratius, nihil officiosius dici potuit.* God takes it for an honour, will shoul'd this prevail with us? Honour the Lord with thy substance, *Prov. 3. 8.* and take it for a singular honour, that hee will vouchsafe to bee thus honoured by thee, as *David* did, *2 Sam. 29.* How exceedingly shall such bee honoured in that great *Panegyric* at the last day, when the Judge shall say, *Come ye blessed, &c. I was hungry, and ye fed mee, &c. Mat. 25.*

*Vet. 32. The wicked is driven away in his wickedness.* Being arrested by death (as a cruel Serjeant) in the Devils name, hee is hurried away, and hurled into hell, as dying in his sins, and killed by death, *Rev. 2.23.* And oh what a dreadful shriek gives the guilty soul then to see it self launching into an infinite Ocean of falding lead, and must twim naked in it for ever!

*But the righteous hath hope in his death.* Death to the righteous, as the valley of *Acher*, is a doore of hope to give entrance into Paradise; to the wicked it is a trap-door to Hell. *Improbi dum spirant, sperant: justus etiam cum expirat, sperat.* *Asilian* tells how hee once heard a dying Swain sing most sweetly and melodiously, which in her life time hath no such pleasant note. As on the other side *Syrens* are said to sing curiously while they live, but to roar horribly when they dye. Such is the case of the godly and the wicked when they come to dye.

*Vet. 33. Wisdom dwelleth in the heart of him, &c.* Hee sets not his good parts and practices a *showing*, as vain-glorious fools use to do, that they may be cried upon and applauded. As *Hierome* calls (*rates* the Philosopher (wee may call the whole Nation of them so) *Glorie animal, popularis vero vite mansuetudo*, a base hunter after praise of men. The truly wise concealeth himself till hee seeth a fit time, and may be compared to the red Rofe, which though outwardly not so fragrant, is inwardly far more cordial than the Damask, being more thrifty of its sweetness, and reserving it in it self; Or, to the Violet which grows low, hangs the head downward, and hides it self with its own leaves: Whereas the Marrigold (of nothing so good a smell) opens and flurs with the Sun; which when it is set, it hangs down the head, as forlorn and deperate. So, that which is in the midst of fool is made known, *Jerusalem* need need see what zeal *Jehu* hath for the Lord of Hosts; His piety is shored up by popularity, &c.

*Vet. 34. Righteousness exalteth a Nation.* True Religion and the power of godliness is the beauty and bulwark of a State: So are good Laws enacted and executed. This make the faithful City (*Isa. 1.21.*) to bee the Princess of Pro-

*Pausanias*  
p. 118.

*1 Sam. 2.6.*

*Psalm 14.5.*

*panegyric*  
*Math. 25.23.*

*Isidorus*  
*ad Galat. 2.1.*

*Epist. ad Galat.*  
*lib. 2. cap. 10.*

*Dem. 18.13.*

vinces, *Lam. 1.1.* that land, a land of desire, an heritage of glory, *Jer. 3.19.* even the glory of all Nations, *Ezek. 20.6.* *Josephus* calls that Commonwealth, *conspectus* and *Prosperis* conceit is, that *Judea* were so called, because they received *Jesus Dei*. It was said of old, *Angli quasi Angeli*, and *Anglia regnum Dei*. *England* was called the Kingdom of God; and *Abissin quasi Abissin*, a *Polit. Vag.* happy Country, the Paradise of pleasure and Garden of God; Now the Lord is witness, while we are with him, &c. But if wee cast off the yoke of his obedience, as *Capparnum*, though lifted up to heaven, wee shall bee brought down to hell. Sins are the Snuffes that dim our Candlestick, and threaten the removal of it: The leaven that defiles our Passcovers, and urges God to pass away and depart from us; The reproach that will render us a Proverb and a by-word, *Deut. 28.* an affrontment and an hissing, *Jer. 23.9.* like *Sodom* and her sisters, a reproach and a taunt, *Ezek. 5.1.5.* which to prevent, *Corrus papi- 1518.* *tenisne precorur* *scitum*, *Mitimus pectus de lachrymis cordis legatos*. Let us break off our sins, and cry mightily to God; For otherwise a dismal change, a sad removal of our Candlestick may bee as certainly foretold, and foretold, as if visions and letters were sent us from heaven, as once to those seven Churches of *Asia*, *Rev. 2.23.*

*Vet. 35. The Kings favour is toward a wife servant.* As was *Pharaohs* toward *Joseph*, *Solomons* toward *Jeroboam*, *Darius* toward *Daniel*, *Henry* the eighth toward *Cromwell*, whom for his wisdom and faithfulness, hee raised from a mean man (son to a Blacksmith) to bee first Master of his Jewel-house, then Baron of *Ogleham* in *Rutlandshire*, then Knight of the Garter, Earl of *Essex*, Lord great Chamberlain, and lastly, ordained him his Vicar general. And if Kings do thus, what will not the King of Kings do for every faithful wife servant of his, whom hee hath made Ruler over his household, *Mat. 24.45.* *Verily, I say unto you, that hee shall make him Ruler over all his goods, vet. 47. yea, paraker of his Masters joy, Mat. 25.*

*But his wrath is against him that causeth shame.* Such as was *Jeroboam* at length, *Haman*, *Schaba*, *Ziba*, *Gabari*, *Abisaphel*, *Judas*, &c. It fares with many Princes, as it doth with the creature called *Aspidopa*, which the more feet it hath, the slower it goeth. Corrupt servants hinder the course of Justice, that it cannot run down as a torrent. This reflects upon their Lords, and at length falls heavily upon themselves.

## CHAP. XV.

### Vet. 1. A soft answer turneth away wrath.

It is easier to stir strife than to stifle it. Hard to hard will never do: But lay a fin upon a pillow, and you may break it with ease.

*Frangitur ira gravi quando est responso suavis.*

What more boisterous than the winds? *tamen idem inebrius sopimus*, *saith Pliny*, yet are they laid with soft showers. How loon was *David* disarmed by *Abigail's* gentle Apology, and made as meek as a Lamb? So were the hot and halty *Ephraim* by *Gladios* milde and modest answer, *Judg. 8.* By long forbearing is a Prince perjur'd, and a soft tongue breaks the bones, *Prov. 25.15.* Howbeit some persons must bee more roughly dealt with, (or they will never have done: Nettles hardly handled fling not as they will if gently touched) in some cases especially, as when Gods glory is engaged. When *Servetus* condemned *Zuinglius* for his harshness, hee answers, *in alius mansuetus ero, in blasphemis in Christi non ita*. In other cases I will bee milde; but in case of blasphemies against Christ, I have no patience. So *Luther* in a Letter to *Stancius*, *Invenimus sancti superbi, &c. made impii filii non argui dam Dominus patitur*. Let mee bee counted proud or passionate, so I bee not found guilty of sinful silence

*Ep. ad Servet.*

silence when the cause of God suffereth. Madnes in this case is better than mildnes: Moderation here is mee: mophilnes, nay it is much worse.

*But grievous words stir up anger* Heb. *make it to ascend*, viz. into the nostrils, as fire in a chimney, when blown up with bellows. Some men have quick and hot spirits: yea, some good men, as these two brethren, *sons of thunder*, how soon was their choler up? *Luk. 9. 55.* Now, hard and harsh words do cast Oyl upon the flame, and let their passions afloat; and then there is no hold with them. *For as equis auriga, nec audit curru habentis.* How was *Saul* enkindled by *Dag*, and *David* by *Nabal*: curstness? *Rehobam* with one great thanks, who when hee was bidden to quiet the tumultuous people with an imperious *Sennacherib*, *Hold your tongues*, hee held out his hand only; and when the people listened with great silence (as the manner was) to hear the Cry, *Hoc vero, inquit, Princeps vult.* This is that, said hee, that the Emperour requires of you, viz. to be silent. The best answer to words of scorn and contumely (saith One) is *Ihuans* Apology to his brother *Stimach*, patience and silence, *in opibus et agendis opus habemus: in hisce uisus est.* Either reply not at all, or else for that all may bee well betwixt you.

*Verf. 2. The tongue of the wise useth knowledge aright* Heb. *deals kindly with her*, offers her no abuse, by venting her uncalonically, and making her over-care, and little rest by. Eloquence wisely ordered is very commendable, and avails much: But what a poor praise was that to the Duke of *Buckingham*, that speaking to the *Lords* in the behalf of that Usurper *Richard* the third, hee gained the commendation, that no man could deliver so much bad matter in so good words and quaint phrases? Here was eloquence *into*, *Capitula parum*. The tongue was given us for better purpose; 'twas *David's* glory, and hee used it accordingly.

*But the mouth of fools pourth out foolishness* Heb. *Babbles it out, blurteth it out*, as a fountain casteth out its waters, with a great force and swiftness: *non quia, sed quoniam*, is all their care, being talkative above measure, and forward to utter whatsoever comes into their chaps.

*Verf. 3. The eye of the Lord are in every place* Heb. *is circumspiciens*, *At eye*: and his providence like a well-drawn picture, that vieweth all that come into the room. *Rev. 2. I know thy works, and thy labour, but thy works only, but thy labour in doing them.* And as for the Offender, though hee think to hide himself from God, by hiding God from himself, yet God is nearer to him than the bark is to the trees for in him *all things subsist*. *Col. 1. 17. and more*, *Ad. 17. 28.* understand it of the minds motions also: And this the very Heavens saw by natures rush-candle. For *Thales Atticus* being asked, whether the gods knew not when a man doth ought amiss? yea, said hee, if hee do but think amiss. *Deus intimer nobis intimo nosse*, saith another, God is nearer to us, than we are to our selves. Repetively hee is every where, though inclusively no where. *Nusquam est, & ubique est.* As for the world, it is to him as a Sea of glass, *Rev. 4. 6. corpus diaphanum*, a clear transparent body, hee seeth through it.

*Beholding the evil and the good* The evil are first mentioned, because they make question of this truth. But what saith a worthy Divine yet alive? Think not that hee who is invisible, cannot see; God, like the Optick virtue in the eye, sees all, and is seen of none. No man needs a window in his breast (as the Heavens *Manna* with'd) for God to look in at; every man before God is all window. *Job 34. 22.* The eyes of Christ are as a flaming fire, *Rev. 1. 14.* And the school of nature teacheth, that the fiery eye needs no outward light, that sees *extra mundum*, by sending out a ray, &c.

*Verf. 4. A whole some tongue is a tree of life* [?]. As uttering words that have a healing property in them, pure, precious and profitable; not unlike that tree of life in the midst of Gods Garden, that would have given immortality to the eaters. See *August. de Civit. dei lib. 15. cap. 20.*

*But perverse tongue therein is a breach of the spirit* [?]. That is, in the confidence which

Dio in vit. Adr.

Daniels Hist.

Quiguid in buccam.

Pile Sen. Ep. ad Luc. 31.

Interst animi nobis &amp; cogitationibus. Sen.

which it goeth and gabbleth; and in the heart, which it defileth and disposeth to further evil: it leaveth both a sting and a stain in a mans own soule besides the much mischief that it doth to the spirits and manners of other men that are corrupted by it. Gods Spirit also is not a little grieved and vexed, when the godly man suddenly falls (as sometimes hee doth) into bitter words, clamours, and evil-speaking; these are even as smoke to the eyes, and make the Spirit of God ready to loathe and leave his lodging, as the Apostle intimates, *Ephes. 4. 30. 31.* There are that thus translate the Text, *But the mischiefousnesse of it is as a breach made by the winds*, and let this (sent upon it), as a blasting wind, which throws down trees and houses, doth much harm; so a violent and venomous tongue causing troubles and calamities, is very pernicious and hurtful, *Job 8. 2.* Pray wee therefore with *David*, *Psal. 120. Deliver mee Lord from a lying lip, and a deceitful tongue, &c.*

*Verf. 5. A fool despiseth his Fathers instruction* Heb. *Enters into it with contumelious and opprobrious language*, as a mad man doth a potion offered him for his health. *Esomene* offends the word, to *blaspheme*; and indeed to reject good counsel, of a Father especially, with scorn and reproach, is *blasphemy in the second Table*.

*But he that regardeth reproof, is prudent* Wife hee is, and wiser hee will bee. This made *David* prize and pray for a reprieve, *Psal. 141. 5.* And 'tis said of *Gerfon* (that great and wise Chancellor of *Paris*) that hee took pleasure in nothing more, *quam si ab aliquo fratris charitativus redargueretur* than in a friendly reproof. The like is reported of *Sir Anthony Cope*, by *Dr. Horrie*, who preached his Funeral; and of that famous man of God *Mr. William Wheatley*, by *Mr. Scudder*, who writes his life. *Hee was glad, saith hee, when any of his righteousness smote him, and would take it well, not from his superiours only, but*

Invita Geist.

Samuels hui.

Epist.

Mc. Wiculus.

Archep. Prof.

from his equals, and far inferiours.

*Verf. 6. In the house of the righteous, is much treasure* Every righteous man is a rich man, whether hee hath more or less of the things of this life. For firstly hee hath plenty of that which is precious. Secondly, *Propterea* what hee hath is his own; hee holds all in *Capite-tenore* in Christ, hee shall not bee called to account as an usurper. *All is yours*, *1 Cor. 3. 22. because you are Christs, and Christ u God*. And although hee hath little (many times) in present possession, yet hee is rich in reversion; rich in bills and bonds, rich in an apparent pledge, that is worth all the world besides; that is, in Christ; for having given us his son, how shall hee not with him give us all things also? *Rom. 8.*

*But in the revenues of the wicked are troubles* [?]. For besides the curse of unfaithfulness, in the very pursuit of them, hee needs with many grievances, fears, jealousies, disgraces, interruptions, discontentments, and then after the unfaithful enjoyment of them, follows the sting of conscience that disweetens all, and that will unexpressibly vex and torment him through all eternity. Hee hath swallowed down belies, and hee shall vomit them up again; God shall cast them out of his belly, &c. *Job 20. 15.* Disgorge. hee shall surely those murdering morsels, either by remote and restitution in the mean time, or with despair and impenitent horror thereafter.

*Verf. 7. The lips of the wise dispense knowledge* [?]. They are the lights of the world, and they diffuse light where-ever they come, shining as Lamps of *Luminaria*, and seeking to save themselves, and those that hear them. How did those learned Scribes (our famous Reformers) bring forth their rich treasure, and liberally dispense it; by preaching, writing, and every way trading their Talents for the Churches good? *Farelus* with his Talents, gained to the Faith five Cities of the *Canons*, with their territories. *Wickliff*, *Hus*, *Lauberg*, *Calvin*, &c. how active and fruitful were they in their Generations to disperse and scatter light over the Christian world; to win and win souls to Christ? *Prove. 11. 30.* These surely shine as Stars in Heaven, *Gen. 22. 9.* that like Stars by their light and influence, made (such a scatter of) riches upon earth. Every Star (saith one) is like a purse of Gold, out of which God throws down riches and plenty upon the sons of men. And as it is the nature of gold to bee drawn forth

Phosphores.

Phil. 2.

Hee is the Fac-

rellus patet

necessitas, Na-

vocomentes, &amp;

Nonipag-

dentes, &amp;c.

Christi iustifi-

cat, Melch. A.

dam. 1000.

Zach. de po. loth marvellously, fo that, as the learned affirm, an ounce of gold will go as far as eight pound of silver : fo it is the nature of found knowledge to be spreading and diffusive.

But the heart of the foolish doth not [a] Or, is not right. 'Tis little worth, Prov. 10. 20. as having no true treasure in them, but froth and filth, vanity and villany : hence they do not easily nor difperfe knowledge ( which they have not, Eccl. 14. 4. ) but patronize and promote ignorance and error, fow Cockle, as fall, as wifer men do Corn, and are as bulle in digging defects to Hell, as others are in building flair-cafes for Heaven.

Verf. 8. The [sacrifice of the wicked is an abomination] Their very incense finks of the hand that offers it, Ifa. 1. 13. Good words may be uttered, but wee cannot hear them, becaufe uttered with a finking breath : and good meat may be prefented, but wee cannot eat of it, becaufe cook'd or brought to Table by a nafty floven. Works materially good, may never prove fo formally and eventually, viz. when they are not right good-fractions, & good fruits. 1 When they proceed not from a right principle, a pure heart, a good confidence, and Faith unfeigned, 1 Tim. 1. 5. 2 When they tend not to a right end, the glory of God in our own or other mens falvation. Chrifto opera noftra non tem ali-bi quam finibus penfa. The glory of God must confume all other ends, as the Sun puts out the light of the fire.

But the prayer of the righteous is his delight] His mufick, his honey-drops, his fweet perfume, his Calves of the lips, with which when wee cover his Altar, hee is abundantly well-pleased. For as all Gods fenfes, may his very foul is offend-ed with the bad mans facifice, Ifa. 1. 13, 14, 15. (his fharp nofe eafily difcerneth, and difgulleth the ftinking breath of his voten lungs, though his words be never fo fented and perfumed with fhews of holines.) So the prayer that proceeds from an upright heart, though but faint and feeble, doth come before God, even into his ears, Pfa. 18. 6. and fo ftangely charms him, Ifa. 26. 16. (fee the Margin) that hee breaks forth into their words, Ask mee of things concerning my fons, and concerning the works of my hands command mee mee, Ifa. 45. 11. O that wee understood the latitude of this Royal Charter : then would wee pray always with all prayers and fupplications in the Spirit : then would wee watch thereunto with all perleverance, and wee faint, or fhrink back, Ephe. 6. 18. Luk. 18. 1.

Verf. 9. The way of the wicked is abomination] Not his facifices onely, but his civilities ; all his actions natural, moral, recreative, religious, are offensive to all Gods fenfes (as the word fignifies.) The very plowing of the wicked is fin, Prov. 21. 4. all they do is defiled, yea their very confciences. Their hearts, like fome filthy bog or fen, or like the lake of Sodom, fend up continual pofonous vapours unto God : And hee not able to abide them, fend down elfe fons a counterpoifon of plagues and punishments, Pfalm 11. 6. Rom. 9. 18.

But hee loveth him that followeth after righteousneffe] Although hee fulfils not all righteousneffe, yet it hee make after in with might and main (as the word fignifies) if hee purfue it and have it in chafe (as ravenous creatures have their prey) if by any means hee may attain to the refurreccion of the dead, Phil. 3. 11. That is, that height of holines that accompanieth the refurreccion : This is the man whom God loves. Now Gods love is not an empty love : It is not like the Winter Sun, that calls a goodly countenance when it fhines, but gives little warmth and comfort. Then meeteth him that rejpeeth, and worketh righteoufneffe, thofe that remember him in dry waters, Ifa. 64. 5. thofe that think upon thy commandments to do them, Pfa. 103. 17. thofe that are fitting at the larch, though they cannot do up the door : Surely ( fhall every fuch one fay ) In the Lord have I righteousneffe and ftrengh, Ifa. 45. 24. Righteousneffe, that is, mercy to thofe that come over to him, and ftrengh to enable them to come, as the Sea fend out waters to frefh us to it.

Verf. 10. Correllion is grievous unto him that fo (seeketh the way.) Hee pleateth

eth himfelf in his out-ftrikes, and would not be reduced ; hee is in love with his own ruine, and takes long strides towards Hell, which is now but a little afore him. And if any man fack to fave him, with four pulling, him one of the Jude 13. fire, hee flies in his face. This is great madnes, as if they whom our Saviour had healed or raifed, fhould have rag'd and railed at him for fo doing.

And hee that hateth reproof (hall die] Hee that is imberberd by rebukes, and not bettered by chaftifements, fhall die, TOLTOON KIGGOS fay the Septuagint ; fhall die painfully, yea, fhall die eternally, as the next verf. fhews, fhall be fwallowed up of Hell and deftruction, which even now gapes for him. They that will not obey that fweet command, Come unto mee all ye, &c. fhall one day have no other voice to obey, but that terrible Difcedite, Go ye catted into everlasting flames.

Verf. 11. Hell and deftruction are before the Lord] Tophet is prepared of old ; and where ever it is, as it fkills not curiously to enquire (below us it feems to bee, Rev. 17. 11. & ubi fit feniens qui corifius queras) to it is moft cer. Paren. in loc. tain, that Hell is naked before God and deftruction uncovered in his fight, Job 26. 6. Wee filly filkes, fee one another jerked out of the pond of life, by the hand of death, but wee fee not the frying-pan and the fite that they are caft into, that die in their fins, and refufe to be reformed. Calf they are into utter darknes [Matth. 8. 12. In tenebris ex tenebris in infeliter excludit, infeliter excludendi. Howbeit this thickeft darknes hideth not from God, but the light fhineth as the day, Pfa. 139. 12. hee perfectly knows the fate of the dead and the damned. Oh that men knew more of it ! and did believe in any mea-fure that eternity of extremity that is there to bee endured ! Oh that they would bee forewarned to flee from this wrath to come ! Oh that they would bee that they understood this, that they would confider their latter ends, thofe quatuor noviffima ! Deut. 32. 39. Minam nique de Gelenua difcederent, faith Chryftome. Hee that doth but hear of Hell, is without any further labour or ftudy taken off from finful pleasures, faith Nyffen. But if a man had but one glimpe of it, it were enough (faith Bellarmine) to make him not only turn Chriftian and Sober, but Anchorite and Monk ; to live after the ftrictest rule that can bee. But alas wee cannot get men to think of it, till they bee plunged headlong into it.

Effle aliquos manet, &c. — Velpueri credunt nifi qui nondum are levantur.

Jacobi.

No, though one fhould come from the dead to teffifie unto them, they would not be perfwaded, Luke 16. 31.

How much more then the hearts of the children of men] Though deep and decetful, full of turnings and windings, Multis fuit in animo latere, multis occul-fus, faith Tully ; yet God can fathom and finde them out, Jer. 17. 9. 10. Hee feareth the hearts and reins, which yet are the moft remote and abftrufe of all the entrails, covered from the eye of the Anatomift with fat and flefh, &c. By hearts and reins underftand thoughts and affections ; the reins being the fear of the ftrongeft affeccion, that which is for Generation. Lo thefe are pervious (as the Apoftles word, Heb. 4. 13. fignifies) how much more then their evil affeccion : thefe cannot poffibly be hid from all-feeing eye, though they dig deep to feare themfelves, as thofe Gun-powder-traitors, though they throw treafon wood (stones, and rubbish) all thefe to God would bee but as fpectacles to make their fins appear the greater, or as perfpicatives to multi-ply them.

Verf. 12. A fower loveth not one that reproveth him] Nay hee hateth thofe that reprove him in the gates, Amos 6. 10. as Abah did Michah, Herodius John Baptift, the Pharifees our Saviour, &c. Bifhop Ridley lamenting a little before his death, the State of England, even of the greateft Magiftrates, fone (the Kings highnes excepted) evermore unkindly and urgently againft thofe that

RETROGRADUS. — Lux altiffi-ma collit Occul-tum alid effe-jus, latetique per omnes intrat, Clau-dat.

that went about most busily and wholefomely to cure their fore backs, spurned privily, and would not spare to speak evil of them, even to the Prince himself; and yet would they toward the same Preachers outwardly bear a jolly countenance, and fair face. As for *Lawmer, Leuser, Bindford and Knewe*, their tongues were so sharp, they ripped so deep in their galled backs, to have purged them no doubt, of their filthy matter that was fettered in their hearts, of unsatiable covetousness, of filthy carnality, and voluptuousness, of intolerable ambition and pride, of ungodly loathsomeness to hear poor mens causes, and to hear Gods word. And these men of all others, these Magistrates then could never abide, &c. Thus that godly Martyr, and much more to the same purpose.

A.B. & Mon.  
1616.

1 King 11.3.

*Neither will hee go unto the wife* Men should run to and fro to encrease knowledge, *Dan. 12. 4.* The *Samaritan* rode ordinarily to the Prophet on the Sabbaths, and other holy daies. Those good souls, *Psal. 84. 7.* passed on from strength to strength, setting the best foot forwards for like purpose; yea those that were weak and unfit for travel, would be brought to the ordinances upon horses, in chariots, and in litters, *Isa. 66. 20.* But now the Scornor holds it not worth while to put himself to this pains; and is ready to say with *Jeroboam*, It is too much for men to go up to *Jerusalem*, to go up to the mountain of the Lord to learn his ways, *Isa. 2. 3.* Yea, hee let watchers to observe who would go from him to *Judah* to worship, that hee might shame them at least, if not flay them, *Hos. 5. 1.* Hee would never have gone to the Prophet to be reproved, and when the Prophet came to him, hee stretch forth his hand to apprehend him. So *Herod* had a desire to see Christ, but could never finde a heart to go to hear him: And yet our Saviour looked, that men should have come as far to him, as the Queen of *Sheba* came to *Salem*.

Mich 1.4.

*Verf. 12. A merry heart makes a cheerful countenance* If fits smiling in the face, and looks merrily out of the windows of the eyes. This is not, till faith have healed the conscience, and till grace have hushed the affections, and composed all within. Saint *Stephen* looked like an Angel, when hee stood before the Council, *Act. 6.* and the Apostles went away rejoicing, *Act. 5.* There are that joy in the face onely, and not in the heart, *2 Cor. 5. 12.* this is but the hypocrite of mirth, and we may be sure that many a mans heart bleeds within him when his face countenfeits a smile. It is for an *Abraham* onely to laugh for joy of the promise, and for a *David* to rejoyce at the word as one that hindeth great spoyle; wherein the pleasure is usually as much as the profit. Christs Chariot wherein hee carries his people up and down in the world, and brings them at length to himself, is paved with love, *Can. 3. 9. 10.* hee brings them also into his Wine-cellar, where hee cheers up their hearts, and clears up their countenances; and this is *premium ante premium*, Heaven afore-hand: There are some few Clusters of the Grapes of the Celestial Canaan.

Psal 119. 163.

Cant. 1.4.

*But by the fervour of the heart the spirit is broken* As the looks are marred to the spirits are dulled, and disabled, as a limb out of joynt can do nothing without deformity, or pain. Dejection takes off the wheels of the souly, binders comfortable intercourse with Gods, and that spiritual comfodelty, that habitual cheerfulness, that Sabbath of spirit that every man should strive to enjoy. Afflictions (saith one) are the wind of the soul, passions the storm. The soul is well carried, when neither to be calmed, that it moves not when it should, nor yet tossed with tempests of wrath, grief, fear, care, &c. to move disorderly. Of these we must be careful to crush the very first insurrections; forms rise out of little gulfs, but the top of those mountains above the middle region are so quiet, that ashes (lightest things) are not moved out of place.

*Verf. 14. The heart of him that hath understanding seeketh knowledge* As an hungry man seeks meat, or a covetous man gold, the more he hath, the more hee desires. *Moses* was no soones off the mount where hee had seen God face to

to

to face, but he cries, *Lord shew mee thy glory.* *David* that knew more than his teachers, cries evet and anon, *Teach mee thy statutes.* *Job* prefers knowledge before his necessary food: *Chryppus* was so studious, that hee would not take time to eat his meat, but had perished with hunger if his maid *Melissa* had not put meat into his mouth. *John* eat the book that the Angel gave him, *Rev. 10. 9.* *Jacobus de Voragine*, and *Petrus Comestor*, had their names from devouring the Bible. Let fools feed on foolishness, as swine do on will, as flies do on borches, as cartion kites do on stinking carcases, as *Torturars* do on dead Camels, Alders, Dogs, Cats, &c. The Wise-man findes no such sweetness in the most delicate and dainty dishes, as in the search after divine knowledge, *Psal. 119. 103.* Even *Aristotle* saith, that a little knowledge, though conjectural, about heavenly things, is to be preferred above knowledge, though certain, about earthly things. And *Agur* saith, it is to ascend into heaven, *Prov. 30. 4.*

*Verf. 15. All the dayes of the afflicted are evil* The guilt of him puts a sting into afflictions, and makes them very grievous. *Nihil est melius quam animus hominis confusus*, said the Heathen. Such an affliction, may well be called as *Am. 6. 6.* *Subbarim*, a breaking to sinners, for then God is a terror to man, *Jer. 17. 17.* and runs upon the thick bofiles of his bucklers, *Job 15. 26.* Himself is also a *Magor-missib* to himself: so that hee is for the time, in the very suburbs of Hell, and ready to become his own deathman, as *Judas*. Hence *Anselm*, *Malem purum a peccato*, saith hee, *Gehennam intrare, quam peccati fardis polutus, calidius regere.*

Psal.

*But hee that is of a merry heart, hath a continual feast* The sincere heart, the quiet conscience, will not onely stand under greater pressures, as *Paul*, *2 Cor. 1. 9. 12.* but goes as merrily to dye in a good cause, as evet hee did to dine, as divers Martyrs; bee the air clear or cloudy, hee enjoys a continual serenity, and sits continually at that blessed feast, whereat the blessed Angels are Cooks and Butlers (as *Luther* hath it) and the three Persons in Trinity gladome guests. Mr. *Lawmer* saith, that the assurance of heaven is the sweet-meats of this feast. There are other dainty dishes, but this is the Banquet. Another saith, *In minimo maximum est, bonum in corpore humano: quia si addit, desiderium vivit etiam si qui terram non habet in orbe, quam suis unum hominem fecerunt: confes Sardapanolis.* All other feasts to this are stark hunger. It is a full feast, a lasting feast, not for a day, as that of *Nabals*, not for seven dayes, as that of *Samsun*, no nor of ninecore dayes, as that of *Abimeus*, but a durable continual feast without intermission of solace, or interruption of society. *Vix ergo homo semper optaret: vix unquam tristis esset* (saith *Bernard*) *homo vixit.* Wilt thou therefore, O man, never bee sad? wilt thou turn thy whole life into a merry festival? get and keep a good conscience. The Heathen Philosopher could say, οὐδὲν ἄνθρωπος ἡμετέρας. A good man keeps holy-day all the year about.

Dign.

*Verf. 16. Better is a little with the fear of the Lord* This is one special consideration that keeps up the good heart in continual comfort. Contented godliness is great riches — *Miser est magni custodia census.* Great treasures, bring great troubles. It is not the great Cage that makes the bird sing. It is not the great estate that brings along the inward joy, the cordial contentment. The little Lark with a wing fees further than the Ox with a bigger eye, but without a wing. Birds use not to sing when they are on the ground; but when got into the air, or upon the top of trees. If Saints bee sad, it is because they are too busie here below, and (*Martha*-like) troubled about many things, which neglect of that one thing necessary. They that will bee rich, pierce themselves thorough with many sorrows. If the bramble bear rule, fire will rise out of it that will consume the Cedars; the lean Kine will soon eat up the fat, and it shall not be seen by them. It is hard to handle these thorns hard, and not to prick ones fingers. Riches (though well got) are but as Manna; those that gathered licks, had no want, and those that gathered more; it was but a trouble and annoyance to them.

Juvenc.

*Verf. 17. Better is a dinner of herbs where love is* *Contra consecrata est amicitia;*

O 2

*amicitia*, faith one. The Table is dedicated to friendship, and an absurd thing it is thereto raise quarrels, or to revenge wrongs, as *Abimelech* did when hee killed his brother *Amnon*; as *Alexander* did when hee killed his friend *Philotas*; and as the Great Turk when hee intended the death of any of his great *Bashaws*; hee invites them to a feast, in the midst whereof hee commandeth the black gown to bee cast upon their shoulders, and then they are presently taken from Table, and strangled. *Isaac* made a feast for *Abimelech* and *Phileas*, to shew that hee was heartily reconciled to them, *Gen. 26. 30.* The Greeks had their *agapies*, or love-feasts for like purpose. Among the Latines (as *Varro* testifieth) it was held a compleat feast, *si belli convensum homines, si temporis sit habitatio*, *si civitatis, si non in integrum, si non negligens apparatus*, if they were merry men that met, if they (ate not over-long nor over late; if the place were pleasant, and the cheer indifferent. Green Herbs (it seems) was a great dish with them, which therefore they called *Herba ab illis*, as if they thought no dish were wanting, if that were set upon the Table. These Herbs they are called *βότρυς*, *Acetaria*, because they used to dip them in vinegar; and therunto it they had bread (which they called *panis of pan*) they held, they had all that heart could with, or need require.

Verf. 18. *A watchful man stirreth up strife*] *Miser* lives, hee mingleth strife with his meat, and feeds upon chafing-dishes. Such troubleome guests *Angustine* forbade his table by these two verses written round about it.

Yatro  
Tu vider, frim.

Becman.

Possid in vi.

*Qui quis amat dicit aliorum redere famam,  
Hanc mensam viciatam notavit esse sibi.*

This is the worst musick at meat that may bee. But some men *maledictis* *alimur*, or *venenatis caprea*. *David* met with such hypocritical mockers in feasts, that most uncivilly gnawed upon him with their teeth, *Psal. 35. 16.* Hence much mischief many times ariseth: For, as *Basili* noteth, *ira excitat rixam, rixa parit convicia, convicia illius, illius vulnus, & sepe vulnus mortis sequitur*. Wrath thus up strife, strife cansteth ill words, ill words draw on blows, bloodshed, and last of life sometimes.

But hee that is slow to anger, appeaseth strife] Is as busie to stint strife, as the other to stir it; brings his buckets to quench this unnatural fire betwixt others, and puts up injuries done to himselfe, as *Jonathan* did when his Father slung a Javelin at him, hee rose from Table, and walked into the field. *David* also, though provoked, yet hee, as a deaf man heard not, and was as one dumb, in whose mouth there was no reproof. Such peacable and peace-making men are blessed of God, and highly esteemed of men; when wranglers are to be thunned as perilous persons. Make not friendship with an angry man, saith *Solomon*, *Prov. 22. 24.* And they are not much to be regarded, that with every little offensive breath, or disgraceful word, are blown up into rage, that will not bee laid down without revenge or reparation, to cure their credits.

Verf. 19. *The way of a foolish man, is as a hedge of thorns*] Perplexed and les(some) to: hee gets no ground, makes no riddance; hee goes as if hee were shackled, when hee is to go upon any good course: for many perils hee casts, and for many excuses hee makes: this hee wants; and that hee wants, when truth it is a heart overly that hee wants; being woefully hampered, and imbrued in the invisible chains of the Kingdom of darkness, and driven about by the Devil at his pleasure. This will be a bodkin at these mens hearts one day, to think I had a price in my hand, but no heart to make use of it; I foolishly held, that a little while *enferme* best, and so neglected for great salvation, thinking it him that spake to mee from Heaven, *Heb. 12. 25.*, and pretending I come in the way, some *Goose* at the gate, when I was to do any thing for my foolish health. Never any came to Hell (saith one) but had some pretence for their coming thither.

But the way of the righteous is made plain] Or, Is cast up as a Causey, a Gab-batha, *John 19. 13.* a rode raised above the rest. There seems to be an allusion to

Gemini dicit  
degit in pri  
ta.

Pla Brata.

to that bank or causey that went from the Kings house to the Temple, *1 Chron. 26. 16, 18.* *1 King. 10. 5.* *2 Chron. 9. 11.* And the sense is, that the godly by much practice of piety, having gotten an habit, dispatch duty with delight, and come off with comfort; See *[A. 40. 31]*.

Verf. 20. *A wife can maketh a glad Father*] See the Note on chap. 10. 1.

Verf. 21. *Folly is joy to him that is destitute of understanding*] See the Note on chap. 10. 23.

But a man of understanding walketh uprightly] And hee doth it with delight, as the opposition implies. Christs burden is no more grievous to him, than the wing into the bird, *Matth. 11. 30.* *1 John 5. 3.* His sincerity supplies him witha serenity; the joy of the Lord, as an oyl of gladness makes him lithe and nimble in waies of holiness: And this spiritual joy in some is an habitual gladness of heart which constantly, after assurance, is found in them; though they feel not the passions of joy: but in others there are felt at sometimes the vehement passions of joy, but not any constant gladness.

Verf. 22. *Without counsel purposes are disappointed*] The word here rendered *Counsel*, signifies *Secret*; because counsel should be kept secrete; which to signify, the old *Romans* (as *Servius* testifieth) built the Temple of *Consej* their God of Counsel, *sub templo in Circo*, in a publick place, but under a covert. And it grew to a proverb, *Romani sedendo vincti*. The *Romans*, by sitting in Counsel, conquer their enemies. But what a strange man was *Xerxes* (and it profured with him accordingly) who in his expedition against *Greece*, called his Princes together, but gave them no freedom of speech, nor liberty of *Val. Max. lib. 1.* Counsel? Left (said hee to them) I should seem to follow mine own coun- sel, I have assembled you: And now, do you remember, that it becomes you rather to obey, than to advise. Such another was that *James* that reigned in *Scotland*, in our *Edward* the fourths time. Hee was too much wedded (saith the Historian) to his own opinion, and would not endure any mans advice (how good soever) that hee fancied not; hee would teldome ask counsel, but never follow any. See the Note on chap. 11. 14.

Verf. 23. *A man hath joy by the answer of his mouth*] It reflects comfort upon a man when hee hath spoken directly to the benefit and good content of others. Some degree of comfort follows every good action, as heat accompanies fire; as beams and influence issue from the Sun; which is so true, that very Heathens upon the discharge of a good conscience, have found comfort, and peace answerable.

A word spoken in due season, how good is it.] One reasonable truth falling on a prepared heart, hath oft a strong and sweet operation. *Calanico* was converted by a similitude used by *Peter Martyr* reading on *1 Sermon*, *Jesus* was reduced from Atheism by conference with a country-man of his. *Luther* having heard *Staupicius* say, that that is kinde repentance which begins from the love of God, ever after that time the practice of repentance was the sweeter to him. Also this speech of his took well with *Luther*, *De divina predestinationis* *Mich. Adm. incipit à vultu* *Christi*. The doctrine of predestination begins at Christs wounds. *Meilandus* tells how that one time, when *Luther* (as hee was naturally passionate) fell into a great distemper upon some provocation, hee quickly quieted him by reciting this verse.

*Vince animas in amque tuam qui castra vincis.*

At the hearing hereof *Luther* curbs in his passion, and smiling, said, *Non vulnus, sed est amplexus, sed est amplexus*. Wee'll talk no more of these matters.

Verf. 24. *The way of life is above to the wife*] Hee goes an higher way than his neighbour, even in his common business, because they are done in Faith and Obedience. Hee hath his feet where other mens heads are, and (like an heavenly Eagle) delights himself in high-flying. Buied hee may bee in mean low things, but not satisfied in them as adequate Objects. A wife man may

John. Metel.  
See com.

spore



sport with children, but that is not his business. *Dominion* spent his time in catching flies, and *Ariaxerxes* in making harts for knives, but that was the business of their spirits. Wretched worldlings make it their work to gather wealth; as children do to tumble a snow-ball; they are scattered abroad throughout all the land (as those poor *Israelites* were, *Exod. 5. 12.* to gather stubble) not without an utter neglect of their poor souls. But what, I wonder, will these men do when Death shall come with a Writ of *Habeas corpus*, and the Devil with a Writ of *Habeas animam*, when the cold grave shall have their bodies, and hot hell hold their souls? O that they that have their hands elbow deep in the earth, that are rooting and digging in it, as if they would that way dig themselves a new and a nearer way to hell; O that these greedy moles, to take heed of hell beneath, and not sell their souls to the Devil for a little pelf, as they say Pope *Silvester* did for seven days enjoyment of the Pope-dome! Oh that they would meditate every day a quarter of an hour (as *Francis Xavier* counselled *John 3. King of Portugal*) on that divine sentence, *What shall it profit a man to win the whole world, and lose his own soul*! Hee should bee a loser by the sale of his soul, hee should bee (that which hee so much feared to bee) a beggar, begging (in vain) though but for a drop of cold water to cool his tongue.

*Verf. 26. The Lord will destroy the house of the proud* Where hee thinks himself most safe, God will pull him (as it were by the ears) out of his Tabernacle, hee will surely unroof him, unroof him; yea, though hee hath set his nest among the stars, as hee did proud *Lucifer*, who kept not his first estate, but left his habitation, which indeed hee could hold no longer; for it spured him out into hell, that *Infernus ab inferendo dicitur*. See the Note on Chap. 1. 27. & 24. 11.

*But hee will establish the border of the widow* Not the rest of her goods onely, but the very utmost borders of her small possession. Shee hath commonly no great matters to bee proud of, nor any Patrons to stick to her, and stickle for her. Shee hath her name in Hebrew of *Dummeeth*, because either shee cannot speak for her self (death having cut off her head, her husband, who was wont to speak for her) or if shee do speak, her tale cannot bee heard, *Luke 18. 4.* God therefore will speak for her in the hearts of her greatest opposites and opposers. Hee also will do for her, and defend her borders; as hee did for the *Samaritanes*, and for the *Savoyan*, and for the poor Prophets widow (whose debts hee paid for her) and for the widow of *Naim*, whose son hee raised up. *Anna was, Luke 2.* A vine whose tree is uncovered thrives not, a widow whose covering of eyes is taken away, joyes not. But in God the fatherless findeth mercy, *Hos. 14. 3.* and hee will cause the widows heart to sing for joy, *Job 29. 13.*

*Verf. 26. The thoughts of the wicked are abominations* Let him not think to think at liberty. *Thoughts* is not free, as some fools would have it. To such God saith, Hearken, O earth, Behold I bring evil upon this people, even the fruit of their thoughts, *Jer. 5. 19.* The very Heavens could say, *Ecce quisque quantum voluit*, what evil a man wills hee doth. And *Isaiah* *esp. et sine peccato non stant*. I regard iniquity in mine heart, saith *David*, shall not God find this out, and for it reject my prayer? *Psal. 66. 18.* *Kimchi* (being sowed with Pharisaical leaven) makes this strange sense of that Text; If I regard iniquity onely in my heart, so that it break not forth into outward act, the Lord will not hear mee, that is, hee will not hear so as to impute it, or account it a sin. But was not this *cautum Scripturarum sacre* (as *Tertullian* hath it) to murder the Scripture, or at least to let it on the rack, so to make it speak what it never intended, to force it to two meanings, when it would go but one?

*But the words of the pure are pleasant words* Such as God books up, *Mal. 3. 16.* and makes hard stile to hear, as I may so say, for hee breaketh; and

*hairs*, *ibid.* The rather, because these pleasant words are the fruits and products of that law of grace within, that good treasure, that habit of heavenly mindedness they have acquired. For though the heart of the wicked bee little worthy, and as little set by; yet the tongue of the just is as choice silver, *Prov. 10. 20.* (See the Note there.) Hee mints his words, and God layeth them up as his riches, yea looks upon them as apples of gold in pictures of silver, *Prov. 25. 11.* as gold put in a case of cut-work of silver, which is no lds precious, than pleasant. See *Eccles. 12. 10.* with the Note there.

*Verf. 27. Hee that is greedy of gain, troubleth his own house* Fires his own nests, while hee thinks to feather it; fingers that that will burn in his purse, will prove *incensum in arca, damnum in conscientia*, gain to his purse, but loss to his conscience. Adde hereunto, that the covetous mans house is continually on a tumult of haste and hurly; Up, up, up, faith hee; to bed, to bed; quick at meat, quick at work, &c. what with labour, and what with passion and contention, hee and his household never live at hearts-ease and rest. Thus it was in the houses of *Laban* and *Nabal*.

*But hee that hath gifts, shall live* *Viz.* Gifts given to pervers, or buy justice: The fire of God shall devour the Tabernacles of such corrupt Judges, *Job 15.*

So for those that are bribed out of their Religion, *Stragemma nunc est Pontificum, dicere multos, ut pii esse desinunt*. The Papists propound rewards to such as shall relinquish the Protestant Religion, and turn to them, as in *Amburgh*, where they say there is a known price for it, of ten Florents a year. In *France*, where the Clergy have made contributions for the maintenance of Renegado Ministers. Thus they tempt *Luthers*, but hee would not be hired to go to hell; and thus they tempted that noble Marquess of *Vitruum*, Nephew to Pope *Paul* the fifth, who left all for Christ, and fled to Geneva, but hee cryed out, *Let their money perish with them, that prefer all the worlds wealth before one curia curiam.* *Spei Europ. Item, Germanice illi istis non daret communionem with Jesu Christo, et his desipulis populi.*

*Verf. 28. The heart of the righteous understandeth his way* His tongue runs not before his wit, but hee weighs his words before hee utters them (as carrying upon a pair of balance betwixt his lips) and dips his words in his minde ere men see what colour they are of, as *Plutarch* saith *Phocion* did. Hee hath his heart (not at his mouth, but) at his right hand, saith *Solomon*, to make use of, when hee sees his time. *Melanthion*, when some hard question was propounded to him, would take three dayes deliberation to answer it. And in his answer to *Straphylus*, hee ingeniously confesteth, or rather complaineth, *Quis fugiamus habemus, quos sequamur nonnulli intelligimus*. Wee know whom wee are to flye from (meaning the Papists) but wisdom to follow, wee as yet know not. Such divisions there were amongst themselves, and such lack of light, at the beginning of the Reformation, that it was an ingenious thing to bee a right reformed Catholic. A young man, one *Vincenzo Vitor* (as *Chemnitius* relates it) when learned *Augustine* demurred, and would not determine the point concerning the original of a rational soul, censured boldly the Fathers unresolvableness, and vaunted, that hee would undertake to prove by demonstration, that souls are created de novo, by God; for that peremptory rathness, the Father returned the young man a sober reprehension, a mild answer, as the Hebrew word here used importeth; not to harp as that of *Basil* to the Emperours Cook (who yet well enough deserved it.) For when the fellow would needs bee pouting forth what hee thought of such and such deep points of Divinity which hee understood not, *Basil* roused him up with, *Ὁν ἐστὶν τὸν λόγον μαρτυροῦντες ἀπορίστην*. It is for thee, man, to look well to thy portidge, pot, and not to meddle with these disputes.

*Verf. 29. The Lord is far from the wicked* Hee was so from the proud Pharisee, who yet gat as near God as hee could, pressing up to the highest part of the Temple. The poor Publican, not daring to do so, stood aloof off; yet was God far from the Pharisee, near to the Publican. *Videtur magnus miraculum* (saith *Augustine*) *Altius est Divi; erigite se, et fugit à te; inclinam se, et descendit ad*

*ad te, &c.* Behold a great miracle: God is on high, thou liest up thy self, and hee flies from thee; thou bowest thy self downward, and hee defends to thee. Low things hee respects, that hee may raise them, proud things hee knows afar off, that hee may depress them. When a stubborn fellow being committed, was no wit mollified with his durance, but the contrary: One of the Senators said to the rest, let us forget him a while, and then hee will remember himself. Such is Gods dealing with those that flout it out with him. I will go and return to my place, till they acknowledge their offence, and seek my face; in their affliction (if ever) they will seek mee early, *Hof. 5. 15.* And it proved so, *Chap. 6. 1.*

Hof. 5. 15.

*But hee heareth the prayer of the righteous.* The Lord is near to all that call upon him, *Psal. 145. 18.* His ears are in their prayers, *1 Pet. 3. 12.* Yea, hee can feel breath, when no voice can be heard for faintness, *Lam. 3. 56.* when the flesh makes such a din, that it is hard to hear the Spirits sighs, hee knows the meaning of the Spirit, *Rom. 8. 26, 27.* and can pick *English* out of our broken requests; yea, hee hears our afflictions, *Gen. 16. 11.* our tears, *Psal. 33. 12.* our chattering, *Isa. 38. 14.* though wee cry to him but by implication only, as the young Ravens do, *Psal. 147. 9.* It is not with God as with their *Jupiter* of *Greece*, that had no ears, that was not at leisure to attend small matters, that had *cancellarii* in *caelo*, as *Lucian* feigns, certain crevices or chinks in heaven, thorough which, at certain times, hee looks down upon men, and hears prayers; whereas at other times hee hears them not, though they call upon him never to long, never to loud. Neither is it with God as with *Baal*, that pursuing his enemies, could not hear his friends; nor yet as with *Diana*, that being present at *Alexanders* birth, could not at the same time preserve her *Ephesus* Temple from the fire. *Am 1. a God at hand* (saith the Lord, and not a God afar off) *Jer. 23. 23.* Yes, yea, hee is both, and delights to distinguish himself from all dungeil-deities by hearing prayers. Herby *Manasseh* knew him to be the true God, *2 Chron. 33. 13.* and all *Israel* hereupon eyed out with one consent, *The Lord hee is God, the Lord hee is God,* *1 King. 18. 39.* See the Note on vers. 8. of this Chapter.

*Vers. 30. The light of the eyes rejoiceth the heart.* Light and sight are very comfortable. Hee was a mad fool that being warned of wine by the Physicians, as hurtful to his eyes, cried out *Vale lumen amicum;* If they will not bear with mine, they are no eyes for mee. Truly the light is sweet, and a pleasant thing it is to behold the Sun, *Ecclef. 1. 7.* *Eudamius* professed, that hee would bee willing to be burnt up by the Sun presently, so hee might bee admitted to come to near it, as to behold the beauty of it, and to see further into the nature of it.

Plutarch.

*And a good report maketh the bones fat.* *Fama bona, vel auditio bona.* A good name, or good news. *Ego si bonam famam servasse, sat dioco ero,* saith hee in *Plautus.* It is riches enough to bee well reputed and reported of. It is *idivoc* *auspicio*, the sweetest hearing. It pleased *David* well, that whatsoever hee did, pleased the people. It pleased *St. Job* well, that his iracund *Dominion* had a good report of the truth, *3 Job. 12.* and hee had no greater joy than to hear that his children walked in the truth. *Pind.* you could say, that the Bath doth not to refresh the bones, as a good name doth the heart.

Xenophon.

*Vers. 31. The ear that heareth the reproff of life.* That is, lively and life-giving reproff. *Veritas aspera est, verum amara; deinde mihi et integritate consilio gratior quam meretricis est lingua dissidans faciem.* Truth is sharp, but bee it bitter, yet it is better and more favour to found senses, than the honey-drops of a flattering tongue.

Joh. Sarrif. de  
vulg. carnalium.

*Vers. 32. Hee that refuseth instruction, despiseth his own soul.* Is a flower against his own soul, as *Cere* and his complices were; and (as saith lightly by it, as it were not looking after. Oh is it nothing to lose an immortal body, to purchase an ever-living death? wilt thou destroy that for which Christ dyed? *Cor. 8. 11.* What shall a man give in exchange for his soul? There is no great matter in the earth but man, nothing great in man but his soul, said *Evernius*, Whole image

image and superscription is it but Gods? Give therefore unto God the thing; that are Gods, by delivering it up to his discipline.

*But hee that heareth reproff, getteth understanding.* Hebr. *Possesseth his heart.* This is like that sentence of our blessed Saviour, *In your patience possess ye your souls.* They have need of patience that must hear reproff; for man is a crosse creature, and likes not to be controlled or contraried. *But suffer* (saith that great Apostle) *the words of exhortation;* suffer than in Gods name, sharp though they bee, and let us on with some more than ordinary earnestness. Better it is that the vine should bleed than dye. *Sine virgum corporum, ut sentiantur malorum correctioem, Certe,* when the Lord shall have done to you according to all the good that hee hath spoken concerning you, and hath brought you to this Kingdom, *This shall be no grief unto you, no offence of heart* (as hee said in a like case) that you have hearkned to instruction, and been bettered by reproff.

*Vers. 33. The fear of the Lord is the instruction of wisdom.* See the Note on *Chap. 1. 7.*

*And before honour is humility.* *David* came not to the Kingdom till hee could truly say, *Lord, my heart is not haughty, nor mine eyes lofty,* &c. *Psal. 138. 1.* *Abigail* was not made *David* wife, till first thought it honour enough, to wash the feet of the meaneft of *David* servants, *1 Sam. 25. 40.* *Moses* must bee forty years a stranger in *Midian*, before hee could be King in *Jehusara*, hee must bee struck sick to death in the Inn, before hee go to *Pharash* on that honourable Ambassage. *Luther* observed, that ever (for most part) before God set him upon any special service for the good of the Church, hee had come fore fit of sickness. Surely, as the lower the ebbe, the higher the tyde: So the lower any descend in humiliation, the higher they shall ascend in exaltation; the lower this foundation of humility is laid, the higher shall the roof of honour be cover-laid.

## CHAP. XVI.

## Vers. 1. The Preparations of the heart in man.

*THE* saith not of man, as if it were in mans power to dispose of his own heart; but in man, as wholly wrought by God; for our sufficiency is not in our selves, but in him (as wee live, so) wee move, *Ad. 18. 28.* (understand it of the motions of the minde alie.) It is hee that fashioneth the hearts of men, *Psal. 33. 13.* shaping them to his pleasure. Hee put small thoughts into the heart of *Abraham*, but for great purposes. And to hee did into the heart of our *Henry 8.* about his Marriage with *Katherine* of Spain, the Rite of that Reformation here, *Quam desperasset atque prateritis, admiratur praesens, obinspecebat deus. ap. Radic. futuris,* as *Seneca* hath it, which former ages depaired of; the present admirth, and the future shall stand amazed at.

*And the answer of the tongue is from the Lord.* For though a man have never to exactly marshalled his matter in hand, as it were in bated array (as the Hebrew word here imports, and as *David* using the same word, saith, hee will marshal his Prayer, and then bee as a spy upon a watch-tower, to see what became of it, whether hee got the day, *Psal. 53. 3.*) though hee have set down sentences with himself both what and how to speak; so that it is not only *scriptum in animo, sed scriptum etiam,* as the Orator said, yet hee shall never be able to bring forth his conceptions, without the observation of Gods assistance. The most eloquent *Demosthenes*, being sent sundry times in Ambassage to *Philip* King of *Macedon*, thrice stood speechless before him, and thrice more forgot what hee intended to have spoken. Likewise *Lucanus* of *Lorain* (a great Scholar) having prepared a set speech to be made before the Emperor *Charles* the fifth, was so confounded when hee came to deliver it, that he uttered nothing but non-sense, and thereupon fell into a fit of despair. So *Amyntus* having once lost himself in a Setserj, and was good what else to say, fell upon the *Macabees*

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(a point that hee had well studied) and by a good Providence of God, converted one there present, that was infected with that error. Digressions are not alwayes unuseful: Gods Spirit sometimes draws aside the doctrine to satisfie some soul which the Preacher knows not. But though God may force it, yet man may not frame it; and it is a most happy ability to speak punctually, directly, and readily to the point. The *Corinthians* had *eloquentia* as a special gift of God: And St. *Paul* gives God thanks for them, that in every thing they were enriched by him, in all utterance, and in all knowledge, 1 *Cor.* 12. 5.

Ver. 3. *All the ways of a man are clean in his own eyes*] Every man is apt enough to think well of his own doings, and would bee sorry but his penny should bee good silver. They that were born in hell, know no other heaven; neither goes any man to hell, but hee hath some excuse for it. *Quintilian* could say, *Secleri unquam defuisse rationem*: As covetousness, to most other sins go cloaked and coloured. *St. Bernard* in *conspectu judicii* *quod sit in conspectu estimo*. All is not good that glitters. A thing that I see in the night may shine and that shining proceed from nothing but rottenness. *Metius* *off passus avarum quam fulgens aurichalcum*: That which is highly esteemed amongst men, is abomination in the sight of God, *Luke* 16. 15.

But the Lord weigheth the spirits: Not speeches and actions only as *Prov.* 5. 2. 1. but mens aims and intents. Men see but the surface of things, and are many times mistaken; but Gods fiery eyes pierce into their inward parts and there discover a new sinful world of wickedness. Hee turns up the bottom of the bag, as *Japheth* steward did; and then out come all our thefts and mis-doings, that had so long lain latent.

Ver. 3. *Commit thy works unto the Lord*] Depend upon him alone for direction and success; this is the readiest way to an holy security and sound settlement. Hang not in doubtful suspense, as *Meister* do in the ayre, *Luke* 12. 29. Neither make *dissemination* in the ayre (so one renders it) as those use to do, whose hearts are haunted with carking cares. Let us say *thy thoughts bee dispersed above these things*. So the *Synack* hath it. But cast your burden upon the Lord, *Psal.* 55. 22. by a *Verba* of remove, as it were. Yea cast all your care upon God, for hee careth for you, 1 *Pet.* 5. 7. I will bee *Careless* according to my name, said *John* *Careless* Martyr. Commit the matter to God, and hee will take it, *Psal.* 37. 5.

And thy thoughts shall bee established] Never is the heart at rest till it repose upon God till then it flickers up and down as *Nestor* Dove did upon the face of the Flood, and found no footing, till shee returned to the Ark. This is certain (saith a Reverend Divine, yet living) *so far as a soul can pay on, and rest in God*, so far it enjoys a sweet settlement and tranquillity of spirit; Perfect trust is blessed with a perfect peace: A famous instance for this we have in our Saviour, *Now is my soul troubled, and what shall I say? Father save me from this hour: for this cause come I to this hour, Father glorify thy name*, *John* 12. 27, 28. All the while the eye of his humanity was fixed upon deliverance from the hour of temptation, there was no peace nor rest in his soul; because there hee found not speedy liberality, but impossibility; For *this cause come I to this hour*. But when hee could come to this, *Father glorify thy name*, when hee could wait on, acquiesce in, and resign to the will of his Father; we never hear of any strife objection, fear, or trouble. Thus hee.

Ver. 4. *The Lord hath made all things for himself*] that is, for his own glory, which hee seeks in all his works; and well hee may; for first, hee hath none higher than himself, to whom to have respect: And secondly, hee is not in danger (as we should bee in like case) of being possessed upon desirous of van-glory. For that, *hee hath made all things for himself*, that is, for the demonstration of his goodness, according to that of *Augustine*, *Quia bonum est Deum sumus: ob id quod sumus sumus boni sumus*. We owe both our being and well-being, and the glory of all to God alone, *Rom.* 11. 36.

The wicked shall for the day of wrath] i. e. of destruction. Hereof *Dei voluntas* is

*est ratio rationum; nec tantum reddet regulam*. Howbeit, whereas Divines make two parts of the decree of Reprobation, *viz.* Predestination, and Predamnation; All agree for the latter (saith a learned Interpreter) that God did never determine to damn any man for his own pleasure, but the cause of his Perdition was his own sin. And there is a reason for it, For God may (to shew his Sovereignty) annihilate his creature, but to appoint a reasonable creature to an estate of endless pain, without respect of his desert, cannot agree to the unspotted justice of God. And for the other part of passing over, and forsaking a great part of me for the glory of his Justice, the exactest Divines do not attribute that to the mere will of God, but hold, that God did first look upon those men as sinners, at least in the general corruption brought in by the Fall. For all men have sinned by *Adam*, and are guilty of high Treason against God.

Ver. 5. *Every one that is proud in heart, &c.*] That lifts up himself against God, and his righteous Decree, daring to reprehend what they do not comprehend about the doctrine of Reprobation, as those *Charters*, *Rom.* 9. 20. These, whiles like proud, and yet brittle clay, they will bee knocking their sides against the solid and eternal Decree of God (called Mountains of brass, *Zach.* 6. 1.) they break themselves in peeces. So likewise do such as flumble at the words, being disobedient, whereunto also they were appointed: 1 *Pet.* 3. 8. How much better were it for them to take the Prophets counsel, *Hear, and give ear, hee prena*, for the Lord hath spoken it. Give glory to the Lord your God (let him bee praised) and ever your mouth stopped, subscribe to his most perfect justice, though it were in your own utter destruction, *before your feet flumble upon the dark mountains*, &c. *Jer.* 12. 15, 16. That was a proud and Atheistical speech of *Lemai*, the eleventh, *Si saluabor, saluabor: si vero damnabor, damnabor*. If I shall be saved, I shall bee saved; and if I shall bee damned, I shall bee damned; and there is all the care that I shall take. Not unlike to this was that wretched resolution of one *Roffus*, of whom it is storied, that hee painted God on the one side of his shield, and the Devil on the other, with this mad Motto, *Si tu me nolu isse regitare*. If thou wilt not have mee here, here is one will.

Though hand join in hand] See the Note on Chap. 11. 2. Some make *hand in hand* to bee no more than out of hand, immediately, or without delay; for nothing is sooner, or with more ease done, than to fold one hand in another. God shall spread forth his hands in the midst of them, as hee that (wimmineth) spreadeth forth his hands to swim, and hee shall bring down their pride together with the spoil of their hands, *Job.* 35. 11. The motion in swimming is easie, not strong; for strong strokes in the water would rather sink than support. God with greatest facility can subdue his stoutest adversary, when once it comes to handy-gripes, when once his hand joyns to the proud mans hand (so some sense this text) so that they do *manus conferere*, then shall it appear that it is a fearful thing to fall into the hands of the living God, *Heb.* 10.

Ver. 6. *By mercy and truth iniquity is purged*] Lest the proud person hearing these dreadful threats should fall into despair, here is a way shewed him how to escape. By *mercy* and *truth*, that is, by the goodness and faithfulness of God, by his love that moved him to promise pardon to the penitent, and by his truth that binds him to perform a promise (though never so hateful), bee it blasphemy or any like heinous sin, *Mat.* 12. 31. is purged or expiated, either through Christ, who is the propitiation for our sins, 1 *John* 2. 2. See Chap. 14. 22. with the Note.

And by the fear of the Lord man depart from evil] As in the former clause were declared the causes of Justification, to heere the exercise of Sanctification, for these two go ever together. Christ doth not only wash all his in the fountain of his blood, opened for sin and for uncleanness, *Zach.* 13. 1. but healeth their natures of that twofold disposition, whereby they would else wallow again in their former filth. The Laver and Altar under the Law figured in the same Priests Court signified the same, as the water and blood issuing out of Canis side, *viz.* The necessary concurrence

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grief of mind. Neither could the Queen, having once cast him down with a word, raise him up again, though she visited and comforted him.

*But a wife man will pacifie it.* Either by some prudent speech, or politick device, as *Abigail* did *David*, and *David Saul*, as *Benhadad's* servants did *Abah*, and as our King *Edward* the first his servant did him. For this King venturing his life, by spurring his horse into a deep river, onely to bee revenged on his servant that had incensed him by a fawcy answer; was soon pacified when once hee saw him on his bended knees, expoling his neck to the blow of the drawn sword, wherewith the King pursued him.

*Verf. 15. In the light of the Kings countenance is life.* As when it is well with the head, it is the better with all the members; and as when the sky is clear, the bodies of men are in better temper. When *David* had given *Ziba* the Land, *I humbly beseech thee*, said hee, *that I may finde grace in thy sight my Lord the King*, 2 Sam. 16. 4. As if he should say, I had rather have the Kings favour, than the Lands; *drunken* (in *Xenophon*) complained when *Cyrus* had given him a Cup of Gold, and *Chrysanus* a knife in token of his special favour; saying, that the Cup that hee gave him was not so good Gold, as the knife that hee gave *Chrysanus*.

*Et mala nulla feram nisi nudam Caesaris iram,  
Nulla parum nobis Caesaris ira mali est?*

*And his favour is as a cloud of the latter rain* that refresheth the ground after drought, and ripeneth the Corn afore Harvest. In the Island of *Saius Thomas*, on the back side of *Africa*, in the midst of it is an Hill, and over that a continual cloud wherewith the whole Island is watered. *Christo optimo con-gruit hac sententia*, (saith *Lavater* here. This saying of *Salomon* may very fitly be applied to Christ the King immortal. Hee shall come down like Rain upon the mowen grass, as flowers that water the earth, *Psal. 75. 6.* one cast of his countenance, is more worth to a *David* than all the worlds wealth, *Psal. 4. 7. 8.* yea more worth than the corporal presence of *Christ*: therefore hee tells his Disciples, they shall bee great gainers by losing of him; For I will send you the Comforter, who shall seal up my love to you, and shed it abroad in your hearts.

*Verf. 16. How much better is it to get wisdom than gold?* q. d. It is unspeakably better to get grace than gold; for what is gold and silver, but the gus and garbage of the earth? and what serves it to but the life that now is, the back and belly? and what is the happinesse that a man hath in much stoffe of it, but *the deep*, or rather imaginary? *Servus meus walketh in a van flous, in heaping up riches, &c.* That I speak not of the uncertainty of riches, their commotion to the wicked also, the insufficiency of the comforts they yield; and their utter insufficiency to fill the infinite heart of man. *Non enim plus satiator cor auro quam corpus auro.* The contrary of all which is true of heavenly wisdom. *How much better is it therefore, &c.*

*Verf. 17. The high-way of the upright is to depart from evil.* That is his rode, his discipline, and endeavour, his general purpose, though sometimes (by mistake, or violence of temptation) hee step out of the way and turn aside to sin; yet there is no way of wickednesse in him. His endeavour is, with *Paul*, to walk in all good conscience, to shap his course by the chart of Gods Word, to flue him as a Serpent in his way, as poison in his meats.

*Et ut keepeth his way, preserveth his soul.* As if a man bee out of Gods precincts, hee is out of his protection. *Hee shall keep thee in all thy wayes*, not in all thine out-ways. Hee that leaves the high-way, and takes to by-ways, travelling at unreasonable hours, &c. if hee fall into four hands, hee may go look his remedy; The Law allows him none.

*Verf. 18. Pride goeth before destruction.* A bulging wall is near a downfall; swelling is a dangerous symptom in the body, so is pride in the soul. *Siquis superbiat avertere Deum.* Surely, as the swelling of the spleen is dangerous for health,

health, and of the fall for the over-bearing of a little vessel, so is the swelling of the heart by pride. Instances hereof wee have in history not a few. *Pharaoh*, *Adonibezek*, *Agag*, *Haman*, *Harod*, &c. *Xerxes*, having covered the Seas with his ships, and with two millions of men, and passed over into *Greece*, was afterwards (by a just hand of God upon him for his prodigious pride) forced to flye back in a poor fishers boat, which being over-burdened, had sunk all, if the *Persians*, by the casting away of themselves, had not saved the life of their King. It was a great fore-token of *Darius* his ruine, when in his proud Ambassage to *Alexander*, hee called him selfe the King of Kings, and Compt of the gods, but for *Alexander*, hee called him his Servant. The same Senators that accompanied proud *Scianus* to the Senate, conducted him the same day to prison; they which sacrificed unto him as to their god, which erst kneeled down to adore him, scoffed at him, seeing him dragged from the Temple to the Gaol, from supreme honour, to extreme ignominy. *Sisignus* the young King of *Hungary*, beholding the great deeds of his Army, in his great Jollity, hearing of the coming of the *Turks*, proudly said, what need wee fear the *Turks*, who need not at all to fear the falling of the heavens; which if they should fall, yet wee were able with our Spears and Halberds, to hold them up from falling upon us? Hee afterwards shortly received a notable overthrow, lost most of his men, and was himselfe glad to get over *Danubius* in a little boat to save his life. What should I speak of *Bajazet* the terror of the world, and as hee thought, invulnerable to fortune, yet in an instant with his fall in one, being overthrownt into the bottome of misery and despair, and that in the midst of his greatest strength?

*Verf. 19. Better is it to be of a humble spirit.* An humble man is worth his weight in gold; hee hath far more comfort in his losses, than proud Giants have in their rapines and robberies. Truth it is, that meeknes of spirit commonly draws on injuries. A Crow will pull wooll from a Sheeps side, hee durst not do so to a Wolf or Mastiff. Howbeit it is much better to suffer wrong than to do it, to bee patient, than to bee insolent, to bee lowly in heart, and low of port, than to enjoy the pleasures or treasures of sin for a season.

*Verf. 20. Hee that handleth a matter wisely, shall finde good.* Doing things with due deliberation and circumspection, things of weight and importance especially; (for here *Deliberandum est diu, quod statendum est simul*) wee may look for Gods blessing, when the best that can come of rallapses is repentance. Youth rides in post to bee married, but in the end findes the line of repentance to bee lodged in. The best may bee sometimes mis-carried by their passion to their cost, as good *Josiah* was, when hee encountered the King of *Egypt*, and never so much as sent to *Jeremy*, *Zephany*, or any other Prophet then living, to ask, *Shall I go up against Pharaoh or not?*

*And who so trusteth in the Lord, happy is hee.* Let a man handle his matter never so wisely, yet if hee trust to his own wisdom, hee must not look to finde good. God will cross even the likeliest projects of iust, and cracke the strongest sinew in all the arm of flesh. The *Edyssaean* held their City impregnable, and boasted (as *Xenophon* witnesseth) that they had twenty years provision afore-hand; but God confuted their carnal confidence. The *Jews* in *Isaiah*, when they looked for an invasion, looked in that day to the Armour of the house of the Forrest, and gathered together the waters of the lower Pool, numbed the houses, and cast up the ditches to fortifie the wall; but they looked not all this while to God their Maker, &c. therefore they had a day of trouble, and of melting down, and of perplexity, by the Lord God of Hosts in the valley of *Vision*, *Isa. 38. 9. 10.* where the beginning is creature-confidence, or self-conceitnesse, the end is commonly blame and confusion, in any business. Whereas hee that in the use of lawful means retheth upon God for direction and success, though hee fail of his design, yet hee knows whom hee hath trusted, and God will know his soul in adversity.

*Verf. 21. The wise in heart shall bee called prudent.* Hee shall have the stile and esteem of an intelligent, though not haply of an eloquent man. Of some it may

*Solin. Prefat.* may be said, as *Solinus* faith of his, *Poly-histor* to his friend *Amicus*, *Fermentum* (as *sen* dicam) *eguitum*, ei magis inesse, quam *brutius eloquentie deprehendat*; you may finde more worth of wisdom in them, than force of words. *Bona* venture requires to a perfect speech, *Congruity*, *Truth*, and *Ornament*. This latter some wise men want; and it is their Ornament, that they neglect. Ornament, as *Tully* writes of *Atticus*, and as *Besa* writes of *Calvin*, that hee was *facundie contemptor & verborum parvus*, sed *minime ineptus scriptor*; a plain, but profitable Author.

*And the sweetness of the lips increaseth learning*]. That is, eloquence with prudence edified, and is of singular use, for the laying forth of a mans talent to the good of others. As one being asked whether light was pleasant? replied, That is a *hinde mors quæritur*; so if any ask whether eloquence and a gracious utterance bee useful in the Church of God? It is an infulle and inficite question. *Zanchy* (speaking of *Calvin* and *Vires* (who were Preachers together at *Geneva* when hee first came thither out of *Italy*) uteth these words, *Sciens in Calvino insignem doctrinam, sic in Vires singularem eloquentiam, & in communi utroque efficacissimam admirabar, i.e.* As *Calvin* I admired for excellent learning, so did I *Vires* no less for his singular eloquence, and efficacy in drawing affections. *Besa* also was of the same mind, as appears by that Epigram of his,

*Gallica mirata est Calvinum Ecclesiæ suæ,  
Quo nemo docuit doctum;  
Et miratur adhuc fundentem gurgula Veritatem,  
Quo nemo fatur dulcem.*

*Verf. 22. Understanding is a well-spring of life*]. *Vena vitæ*; as the heart is the principle of life, the brain of sense; so is wisdom in the heart, of all good carriage in the life, and of a timely laying hold upon eternal life: besides the benefit that other men make of it, by fetching water thence as from a common Well.

*But the instruction of fools is folly*]. When they would shew most gravity; they betray their folly, they act not from an inward principle, therefore they cannot quit themselves so, but that their folly at length will appear to all men that have their senses exercis'd to discern betwixt good and evil. There are that read the Text, *Cassigatio stultorum stultitia est*, It is a folly to correct or instruct a fool; for it is to no more purpose than to wash a Blackmore, &c.

*Verf. 23. The heart of the wise teacher his mouth*]. Frameth his speech for him, and seasoneth it with salt of grace, etc it sets it, as a dith before the hearers. *Nescis penitenda legui qui profertenda prius suo cradidit ex animi*, faith *Cassiodorus*. Hee cannot lightly speak amiss, that weighs his words before hee utters them. The voice which is made in the mouth, is nothing so melodious as that which comes from the depth of the breast. Heart-sprung speech hath weight and worth in it.

*And addeth learning to his lips*]. By restraining talkativeness; and making him as willing to hear as to speak, to learn as to teach, to be an Auditor as an Orator.

*Verf. 24. Pleasant words are as an honey-comb*]. Dainty and delicious, such as the Preacher let himself to teach out, *Eccl. 12. 10*. Such as his father *David* found Gods words to be, *Psal. 119. 103*. Wells of salvation, *Isa. 48. 2*. Breaths of consolation, *Isa. 66. 12*. The honey-drops of Christs mouth, *Cent. 4*. Oh hang upon his holy lips, as they did, *Luke 19. 48*. Hast thou found honey with *Sambucus*? Eat it as hee did, *Prov. 25. 6*. Eat Gods book as *Job* did, *Rev. 10. 9*. finde fatness and sweetness in it, *Psal. 63. 5*. Get joy and gladness out of it, *Psal. 118. 8*. And if at any time the word in fetching out wounds, put us to pain (as honey will cause pain to exulcerate parts) let us bear it, and not be like children, who though they like honey well, yet will they not endure to have it come near their lips, when they have sore mouths.

*Sweet words (saith, health to the bones)*. i.e. Satisfaction to the minde, and medicinal also to the body, which many times follows the temperance of the minde.

minde. *Alphonso* King of *Sicily* is said to have recovered of a dangerous disease by the pleasure that hee took in reading *Q. Cæcilius*; and some others in like sort by reading *Lucretius*, *Avenarius*, &c. But these were Physicians of no value to that of *David*: *Unless thy Law had been my delight, I should then have perished in mine affliction*. Look how those that are fallen into a swoon, may be fetched again with cold water sprinkled on their faces, or with hot water poured down their throats; so those that are troubled in mind, may by patience and comfort of the Scriptures recover hope.

*Verf. 25. There is a way that seemeth right to a man*]. This wee had before, *videm verbum*, *Prov. 14. 12*. See the Note there. And think not this a vain repetition; but know, that it is thus redoubled, that it may be the better remarked and remembered, Nothing is more ordinary, or more dangerous, than self-delusion. To deceive another is naught, but to deceive thy self (which yet most men do) is much worse; as to belye ones self, kill ones self, &c. is counted most abominable. To warn us therefore of this great wickednesse, it is that this sentence is re-iterated.

*Verf. 26. Hee that laboureth, laboureth for himself*]. Hee earns it to eat it, hee gets it with his hands to maintain the life of his hands, as it is therefore also called, *Isa. 57. 10*. *Animantis cuiusque vita in fuga est*, faith the Philosopher; Life will away if not repaired by aliment. *Et diu bonis, quantum hominum minus exerceat venter*! O what a do there is to provide meat for the belly! There are that make too much ado, whilst they make it their God, *Phil. 3. 19*, as did that *Nabal*, *Pamphagus*, thole in *Sc. Pauls* time, that *forsook out the Lord, Jesus Christ*, but their own bellies; and our Abbylbers, *Quorum laetitia totius non sufficit orbis*; O monachi vestri stomachi, &c. See my common place of *Absinence*.

*For his mouth craveth it of him*]. Heb. *Boni dantur to him; or upon him*; Either as a suppliant, or as importunately urgent; The belly hath no ears, necessity hath no Law. *Malefanda famel* will have it, if it bee to bee had. *Drunus*, *Cassio*, meat being denied him, did eat the very stuffings of his bed; but that was not nourishment. The stomach of man is a monster, faith one, which being contained in so little a bulks the body, is able to consume and devour all things; and yet is not consumed of it self, not destroyed by that heat that digesteth all that comes into it.

*Verf. 27. An ungodly man diggeth up evil*]. i.e. Hee ranfacketh and raketh out of the dust, out of the dunghill, such old evils as have long lain hid, to lay in the Saints dishes, and to upbraid them with. Thus the *Amalechites* dealt by *Austis*, when they could not answer his Arguments, they hit him in the teeth with his youthful follies; wherunto his reply was only this, *Quæ vos reprehenditis, ego dormavi*. What you discommend in mee, I have long since condemned. The malicious Papists did the like to Reverend *Besa*, reprinting his *Wie-wanton Poems* (put forth in his youth) on purpose to despise him, and objecting to him his former railcarriages which hee had formerly repented. This when one of them did with great bitterness, all the answer hee had, was, *Hic homo loquitur mihi gratias Christi*. This man envies mee the Grace of *Jesus Christ*. Neither dealt *Aaron* and *Afrim* much more gently with their Brother *Moses*, *Numb. 12. 1*. when they (spake against him, because of the *Ethiopian* woman, whom hee had married. Who was this *Ethiopian* woman, but *Zipporah*? (for an *Ethiopian* and a *Medianite* are all one) And when did hee marry her? many a year ago, *Exod. 2*. But they were resolved to pick a hole in *Moses*; and having nothing else to fallen on, they digge up this evil, and throw it as dirt in his face.

*In his lips there is a burning fire*]. The tongue (in its shape and colour) resembleth a flame of fire. It is set (as on fire of Hell, and it is set (as on fire) the whole course of nature. Their breath, as fire, shall devote you, *Isa. 33. 10*, as the fire of *Adia* devoured *Emphodites*, that would needs go too near it. But what shall bee given unto thee, or what shall bee done unto thee thou false tongue? (saith, though thou speak the truth, if with a minde to do mischief.)

Sharp arrows of the mighty, with coals of Juniper, yea that very fire of Hell from whence thou wast enkindled, *Psalm 120, 3, 4.*

Verl. 28. *A forward man soweth strife* The *Belialist*, before mentioned, *verl. 27.* as he digs, so he sows; but as ill seed as may be, that which comes not up, but with a curse, as *evil-bu*, and *devil-bu*: is he a fedulous feeder of contention; this bad seed he sows in every furrow, where he can hide treading.

And a whisperer *[separateth even very friends]* A pestilent pick-thank that carries tales, and soweth strife. Such were *Doeg* and other abjects that tare *David's* name, and calced not, *Psalm 55, 15.* toiling it with their carrion-mouths, as Dogs, buzzing into *Saul's* ears ever and anon, that that might let him a-gog against him. Such also were those malicious Makebates, the Pharisees, who when they thought the Disciples had offended, spake not to them, but to their Master, why do thy Disciples that which is not lawful? As when they thought Christ offended, they spake not to him, but to his Disciples. Thus these whisperers went about to separate very friends, to make a breach in the Family of Carul, by setting off the one from the other. The words of such whisperers are as wounds, and they go down into the innermost parts of the belly, *Prov. 18, 8.* They are like the wind that creeps in by the chinks and crevices in a wall, or creeps in a widow, that commonly prove more dangerous than a storm that meets a man in the face upon the Champion.

Verl. 29. *A violent man encroacheth his neighbor* As those leaders at *Ephesus* dragged Disciples after them, *Act. 20, 30.* compelling them by their persuasions to embrace distorted doctrines, such as cause convulsions of conscience. Such are said to thrust men out of Gods waies, *Dent. 12, 5.* As *Jeroboam* did the house of *Israel*, as *Isaiah* and other cunning persecutors did in the primitive times; prevailing as much by their *lying tongues*, as by their *convincing senses*, *Heb. 11, 37.* they were *sawn alunder*, they were tempted. The Apostle ranks and reckons their alluring promises among their violent practices. But though they speak fair, believe them not; for there are seven abominations in their hearts, *Prov. 26, 25.*

Verl. 30. *Hee shutteth his eyes to devise froward things* Wicked men are great fluters, they beat their brains, and close their eyes, that they may resolve and exogitate mischief with more freedom of mind. They search the Devils full for new devices; and are very inventive to invent that which may do hurt: their wits will better serve them to find out an hundred liars or carnal Arguments, than to yield to one saving truth; though never so much cleared up to them.

Moving his lips, hee bringeth evil to passe] Humbling and muttering to himself, and to calling the Devil into counsel, hee hath him at hand to bring about the business. *Bartholomew* writes of Doctor *Gabriel Nole*, that by the only motion of the lips, without any utterance, hee understood all men, perceived and read every mans mind in his countenance. If *Nole* could do so long experience, and yet he speak fair, believe them not; for there are seven abominations in their hearts, *Prov. 26, 25.*

Verl. 31. *The heavy head is a Crown of glory* Old age and Honour are of great affinity in the Greek Tongue. God gave order, that the aged should be honoured, *Levit. 19, 32.* See the Note there.

*Credent hoc grandæ senæ, et morte piamum,  
Si juvenis vultum non asseruerat.*

There is a certain plant (which our Herbalists call *Marham impium*, or wicked cud-weed) whose younger branches still yield flowers to overtop the Elder. Such weeds grow too ripe abroad. It is an ill soil that produceth them.

If it be found in the way of righteousness, consider how venerable it is, though enervate upon canister decore, &c. [with old clothes] *Psalm 145, 15.* Honour is then only honourable, when it doth such things as become such an age; else it is: *more potius*

*potius quam canities*, rather filthy mouldiness, than venerable hoar-headedness. Manna, the longer it was kept against the command of God, the more it stank. What can be more odious than an old Goat, an old fornicator, &c? What more ridiculous than *puer centum annorum*, a child of fourscore or an hundred years old? *Turpi & ridiculosa res est elementarius senex*, saith *Seneca*, *Sen. Epist. 62.* An *A B C*-old-man is a shameful figure. *Neilius*, that succeeded *Nazianzen* ad *Luis*, as *Archieb*, had little else to commend him to the place, but a goodly grey beard, and a graceful countenance. Whereas of *Abraham* it is reported *Psalm 105, 18.* that he went to his grave in a good old age, or as the *Hebrew* hath it, *with a white and valiant good gray head*. Pluck out the gray hairs of virtues, and the gray head cannot shine with any great glory.

Verl. 32. *Hee that is slow to anger is better than the mighty* Untuly passions are those *Turks* (saith One) that we must constantly make war with: Those *Spaniards* with whom (as another saith) whoever made peace, gained nothing but repentance; *Pax eris in fida, pax ueritas, as Louis* (saith of that which the *Romans* made with the *Sannites*, a peace worse than war, as *Amfin* (saith of that which the peace brought in by *Sylla*. Men must be at deadly feud with those lusts that war in their members, *Jam. 4, 1.* fighting against their souls, *1 Pet. 2, 11.* These to conquer, is the noblest, and most signal victory, in subduing of these, we overcome the Devil, *Eph. 4, 26.* *Jam. 4, 7.* As in yielding to them, we give place to him, and entertain him into our very bowels. Passionate persons, though they be not drunk, yet are not they their own men: But have too many lusts, to many Lords, conquering Counties (as *Alexander*) vanquished of vices: Or as the *Perjan* Kings, who commanded the whole world, but were commanded by their Concupiscences. How much better *Valentinian* the Emperour, who laid upon his death-bed, that among all his victories one only comforted him; And being asked what that was? Hee answered, I have overcome my worst enemy, mine own naughty heart.

*Latius regnes, avidum domando  
Spiritus, quam si Lybiam remansit  
Gadium jungas, & nigrae Pexu  
Servum uno.*

Hust. lib. 1.  
Carm.

I cannot better English it, than by *Solemons* next words, *Hee that ruleth his spirit, is better than hee that taketh a City*. See this exemplified in *Jacob*, who did better (when hee heard of the rape of *Dinah*) in holding his peace, than his Sons did in taking and pillaging the City *Shechem*. *Gen. 34.* None was to triumph in *Rome*, that had not got five victories: Hee shall never triumph in heaven, that subdueth not his five senses himself.

Verl. 33. *The lot is cast into the bosome* This sentence at first sight seems light and unworthy of the place it holds in this book. But as every line in the holy Bible is pure, precious, and profitable, so this sets forth a matter of very great moment, viz, that the providence of God extendeth to the disposing of all things, even those things also, that in regard of us, are merely contingent and casual. Lottery is guided by providence as in the finding out of *Achens*, designing of *Saul*, to be King; dividing the Land among the *Israelites*, &c. Chance-melody is providence, *Exod. 22.* *Cambyses* lighting off his horse (after hee had been flouting great cruelty to them of *Athen*) his sword flew out of his scabbard and slew him. *Dispositi Deus mundum pulvis & culicis*, saith *Austin*, God disposeth of Gnats and Flies. Birds flying seem to flye at liberty, yet are they guided by an over-ruling hand. *Matth. 10, 26.* hee teacheth them to build their nests, *Psalm 84, 4.* P in the word *pro* for a self there is written bigger than ordinary, to imply so much, *for Hebræus*; hee also provideth them their meat (their several means in due season) the young Raven especially, *Psalm 147, 9.* if that that bee true that *Aristotle* reporteth. This doctrine of Gods particular Providence rightely reflected, yields incredible profit and comfort. See my *Love-tokens*, page 11, 12.

Hist. animal.  
lib. 9. cap. 31.

CHAP. XVII.

VERB. 1. *Better is a dry morsel, and quietness therewith*]

Though there be not so much as a little Vinegar to dip in. See Chap. 14. 17. with the Note there. The Hebrew word properly signifies a morsel of bread, as Rabbi Eliaz tells us. So then, better is a crumb of course bread without any other oates or dillies (never so little, with love and peace) than an *hungerfull of Sacrifices*, that is, of *good cheer*, usually at offering up of Sacrifices, Prov. 7. 14. And hereto Saint James seems to allude, Chap. 5. 5.

VERB. 2. *A wise servant shall have rule over a Son, &c.*] God hath a very gracious respect unto faithful servants, and hath promised them the reward of inheritance, Col. 4. 24. which properly belongs to Sons. This falls out sometimes here, as to Joseph, Joshua, those subjects that married *Salomons* Daughters, 1 King. 4. 10, 14. but infallibly hereafter, when they shall come from East and West to sit down with *Abraham, Isaac and Jacob*, in the Kingdom of Heaven, and to eniet into their Masters joy, but the children of the Kingdom shall be cast out, Mat. 8. 11, 12.

VERB. 3. *The smiting-pot is for silver, &c.*] God also hath his fire in Zion, and his furnace in Jerusalem, Isa. 31. 9. his consulators, and his crucibles, wherein hee will refine his, as silver is refined, and try them as gold is tried, Zech. 13. 9. Nor as if hee knew them not, all hee had tried them for hee made them, and therefore cannot but know them: As Artificers know the several parts and properties of their works, *Seditionis in scia, id est, ut scire nos faciat, scilicet Augustin.* Hee therefore tries us, that hee may make us know what is in us, what drosses, what pure metal; and that all may see that wee are such, as (for a need) can glorifie him in the very fires, Isa. 24. 15. that the trial of our faith being much more precious than of gold that perilleth, though tried in the fire, may be found to praise, and honour, and glory, 1 Pet. 1. 7.

VERB. 4. *A wicked doer groweth head to false lips*] It is an ill sign of a vicious nature, to be apt to believe scandalous reports of godly men. If men loved not lies, they would not listen to them. Some are of opinion, that *Salomon* having said, *God tryeth the hearts*, doth in this and the two next following verses instance some particular sins so accounted by God, which yet passe amongst men for no sins, or peccadilloes at the utmost, seeing no man seems to receive wrong by them: such as these are; to listen to lying lips, to mock the poor, to rejoyce at another mans calamity, and the like. Loe they that do thus, though to themselves and others they may seem to have done nothing amiss, yet God that tries the hearts, will call them to account for these malicious miscarriages.

VERB. 5. *Hee that mocketh the poor, &c.*] See the Note on Chap. 14. 31. And hee that is glad at calamities, shall not be unpunished] Hee is sick of the Devils disease, *iniquitatis*, which Job was not tainted with, Chap. 31. as the *Edomites, Ammonites, Philistines*, and other of *Sinners* enemies, Lam. 1. were. How bitterly did the Jews insult over our Saviour, when they had nailed him to the Crosse? And in like sort they served many of the Martyrs, worrying them when they were down, as Dogs do other Creatures: and shooting sharp arrows at them, when they had set them up for marks of their malice and mischief. Herein they deal like barbarously with the Saints, as the Turks did with *John de Chabes* a Frenchman, at the taking of *Tripoli* in Barbary. They cut off his hands and nose, and then when they had put him quick into the ground to the waiste, they for their pleasure thrust him with their arrows, and afterwards cut his throat. Mr. *John Dooly* Martyr, being in the fire with the burning flame about him, sang a Psalm; Then cruel Doctor *Stury* commanded one of the tormentours to hurl a faggot at him; whereupon, being hurt therewith upon the face, that hee bled again, hee left his singing, and clapt both his hands upon his face. Truly, said Doctor *Stury* to him that hurled

the faggot, *Then hast married a good old fong.* This *Stury* being after the coming in of Queen Elizabeth, questioned in Parliament for many foul crimes, and particularly for persecuting and burning the Martyrs, hee denied not but that hee was once at the burning of an *Herewigge* (for so hee termed it) at *Haxbridge*; where hee cast a faggot at his face as hee was singing of Psalms, and set a wine-bush of thorns under his feet a little to prick him, &c. This wretch was afterwards hanged, drawn and quartered, and so this Proverb was fulfilled of him, *Hee that is glad at calamities, shall not be unpunished.* Anno. 1571.

VERB. 6. *Childrens children are the Crown of old men*] That is, if they bee not children that cause shame, as *vers. 2.* and that disgrace their Ancestors, stain their blood. If they obey their Parents counsel, and follow their good example, for otherwise, they prove not Crowns, but cortives to their aged Sires, as did *Esaus, Absolom, Andronicus*, and others.

And the glory of children are their Parents] If those children be well defended do not degenerate as *Jonathan* the son of *Gurion*, the son of *Manasseh* (or rather of *Asa*, as the Hebrews read it with a *Nun* *swissen*) Judg. 18. 31. and as *Elies, Samuels*, and some of *David*s sons did. *Herons filii noxæ*: *Manasseh* had a good Father, but hee degenerated into his Grandfather *Abaz*, as if there had been no intervention of a *Hezekiah*. So wee have seen the kernel of a well-fruited-plant degenerate into that crab or willow that gave the original to his flock. But what an honour was it to *Joshua*, that hee could *swear by the fowr of his Father Isaac*? To *David*, that hee could (in a real and heavenly complemen) say to his Maker, *Truly Lord, I am thy servant, I am thy servant, the son of thy handmaid*, Psal. 116. 16. To *Timothy*, that the same Faith that was in him had dwelt first in his Mother *Lois*, and his Grandmother *Emmie*? 2 Tim. 1. 5. To the children of the Elect Lady? &c. To *Mark*, that hee was *Barnabas* his sisters son? To *Alexander* and *Rafai* (men mentioned only, Mark. 15. 21.) but famously known in the Church to be the sons of *Simon* of *Thana*, *Cyrine*? To the sons of *Constance* the Great, to come of such a Father, whom they did wholly put on, saith *Eusebius*, and exactly resemble? To *Savitr*, be defended of those glorious Martyrs and Confessors that suffered here in Queen *Mariis* daies?

VERB. 7. *Excellent speech becometh us as food*] A *Nabal*, a senseless worthless fellow, in whom all worth is withered and decayed, *qui nullus habet dicendi vires*, as *Cicero* hath it, that can say no goodly, except it bee by rote, or at least by book: what should hee do discounting of high points? God likes not fair words from a foul mouth. Christ silenced the Devil, when hee confessed him to be the Son of the most high God. The leapers lips should be covered, according to the Law. The *Lacedemonians*, when a bad man had uttered a good speech in their Council-house, liking the speech, but not the speaker, commanded one of better carriage to give the face counsel, and then they made use of it. The people of *Rome* were they would not beleve *Carbo*, though hee swate.

Which left do lying lips a Prince] Or any ingenious man, as some render it. A Prince bare word should be better security than another mans oath, said *Alphonse* King of *Aragon*: When *Amurath* the Great Turk was exhorted by his cruel Son *Mahomet* to break his Faith with the Inhabitants of *Szigraide* in *Epiron*, hee would not hearken, saying, *That hee which was desirous to be great among men, must either be indeed faithful of his word and promise, or at leastwise seem so to be*: thereby to gain the minds of the people, who naturally abhorre the government of a faithless and cruel Prince. What a foul blur was that to Christian Religion, that *Ladislaus* King of *Hungary* should, by the perswasion of the Popes Legate, break his oath given to this *Amurath* at the great batlel of *Varna*, and thereby open the mouth of that dead Dog, to rail upon Jesus Christ? And how will the Papists ever be able to wipe off from their Religion that stain that lies upon it, ever since the Emperor *Sigismund*, by the consent and advice of the Council of *Constance*, brake his promise of safe conduct to *John Hui* and *Hierome* of *Prague*, and burnt them? But they have

Turk Hist. fol. 716.

AR. & Mon. fol. 1530.

Turk Hist. fol. 322.

Ibid. 157.



have a rule to walk by now, *Fides cum hereticis non est servanda*, Promises made to Heretics are not to be observed. And it is for Merchants, say they, and not for Princes, to stand to their oaths, any further than may stand with the publicke good. This Divinity they may seem to have drawn out of *Pitoy*, who in his third Dialogue of the Common-wealth, saith, that if it bee lawful for any one to lye, it may bee lawful doublets for Princes and Governours, that aim therein at the Wel-publike. But God by the mouth of his Servant and Secretary *Solomon* here, assures us it is otherwise.

Ver. 8. *A gift is as a precious stone, &c.*] Heed, *Ara stone of grace*. Like that precious stone *Panarbo*, spoken of in *Philoftratus*, that hath a marvellous conciliating property; or the wonder-working Leadstone, that among other strange effects reckoned up by *Marbodens* and *Pitiorini*, doth passe for *herba di-fertis*; & *Principibus gratias reddere*, make those that have it, well-spoken men, and well accepted of Princes.

*Whithersoever it turneth, it prospereth*] Most men are *διωγόμενοι*, and love with shame, *Give ye*. Yet some *Persian*-like spirits there are (as hath been made good before by the examples of *Luther*, *Galebrinus*, and some others) that regard not flatter, and as for gold (in such a way) they have no delight in it, [*Isa. 13. 17*]. But these are black Swains indeed. The most ting, *Quis nisi mentis inopi oblitum respicit aurum?* Who but a fool would refuse offered gold?

Ver. 9. *He that covereth a transgression, seeketh love*] In friendship faults will fall out: There must be many of them dissembled, and not chewed, but swallowed down whole, as *Phylis*-pills; for else they will stick in a mans teeth, and prove very unpleasant. See the Note on *Prov. 10. 12*.

*But he that separateth a matter, separateth very friends*] Hee that is so soft and sensible of smallest offences, so tender and ticklish that hee can put up nothing without revenge or reparation: Hee that rips up and rakes into his friends frailties, and makes them more in the relating, having never done with them, hee shall soon make his best friends weary of him, nay, to become enemies to him.

Ver. 10. *A reproaf entreat more into a wise mans, &c.*] A word to the wife is sufficient: A look from Christ brake *Peters* heart, and dissolved it into tears. *Augustin* being in a great rage, ready to pass sentence of death upon many, was taken off by great words of his friend *Adecanus*, written in a Note, and cast into his lap, *Tandem aliquando surge carnisce*. When *Luther* was once in a great heat, *Melancthon* cooled him and qualified him by repeating that verse, *Vince animos, irasque tuas, qui cetera vincis*. Maltier you passions, you that so easily master all things else.

*Thou as a hundred stripes unto a fool*] *Hic animi plectitur, sed non flentur; corporis, sed non corrigitur*. Beaten hee is, but not bent to goodness; amended, but not amended. The Cypriss, the more it is watered, the more it is withered. *Abas* was the worse for his afflictions, so was the railing Thief. *Jeroboam* withered hand, works nothing upon his heart. Hee had herein as great a miracle wrought before him (saith a reverend man) as *St. Paul* had at his Conversion, yet was hee not wrought upon, because the Spirit did not let it on.

Ver. 11. *An evil man seeketh only rebellion*] *viz.* How to gain-stand and mischieveth that by words or stripes, seek to reclaim him: Some read it thus, *The rebellious seeketh mischief only*, hee is set upon him, hee shall bee sure of punishment. No warnings will serve obdurate hearts; wicked men are even ambitious of destruction: Judgements need not go to find them out, they run to meet their bane, they seek it, and as it were fend for it. But this they need not go, for *actual messenger shall bee sent against him*. God hath forces enough at hand to fetch in his Rebels, *viz.* good and evil Angels, Stars, Meteors, Elements, other creatures reasonable, unreasonable, insensible. The flames in the wall of *Aphack* shall sooner turn Executioners than a rebellious *Adramele* shall scape unrevenge; Not to speak of Hell-torments prepared for

for the Devil and his Angels, and by them to bee inflicted on Rebels and Reprobates.

Ver. 12. *Let a Bear robbed of her Whelps meet a man*] A Bear is a fierce and fell creature, the Shee-bear especially, as *Arbute* noteth, but most of all when robbed of her Whelps, which shee licketh into form, and loveth without measure. To meet her in this rage is to meet death in the face, and yet that danger may bee sooner shifted and shunned, than a furious fool (set upon mischief) Such were the primitive Persecutors, not sparing those Christians whom Bears and Lions would not meddle with. Such an one was our bloody *Bonner*, who in five years space took and roasted three hundred Martyrs, most of them within his own Walk and Diocess. Such another was that merciles *Murinus*, one of the Popes Captains, who destroyed two and twenty Towns of the innocent *Merindolians* in France, together with the inhabitants; and being intreated for some few of them that escaped in their flirts to cover their nakedness, hee sternly answered, that hee knew what hee had to do, and that not one of them should escape his hands, but hee would fend them to hell to dwell among Devils.

Ver. 13. *Who foreseeth evil for good, &c.*] Ingratitude is a monster in nature, and doth therefore carry so much more detestation, as it is more odious even to themselves; have blotted out the image of God. Some vices are such as nature smiles upon, though frowned at by divine Justice; not so this. *Licurgus* would make no law against it, because hee thought none could bee so absurd as to fall into it. Amongst the *Athenians* there was an action *ἀνομοσία* of a Master against a servant ungrateful for his manumission, not doing his duty to his late Master: Such were again to bee made bond-slaves. Who can chuse (but abhor that abominable act of *Michael Balcan*, who that night that his Prince (*Leo Armerinus*) had pardoned and released him, got out and slew him?) And that of *Muleaffes* King of *Tunes*, who cruelly tortured to death the *Manifer* and *Misaur*, by whose means especially hee had aspired to the Kingdom: grievous to see them live, to whom hee was so much beholding: And that of *Dr. Watson* Bishop of *Lincolis* in Queen *Maries* dayes, who being with *Bonner* at the Examination of *Mr. Rough* Martyr (a man that had been a means to save *Watson* life in the dayes of King *Edward* the sixth) to requite him that good turn, detected him there to bee a pernicious heretic, who did more hurt in the North parts than a hundred more of his opinion. Whereunto may be added that of *William Perry*, who having been for Burglary condemned to dye, was saved by Queen *Elizabeth* pardon: But hee (ungrateful wretch) fought to requite her by vowing her death, anno Dom. 1584. To render good for evil is divine, good for good is humane, evil for evil is brutish, evil for good is Devilish.

*Evil shall not depart from his house*] i. e. From his Person and Posterity, though haply hee may escape the last of mans Law for such an abhorred villany. See this fulfilled in *Sauls* family, for his unworthy dealing with *David*; in *Muleaffes* and many others. *Jeremy* (in a spirit of Prophecy) bitterly curseth such and foretelleth the utter ruine of them and theirs, Chap. 18. 20, 21. &c. shall evil be recompensed for good? faith hee. Therefore deliver up their children to the famine, and let their wives bee widows. Let a cry bee heard from their houses, &c.

Ver. 14. *The beginning of strife is as when one lets out water*] It is easier to stir strife than stifle it. *Lix licem generat*: As water, it is of a spreading nature. Do therefore here, as the Dutch-men do by their banks; they keep them with little coist and trouble, because they look narrowly to them and make them up in time. If there bee but the least breach, they stop it presently, otherwise the Sea would soon overflow them.

*Fertur in arva fœnentis humilis, campique per omnes  
Consubstantia armentis arabit.*

*Virgil. Bucol.*

The

In vita Apol-  
lon. l. 3. 619.

Aug. ubi  
id est morte  
divina.  
Dicitur Aug.  
id est in  
hæc enim.

Dr. Profes.

A. 2. & Mon.

vid.

Nihil est tam  
intempestivum, &c.  
quam conser-  
re, in beneficio  
non deum la-  
titudinem sed  
deum, Cic.

Idem, lib. 1.  
cap. 1.

Amal.

Tust. lib. 64.

A. 2. & Mon.  
fol. 184.

Speed, fol.  
1198.

James 3. 5.

The same may fitly bee set forth also by a similitude from fire; which it quenched presently, little hurt is done; As if not, behold how great a wood a little fire kindleth, faith Saint James. If fire break out of a bramble, it will devour the Cedars of Lebanon, Judg. 9. 15. Cover therefore the fire of contention, as William the Conquerour commanded the Conqueror-hell.

Therefore leave off contention before it bee meddled with. Antiquam commiscuatur. Stop or step back, before it come to further trouble. Sine off recurre quam malis curere, better retire than run on, in those ignoble quarrels especially, ubi & vincere ingloriosum est & ateri sordidum, wherein, whether hee win or lose, hee is faine to lose in his credit and comfort. Wee read of French the first King of France, that consulting with his Captains how to lead his Army over the Alps into Italy, whether this way or that way? Amaril his fool sprang out of a corner, where hee fate unseen, and bad them rather take care which way they should bring their Army out of Italy again. It is eafie for one to interest himself in quarrels, but hard to bee disengaged from them, when hee is once in. Therefore Principiu obſta, withstand the beginnings of these evils, and study to bee quiet, 1 Theſ. 4. 11. Milk quencheth wild-fire. Oyl (saith Luther) quencheth lime; so doth meeknesse strife.

Verſ. 15. He that hateth his wicked, and hee that condemneth the just, &c.] To wring a righteous man in word only is a grievous fin. how much more to murther him under pretence of justice? as they did innocent Naboth as the bloody Papists do Christs faithful witnesses; and as the Jews did Cassil himself, crying out, Wee have a Law, and by our Law hee ought to dye, &c. This is to play the Three or Man-slayer cum privilegio, this is to frame mischief by a Law, Plal. 94. 20. The like may bee said of that other branch of injustice, the justifying of the wicked, Bonis nocet, qui malis parci. Hee wrongs the good, that pares the bad; better ten to many wild-Boars, Bears, Wolves, Leopards loose among them, than these monstrous men of condition, that will either corrupt them, or otherwise milchive them. For thou knowest this people is set upon mischief, Exod. 32. 25. They cannot sleep, unless they have hurt some one. Neither pertains this Proverb to Magistrates only, but to private persons too; who must take heed how they precipitate a censure: Herein David was to blame in pronouncing the wicked happy, and condemning the Generation of Gods children, Psal. 73. for the which over-fight hee afterwards flames and blenches himself, yea befools and becheats himself, as well hee deserved, verſ. 22.

Verſ. 16. Wherefore is there a price in the hand of a fool &c.] Wealth without wit, is ill bestowed. Think the same of good natural parts, either of body or mind; so, for authority, opportunity, and other advantages. Whereto serveth they if not rightly improved and employed? Certainly they will prove no better than Ribbs letters to those that have them; or as that sword which Hector gave Ajax, which so long as hee used against his enemies, served for help and defence, but after hee began to abuse it to the hurt of turtle-doves, it turned into his own bowels. This will be abodkin at thy heart one day, I might have been saved, but I wofully let slip those opportunities that God had thrust into my hands, and willfully cut the throat of mine own poor soul; by an impenitent continuance in sinful courses, against so many dissuaves. Oh the spirit of fornication, that hath so befotled the minds of the most, that they have no heart to look after Heaven, while it is to be had, but trifle and fool away their own salvation!

Verſ. 17. A friend loveth at all times? Such a friend was Jonathan, Huiſhi the Archite, under the Gittites, who stuck close to David when hee was at his greatest need. But such faithful friends are in this age all for the most part gone in Pilgrimage (as hee once said) and their return is uncertain. David met with others, besides those above mentioned, that would bee the causes, but not the companions of his calamity; that would fawn upon him in his flourish, but forsake him in his trouble. My lovers and friends stand aloof, &c. The Antients pictured Friendship in the shape of a fair young man, bare-headed, meanly ap-

R. Merit.

partled, having on the out-side of his garment written, To love and to dye with you, and on his forehead Summer and Winter. His breast was open, so that his heart might bee seen; and with his finger hee pointed to his heart where was written Love, Proph. 31. Far and near.

And a Brother is born for adversity? Birth binds him to it, and although at other times fratrum concordia rara, brethren may jar and jangle, yet at a straight, and in a stricte, good nature will work, and good blood will not believe itself. And as in the natural, so in the spiritual brotherhood, Misery breeds unity, Ride the Duke of Alby and Hooper, that when they were both Bishops, differed so much about Ceremonies, could agree well enough, and bee mutual comforts one to another, when they were both prisoners. Esther concealed her kindred in hard times; but Gods people cannot. Moses must rescue his beaten brother out of the hand of the Egyptian, though hee venture his life by it.

Verſ. 18. A man void of understanding striketh hands? Of the folly and misery of rash lureship. See Chap. 6. 1, 2, &c. with the Notes there.

In the presence of his friend? Or, before his friend, that is, before his friend do it, who was better able, and more obliged. Thus like a Woodcock hee puts his neck into the ginne, his foot into the stocks at the Drunkard; and then hath time enough to come in with the fowls bad I wif, and to lay as the Lion did when taken in the toils. Si praevissem: If I had foreseen this. But why should there bee any amongst men any such Epimachos, such a Post-master, an after-wit?

Verſ. 19. He loveth transgression that loveth strife? Its strange that any should love strife, that Hell-dog, leg-gerne. And yet some, like Troats, love to swim against the stream; like Salamanders, they live in the fire of contention; like Phobos, they hold it a goodly thing to differ from others; like Pyrrhus, they are people that delights in war, Plal. 68. 30. Like Davids enemies, I am for peace, saith hee, (that was his Motto) but when I speak of it, they are for war. These unquiet spirits are of the Devil doublets, that turbulent creature, that trouble of Gods Israel. Hee knows, that where envying and strife is, there is confusion and every evil work, James 3. 16, and that hee loveth transgression, that loveth strife, hee taketh pleasure in sin, which is the cause of his unquietnesse. Good therefore and worthy of all acceptation, is the counsel of the Psalmist; Cease from anger, and forsake wrath: for not thy stiff in any wise to do evil, Plal. 37. 8. Hee that frets much, will soon bee drawn to do evil. An angry man stirs up strife, and a furious man aboundeth in transgression, Prov. 29. 22. Hence our Saviour bids, Have salt within your selves, that is, mortifie your corruptions, and then, bee at Peace one with another, Mark 9. 50. Hence also Saint James saith, that the wildome from above is first pure, and then peaceable. And Saint Paul oft joynts faith and love together; there can bee no true love too, and good agreement with men, till the heart bee purified by faith from the love of sin.

And hee that exalteth his gate, (seeketh degradation) Eventually hee seeketh it, though not intentionally: that exalteth his gate, that is, his whole house, (a part being put for the whole) which hee that builds over-lumpuously in the ready tode to beggary, the begger will soon have him by the back, as they say; quare raptorem, hee will shortly break. Others read the words thus, And hee enlargeth his gate, that seeketh a breach, that is, lay they, hee that picketh quarrels, and is contentious; (seteth open a wide door to let in many mischiefes).

Verſ. 20. Hee that hath a forward heart, findeth no good? Who this is that hath a forward heart, and a perverse tongue, Solomon teaches, Prov. 17. 20. viz. the hypocrite, the double-minded man, Jam. 1. 8. that hath an heart and a heart, Plal. 12. 2. One for God, and another for him that would have it, as that heate Neapolitan boasted of himself. And as hee hath two hearts, so two tongues too, 1 Tim. 3. 8. wherewith hee can both bleas and curse, tallentigoudly or prophantly according to the company, James 3. 10, 11. speak Hebrew and Akked, the language of Canaan, and the language of Heli; like those in an

Humbley Duke of Gloucester, being wounded and overthrown by the Duke of Albany, at the battle of Agincourt, was rescued by his brother King Henry the fifth, who befriending him, delivered him from danger, &c. Speck.

Psal. 110. 7.

Antig. 4. 3. Illand beyond *Arabia*, of whom *Diodorus Siculus* saith, that they have *cleven tongues*, so that therewith they can alter their speech at their pleasure, and perfectly (speak to two persons, and to two purposes, at once. Now how can these Monsters of men expect either to finde good, or not to fall into mischief? How can they escape the damnation of Hell, whereof hypocrites are the chief inhabitants, yea the free-holders as it were? for other sinners shall have their part with the Devil and hypocrites.

Verf. 21. *Hee that begreeth a fool, doth it to his sorrow* [Salomon might speak this by experience, and with *Augustine* did, *Itinam sceleris vicissim, amorem perissem*. O that I had either lived a bachelour, or died childlesse! to bring forth children to the murderer, children to the Devil, that old man-flayer; Oh what a grief is this to a pious Parent! how much better were a *mis-carrying womb*, and *dry breasts*? What heavy moan made *David* for his *Abisalom*, dying in his sin? How doth many a miserable Mother weep and warble out that mournfull ditty of hers in *Plautus* over her deceased children, *Quo pueri essis propti*? poor fools what's become of you!

And the Father of a fool hath no joy! No more than *Osipus* had, who cursed his children when hee died and breathed out his last with

*Per concubitas percat domus impia infans.*

No more than *William* the Conquerour had in his ungracious children; or *Henry* the second, who finding that his sons had conspired against him with the King of *France*, fell into a grievous passion, cursing both his sons and the day wherein himself was born; and in that diffemperature departed the world, which himself had fo oft distempred.

Verf. 22. *A merry heart doth good, like a medicine* [*Εὐκταρὸν νόστιμον*; So the *Sepтуа*-*gent* render it. And indeed it is *Wisdome* that makes us *laet*. All true mirth is from rectitude of the mind, from a right frame of soul. When Faith hath once healed the confidence, and grace hath lulled the affections, and composed all within, so that there is a *Sabbath of Spirit*, and a blessed tranquillity lodged in the soul, then the body also is vigorous and vigorous for most part, in very good plight, and healthful constitution, which makes mans life very comfortable. For *Isaiah*, *beue est*. And *Νῦν ὁ ὕμνιστος*. *Gayly waies*, saith *Salomon*, to him that hath a good confidence, *eat thy bread with joy, and drink thy wine with a merry heart, for God accepteth thy works. Let thy garments be alwaies white, and let thy head lack no ointment. Love joyfully with the wife of thy youth, &c.* bee lightsome in thy cloaths, merry at thy meates, painfull in thy calling, &c. these do notably conduce to, and help on health. They that in the use of lawfull means wait upon the Lord, shall renew their strength; they shall mount up with wings as Eagles; they shall run, and not bee weary; they shall walk, and not faint, *Isa. 40. 31.*

But a broken spirit drieth the bones [By drinking up the marrow and radical moisture. See this in *Deuon*, *Plal. 34. 3*. whose bones waxed old, whose moisture or chief sap was turned into the drought of Summer: his heart was limbeck, and withered like grass; his daies consumed like smoke, *Plal. 102. 3, 4*. his whole body was like a bottle in the smoke, *Plal. 119. 83*. hee was a very bag of bones, and those also burnt as hearth, *Plal. 102. 8*. *Asphix* in his book of long and short life assigns grief for a chief cause of death. And the Apostle saith as much, *2 Cor. 7. 10*. See the Note there, and on *Prov. 25. 25*. All immoderations, saith *Hippocrates*, are great enemies to health.

Verf. 23. *A wicked man taketh gifts out of the bosome* [i. e. closely and covertly, as if neither God nor man should see him. The words may be also read thus, *Hee (that is the corrupt Judge) taketh a gift out of the wicked mans bosome*; there being never a better of them, as *Salomon* intimateth by this ambiguous expression. Rain is good, and ground is good, yet *exorum conuulsio fit lutum*. So giving is kind, and taking is courteous; yet the mixing of them makes the smooth paths of justice foul and uneven.

Salomon;

Verf.

Verf. 24. *Wisdome is before him that hath understanding* [Or, the face of an understanding man is wisdom, his very face speaks him wise; the government of his eyes, especially, is an argument of his gravity. His eyes are in his head. *Eccles. 2. 14*. hee canereth away all evil with them, *Prov. 20. 8*. Hee hath *oculum irremotum*, as *Job* had, *chap. 31*. and *Joseph* had *oculum in metum* (which was *Ludovicus viues* his Motto) his eye fixt upon the mark; hee looks right on, *Prov. 4. 25*. hee goes through the world as one in a deep mulc, or as one that hath halfe of some special businesse, and therefore over-looks every thing besides it. Hee hath learned out of *Isa. 35. 14. 15*. that he that shall see God to his comfort, must not only shake his hands from taking gifts (as in the former verse) but also stop his ears from hearing of blood, and shut his eyes from seeing of evil. *Vitium nobis in animum per oculos est via*, saith *Quintilian*; fit entereth into the little world, thorow these windows, and death by fin, as looke finde too oft by casting their eyes into the corners of the earth, suffering them to rove at randome without restraint, by irregular glancing, and inordinate gazing. In Hebrew the lame word signifies both an eye and a fountain, to lewe (saith one) that from the eyes, as from a fountain, flows both fin and milery. Shut up therefore the five windows, that the house may be full of light, as the Arabian Proverb hath it. Wee read of one, that making a journey to *Rome*, and knowing it to be a corrupt place, and a corrupter of others, entred the City with eyes close shut; neither would hee see any thing there but *Saint Peters Church*, which hee had a great mind to go visit. *Alipius* in *Austin* being importuned to go to those bloody spectacles of the gladiatory combats, resolved to wink, and did; But hearing an out-cry of applause, looked abroad, and was so taken with the sport, that hee became an ordinary frequenter of those cruel meetings.

Verf. 25. *A foolish Son is a grief to his Father* [Set the Note on *chap. 10. 1*, and *15. 20*.

Verf. 26. *Alfate punish the just is not good* [The righteous are to be cherished and protected, as that which uphold the state. *Semen sanctum flavum terra*, *Isa. 6. 13*. What *Ennius*, *Sylvius* laid of learning, may be more properly said of righteousness. Vulgar men should esteem it as silver, Noble-men as gold. Princes prize it as pearls. But they that punish it (as persecutors do) shall bee punished to purpose. when God makes inquisition for blood.

Not to strike Princes for equity [Righteous men are Princes in all Lands, *Pla. 45*. yea they are Kings in righteousness, as *Melchisedec*. Indeed they are somewhat obscure Kings, as hee was, but Kings they appear to be, by compating *Mat. 13. 17*. with *Luke. 10. 24*. Many righteous, saith *Matthew*, many Kings, saith *Luke*. Now to strike a King is high-treason: And although Princes have put up blows, as when one struck out *Henry* the sixth, hee only said, Forsooth you do wrong you self more than mee, to strike the Lords appointed: Another also that had drawn blood of him when hee was in prison; hee freely pardoned, when hee was restored to his Kingdom, saying; *Alas*, poor soul, hee struck mee more to win favour with others, than of any evil will hee bare mee. So when one came to cry *Cito* mercy, for having struck him once in the *Barb*, hee answered, that hee remembered no such matter. Likewise *Epiphanius* is famous for pardoning him that smote out one of his eyes; yet hee that shall touch the apple of Gods eye (as every one doth that wrongeth a righteous man for equity especially) shall have God for a revenger. And it is a tearful thing to fall into the hands of the living God, *Heb. 10*.

Verf. 27. *Hee that hath knowledge, spareth his words* [Taciturnity is a sign of solidity, and talkativeness of worldliness, *Epaminondas* is worthily praised for this (saith *Plutarch*) that as no man knew more than hee; so none spake less than hee did.

And a man of understanding is of an excellent spirit [Or, of a cool spirit. The deepest Seas are the most calm.

Where river smoothest runs, deep is the ford.

The Dialling, yet none perceives it move, &c.

R. 2

Verf.

Verf. 28. *Even a fool when he holdeth his peace, &c.*

ἡσυχία τοῦ ἀνόητου & ἀνεπίστατος ἡσυχία.

Or that you would altogether hold your peace, and it should be your wisdom, saith Job to his friends that spake much, but said little, Job 13.5.

### CHAP. XVIII.

Verf. 1. *Through desire a man having separated himself, &c.*

**H**ere the reading that is in Margin (see thinks) is the better. *Hee that separates himself* (either from his friend, as the old interpreter makes the sense, or from any thing else that he hath formerly interpreted) *seeketh according to his desire* (seeketh to satisfy his own hearts lust, and to compass what hee coveteth) *and intermeddeth with every business* (stirs very busily in every thing that is done, and leaves no stone unrowled; no counsellie unattempted, whereby hee may effect his design, and come off with his credit.) The practice hereof we may observe in the Pharisees (those old Separatists) who slandered all that our Saviour did said in their perniciuous malice, never tell till they had slain him, for a deceiver of the people. So the *Donatists* separated, and affirmed, that there were no true Churches but theirs. They were also divided among themselves in *minutula frustula*; into small sucking Congregations, as *Austin* saith, whose arguments not being able to confute, they reproached him for his former life, when hee was a *Manichee*. In like sort dealt the *Anabaptists* with *Zuther*, whom they held more pettiferous than the Pope. *Antwerpe* wrote a book against him (dedicating it to the illustrious Prince Christ) and rails at him, as one that wanted the Spirit of Revelation, and favoured only the things of the flesh. Our Separatists (the better sort of them) have said, that the differences are so small between themselves and us, that they can for a need, come to our Churches, partake in the Sacraments, and hold communion with us as the Churches of Christ, &c. But if so, how then dare they separate, and intermeddle with every business, that they may have some specious pretence for it? *Yurke* wonder at *English* for cutting or pinning their cloaths, counting them little better than mad to make holes in whole cloaths, which time of it self would tear too soon. Men may do *pro libito* (as some render *through desire* in this Text) as they will with their own; but woe bee to those that cut and rend the seamless coat of Christ with causeless separations.

Verf. 2. *A fool hath no delight in understanding, but that his heart may discover is self* [Or, in discovering his own heart, i. e., in following his own humour, against all that can be said to the contrary. Hee is wilful, and so stands as a flake in the midst of a stream, lets all pass by him, but hee stands where hee was. It is easier to deal with twenty men's reasons, than with one mans will: Hee hath made his conclusion, you may as soon remove a rock as him. *Quicquid vult valde vult, quicquid vult sanctum est.* His will is his rule, and when a man hath said and done his utmost to convince him by force of reason, hee shall finde him like a Mill-horse, just there in the evening where hee began his morning circuit. Some think that *Solomon* here taketh not so much the willfulness, as the vain-gloryfulness and ostentation of fond fools, who seem to delight in wisdom, but it is only for a name, and that they may by letting their good parts a running, gain the applause and admiration of the world, for men singularly qualified. But why should any affect the vain praises of men, and not rest content with the *Euge* of a good conscience? The blessed Virgin was troubled, when truly praised of an Angel. *Moses* had more glory by his veil, than by his face. *Christ* (beside the veil of his humanity) sayes, See you tell us more, &c.]

Verf. 3. *When the wicked cometh, then cometh contempt* [It comes into the world with him, for the Hebrew Doctors expound it. Hee is born a contemner of

Scaliger.  
Annal. 1.8.  
Apologet.  
Novus. p. 6.

of God, of his people, and of his ordinances; being vainly puffed up by his fleshly minde, Col. 2.18. and having a bafe esteem of others, in comparison of himself; Thus vain man would be wife, yea the onely wife, though man bee born like a wilde Asses colt; Job 11.12. and hee could not but confels, would hee but consult a while with himself. But hee doth with himself, as some people do by Dogs and Monkeyes, which they know to be paltrey carion beasts, and yet they see great store by them, and make precious account of them, merely for their mutes sake.

*And with ignominy, reproach* [These two hee shall be sure of, according to that, 1 Sam. 2.30. They that despise mee (shall be lightly esteemed, and Prov. 3.34. Surely God (corneth the corners (see the Note there) hee payes them in their own coyn. over-shoots them in their own bow, makes them to meet with such as will mete them out their own measure, and for their contempt repay them (with ignominy) reproach.]

Verf. 4. *The words of a fools mouth are as deep waters* [Ficly are the words of the wife resembled to waters (saith one) in as much as they both wash the mindes of the hearers, that the loudness of sin remain not therein, and water them in such sort that they faint not, nor wither by a drought and burning desire of heavenly doctrine. Now these words of the wife are of two sorts; some are as deep waters, and cannot easily be fathomed, as *Samsons* Riddles, and *Solomons* Apophthegms, for very much admired by the Queen of *Sheba*, 2 Chron. 9. some again are plain, and flow so easily as a flowing brook, that the simplest may understand them. The fame may be affirmed of the holy Scriptures (those words of the wife, and their dark sayings, Prov. 1.6.) The Scriptures (saith one, are both text and gloss, one place opens another, one place hath that plainly, that another delivers darkly. The *Rabbins* have one saying, That there is a mountain of sense hangs upon every *Apex* of the word of God, And another they have, *Nullo ob objectis in lege quæ non habet solationem in latere*, i. e. There is not any doubt in the Law, but may be resolved by some other Text. Parallel Scriptures call a mutual light one upon another, and is there not a thin veil laid over the word, which is more rarified by reading, and at last wholly worn away? A friend (saith *Chrysostome*) that is acquainted with his friend, will get out the meaning of a letter or phrase, which another could not that is a stranger; So it is in the Scripture.]

Verf. 5. *It is not good to accept the person of the wicked* [Indeed, it is so bad, as can hardly be expressed, and is therefore here set forth by the figure *Leptote*, which is (say Grammatians) *cum minus dicitur, plus intelligitur*, when little is said, but more is understood. This accepting of persons, declared here to bee too very naughty, is either in passing sentence of judgement, of which see *Levit. 19.15. et interea gratia nota*, with the Note; or otherwise in common conversation, of which read *Jam. 3.1, 2, 3, 4.* with the Note.

To overthrow the righteous in judgement [Which is the easier done, because they cannot quarrel and contend, as the wicked can. The fools lips enter into contention, verf. 6. they have an art in it; they are dexterous at it, it is their trade and study to brabble and wrangle, to set a good face upon an ill matter, to rail and out-brave, to let men further at odds, and to imbitter their spirits one against another. This is a trick they have learned of their father the Devil; and yet their graceless speeches do as directly tend unto, as if they had legs to go unto contention.]

Verf. 6. *A fools lips enter into contention* [See the Note on verf. 5. And his mouth calleth for strokes] By his desire upon others; but by desert and effect upon himself.

Verf. 7. *A fools mouth is his destruction* [See the Notes on Chap. 10. 14. & 12. 13. & 13.3.]

Verf. 8. *The words of a tale-bearer are as wounds* [See the Note on Chap. 12. 18. Hee that takes away a mans good name, kills him alive, and ruins him and his posterity; being herein worse than Cain, for hee in killing his brother, made him live for ever, and eternalized his name. Some read, as in the *Beza*, *verget*

*Et cunctos lo-  
to, qui vider-  
mentis dilige.  
Atque sit cum  
multis vultu,  
non in domo, fr-*  
*cum quidem  
corde et vo-  
ce blasphe-  
manti, maledicti,  
in Beza,*





possessed, that cast him sometimes into the fire, and sometimes into the water.

**Ver. 3.** *The foolishness of a man perverteth his way*]. So that all goes cross with him, and God walks contrary to him; as it befall our King John, Queen Mary, and Henry the fourth of France. King John saw and acknowledged it in these words, *Postquam, ut dixi, Deo reconciliatus, me ac mea regna* (prob dolor) *Romana subieci Ecclesie, nulla mihi prospera, sed omnia contraria adven-*

*runt.* Ever since I submitted to the Sea of Rome, nothing hath prospered with me.

*And his heart frets against the Lord*]. As the cause of his calamity. Birds of prey, that have been long kept in the dark, when they get abroad, are out of measure raging and ravenous, so are ignorant spirits, they let bye on all hands (when in darkness especially) and spare not to spit their venom in the very face of God; as did Pharaoh, when that thick darkness was upon him; the King of Israel (that said, *Behold this evil is of the Lord, and what should I wait for the Lord any longer?* 2 King. 6. 33. Mahomet the first Emperor of the Turks, being wonderfully grieved with the dishonour and loss he had received at the last assault of *Acadia*, in his choler and frantick rage most horribly blasphemed against God, saying, that it were enough for him to have care of heavenly things, and not to cross him in his worldly actions.

**Ver. 4.** *Wealth maketh many friends*]. *Res amicis invenit*, faith hee in *Plautus*. Wine, faith *Athenianus*, hath *δυναμεινόντος* *προς φίλων*, a force in it to make friendship. Wealth we are sure hath; but as that is no found love that comes out of cups, it is but *ollaris amicitia*; so neither are they to be trusted, that wealth wins to us. Hired friends are seldom either fastidious, or sure; but like the Ravens in *Arabia*, that, full gorged, have a tuneable sweet record, but empty, screech horribly. Flies soon fallen upon honey, and vermine will haunt a house where food is to be gotten.

*But the poor is separated from his neighbour*]. Who either turns from him as a stranger, or against him, as an enemy. *Nemo* being condemned to dye, and not finding any one that would fall upon him, and dispatch him, cried out, *Idone, nec amicum, nec inimicum habeo?* Have I now neither friend, nor foe, that will do this for me?

**Ver. 5.** *A false witness shall not be unpunished*]. Many poor people care not to lend their rich friends an oath as a need; And many rich, though they think ill of Pillory-perjury, yet they make little conscience of a merry lye. Neither of these shall pass unpunished. And this sentence may bee to them, as those knuckles of a mans hand were to *Balaasar*, to write them their destiny, or as *Daniel* was to him, to read it unto them.

**Ver. 6.** *Many will invent the favour of the Prince*]. Yea, lye at his feet, and lick up his spittle, not being loyal in love for confidence, but subsists in fliew for commodity. Every man will be thrusting in where any thing is to be gotten. The Poets make *Lies* or *Petitions* to be the daughters of *Jupiter*, and ever about him, to signify, faith the *Mythologists*, that Princes and great ones are seldom without suppliant and fluters.

*And every man is a friend, &c.*]. See the Note on Chap. 17. 8.

**Ver. 7.** *All the brethren of the poor do hate him*]. How much more then his hired friends? These are like Crows, or a dead Carcase, which if they flock to it, it is not to defend, but to devour it; and no sooner have they bared the bones, but they are gone. See the Note on Chap. 14. 20.

**Ver. 8.** *Hee that getteth wisdom*, or *possesseth an heart*]. For we are born brutes, and are compared to the horse and mule that have none understanding, *Psalm* 32. Hearts we have all, but our foolish hearts are darkened, *Rom.* 1. 21. yea, a deceived heart hath turned us aside that we cannot deliver our souls, nor say, *I have none a lye in my right hand* *Isa.* 44. 20. Well may the rich have many friends, but not many hearts: For without wisdom no man can love his own soul, much less can hee truly love another. Therefore by how much better it is for a man to love his own soul as hee ought, than

than to be beloved of others for his gifts; by so much it is better to get wisdom, than to get wealth.

**Ver. 9.** *A false witness, &c.*]. See *Ver.* 5.

**Ver. 10.** *Delight is not simply for a fool*]. *Dignitas in indigno est ornamento in lae*, faith *Salvian*: Health, Wealth, Nobility, Beauty, Honour, and the like, are ill bestowed upon a wicked man, who will abuse them all to his own and other mens undoing. The wisest have enough to do to manage these outward good things: What may we then expect from fools? (See the Note on Chap. 14. 24.) [If they make wise men fools, they will make fools mad men.]

*Much less for a servant to rule over Prince*]. As *Arimetech* that bramble did over the Cedars of *Lebanon*; as *Tobiah* the Servant the *Ammonite* (taught to do over *Nebuchad*, and the Princes of *Judah*: As the servants of the Emperor *Claudius* did over him and the whole State (which occasioned that verse to be *Salath*, pronounced on the Theatre,

ΑΔΕΥΤΟΝ ΕΙΝΑΙ ΕΥΤΥΧΕΩΝ ΠΑΡΤΗΚΟΝ)

As *Becket* and *Wolsey* affected to do in their Generations: And as the *Bridge-maker* of *Rome*, who files himself *servus servorum*, a servant of servants, and yet as *as a Dominus Dominantium*, &c. *Rex Regum*, Lord of Lords, and King of Kings. Round about the Popes Coin are these words stamped, *Tha Nation that will not serve thee, shall be routed out*. His *Jesuites* also (the *Jesuites* are as a most agile sharp sword, whose blade is sheathed at pleasure in the bowels of every Common-wealth, but the handle reacheth to *Rome* and *Spain*. This made that most valiant and puissant Prince, *Henry* the fourth of France, when hee was pertrawed by one to banish the *Jesuites*, say, *Give me then security for my life*.

**Ver. 11.** *The discretion of a man deferreth his anger*]. *Plato*, when angry with his servant, would not correct him at that time, but let him go with *Palatres* *visi* *traserer*, I am too angry to beat thee. A young man that had been brought up with *Plato*, returning home to his Fathers house, and hearing his Father chide and exclaim furiously, said, *I have more from the like* *much Plato*. See the Note on Chap. 14. 29. Anger, by being deferred, may be diminished, so it bee not concealed for a further opportunity of mischief, as *Abimelech* toward *Amnon*, and *Tiberius* fell, whom the more hee meditated revenge, the more did time and delay sharpen it: And the farther off hee threatened, the heavier the stroke fell.

*And it is his glory to pass over a transgression*]. Heb. *To pass by* *is*, as not knowing it, or not troubled at it: Thus *David* was deaf to the railings of his enemies, and as a dumb man, *inimicus* *more* *are* *no* *propos*. *Secretes*, when hee was publicly abused in a Comedy, laughed at it: *Polygarnus vero* *serpsum* *frangulabas*, faith *Ælian*; but *Polygarnus*, not able to bear such an indignity, hanged himself. *Augustus* likewise did but laugh at the Saryrs and buffooneries which they had published against him: and when the Senate would have further informed him of them, hee would not hear them. The manlier any man is, the milder and readier to pass by an offence: This shews, that hee hath much of God in him (if hee do it from a right principle) who bears with our evil man, and forgives our trespasses, beleeving us to be reconciled. When any by wee may bee not even with him, but above him, and that is, *superior* *homo*, Wink at small faults especially. *Qui nescit dissimulare, nescit vivere*. Hee that cannot lye, is not fit to live.

**Ver. 12.** *The Kings wrath is as the roaring of a lion*]. Heb. *Of a young Lion*, which (being in his prime) roars more terribly; sets up his roar with such a force, that hee amazeth the other Creatures whom hee hunteth, so that (though far (wiser of foot than the Lion) they have no power to flye from him. Kings have long hands, strong clauses: Good therefore is the wife mans counsel, *Eccles.* 8. 2. 34. See the Note on Chap. 16. 14. 15.

Verf. 13. *A foolish son is the calamity of his Father* Children are *sternae* cases, but *anctus in conspectu*. Let them prove never so towards, yet there is somewhat to do to breed them up, and bring them to good. But if they answer no expectation, the Parents grief is unexpressible. See the Note on Chap. 10. 1. and 15. 20. How many an unhappy Father is tempted to with with *Augustus*.

*Onimam celebrat vicissim, orbisque periculum*

And the calamities of a wife are a continual dropping Like as a man that hath met with hard usage abroad, thinks to mend himself at home; but is no sooner safe down there, but the rain dropping thorough the roof upon his head, drives him out of doors again: Such is the case of him that hath a contentious wife; a far greater cross than that of ungracious children, which yet are the Fathers calamities and heart-breaks. *Augustus* had been happy if hee had had no children: *Sylla*, if hee had had no wife. All evils, as elements, are most troublesome, when out of their proper place, as impiety in Professors, injustice in Judges, discord in a wife. This is like a tempest in the Haven, most troublesome, most dangerous.

Verf. 14. *Heath and riches are the inheritance of the Fathers* *Viz.* More immediately. God gives them to the Parents, and they leave them to their children, being moved thereto by God: Though a carnal heart looks no higher than Parents, cares not so hee may have it, whence hee hath it. It is *Deo non Deo* that maketh marriages with them; good enough, if goods enough, money is the greatest medler, and drives the bargain and business to an upshot. Mostly, such matches prove unhappy and uncomfortable. How can it be otherwise, if *hic Deum nihil fecit*? God indeed had a hand in it, but for their just punishment, that to followed after lying vanities, and for seeking their own mercies.

But a prudent wife is of the Lord Nature makes a Woman, Election a Wife; but to bee prudent, wife, and virtuous, is of the Lord. A good wife was one of the first best and royal gifts bestowed on *Adam*. God let all the creatures before him are hee gave him a wife; that seeing no other fit help, hee might prize such a gift, not a gift of industry, but of destiny, as one faith; for *Admiranda are made in Heaven*, as the common sort can say, and as very Heathens acknowledge. The Governour of *Eriksbijer* hearing *Othman* the Great Turk his relation of a fair Lady whom hee was in love with, and had highly commended for her virtues, seemed greatly to like of his choice; saying, that hee was by the divine providence appointed unto him for him to have.

Verf. 15. *Slothfulness casteth into a deep sleep* Sloth bringeth sleep, and sleep poverty. See this excellently let forth, Chap. 6. 9. 10. 11. See the Notes there, and on Chap. 10. 4.

Verf. 16. *Hee that keepeth the Commandment, keepeth his own soul* This is the first fruit of shaking off sloth and sleepiness. Hee that sits up himself to take hold of God, *Ista* 64. 7. and to take hold of his Covenant, *Ista* 96. 4. to love the name of the Lord, and to be his servant, *vers.* 6. to love him, and keep his Commandments, *Exod.* 20. 6. to do that little hee does out of love, if it bee no more than to think upon his Commandments to do them, *Psal.* 103. 18. this mans soul shall be bound up in the bundle of life, hee shall finde his name written in the book of life. For in *visa libro scribitur* comes qui quod possumus, facimus, et qui quod debemus non possumus, *saith Bernard*. Their names are written in Heaven who do what they can, though they cannot do what they ought. If there be a willing mind, God accepts, according to what a man hath, *ut accedat* to what hee hath not. And here also, *Nolentem prevenit Deus ut velit*, *volentem sublevarit ut fructus velit*. God that gives both to will and to do, causeth his people to keep his Commandments, and worketh all their works in them, and for them. *Latet in nobis, gratia servat: potestatem autem dat, quod ut habemus jubet*. The Law commandeth, but Grace helps; let us beg that God would make us to be what hee requires us to be.

Conjugium Gen-  
juzum. De af-  
fectu conjugio  
Thomistica  
dicit, conju-  
gii & cupi-  
bilitati.

Turk. Hist.  
fol. 136.

2 Cor. 8. 11.  
Aug. Enchir.  
cap. 12.

Exek. 36.  
Ila. 16.  
Aug. in Exod.  
quod. 55.

But hee that despiseth his name That is, Gods waies, chalked out in his word. See the Note on Chap. 13. 13. Or, *Hee that despiseth his own waies*, lives carelessly, and at random; walks at all adventures with God, *cui visa est in-  
compensata, et pessima merces contra gravissimam et canonem Decalogi*, a loose and lawless person, hee shall die, not a natural death only (as all do) but spiritual and eternal. There is but an inch betwixt him and hell, which already gazes for him, and will certainly swallow him up.

Verf. 17. *Hee that hath pity upon the poor, lendeth, &c.* This is a second fruit of shaking off sloth, and working with the hands the thing it is good, that one may have to give to him that needeth. Hee doth not give it, but lend it; God accepts it both as *donum et obsequium*, as a gift and a Loan, *saith Basil*: Nays, he lends it upon usury, *Fructum Domini*; and that to the Lord, who both binds himself to repay, and gives us security for it under his own hand here. Hee will pay him again in the surety of it, *utpote in Piel*, hee will fully and abundantly repay him; mostly in this world, but infallibly in the world to come. *Evagrius* in *Cedreus* bequeathed three hundred pounds to the poor in his Will; but took a bond before-hand of *Symonis* the Bishop, for the repayment of it in another life; And the very next night, (saith the history) after his departure, appearing to him in his sleep, delivered in the bond cancelled, and fully discharged.

Epict. 4. 2.

Orat. de Memento.

Verf. 18. *Chasten thy Son while there is hope* See the Note on Chap. 19. 14. Verf. 19. *A man of great wrath shall suffer punishment* Hee that laies the reynes in the neck, and lets no bounds to his wrath, whether in chastising his child, or otherwise, shall be sure to smart for it: shall bring himself and his friends into great trouble. Such therefore as are choleric should pray much, and prevent all occasions of wrath; as *Callius* and *Cicero*, because they would not be stirred up to anger, burned their enemies letters before they were read. The like did *Pompey* to the Letters of *Sertorius*, and *Gesar* to *Pompey* the Letters.

Verf. 20. *Hear counsel, and receive instruction* Or, *correction*. Hee hee directs his speech to the younger sort, and exhorts them, to hear counsel; that is, to keep the Commandment, as *vers.* 16. 2. To receive correction of Parents, as *vers.* 18. as the only way to found and lasting wisdom: For *Peccata dei inveniuntur*, *Piscator illius sapit*, *Quae nocent docent, &c.* Or *Salomon* may here bring in the Father thus lessening his unward child, whom hee hath labored, For to correct, and not instruct, is to smite the Lamp, but not pour in oyl to feed it.

Verf. 21. *There are many devices in a mans heart* They may purpose, but God alone disposeth of all. See the Note on Chap. 16. 1. 9. Some think to rule by ill principles, but it will not be. Some to be rich, but God crosseth them, and holds them to prisoners pitiaces, to *hard* *nece*, as wee say. Some, to live long, and to enjoy what they have gotten: but they hear, *Thou shalt*, *Luk. 11.* *this very night shall thy soul be taken from thee, &c.* Some let themselves to root out true Religion, to dethrone the Lord Christ, &c. But God lets and smiles, looks and laughs, *Psal.* 2. The counsel of the Lord, that shall stand when all is done. Christ shall reign in the midst of his enemies: the stone cut out of the mountains without hands, shall bring down the golden Image with a vengeance, and make it like the chaff of the Summer-floor, *Dan.* 2. 35. *Sciet Celsitudo vestra et nihil dubiet*, (saith *Leuther* in a letter to the Electour of Saxony) *longe aliter in celo quam Noribergae de hoc negotio conclusum esse*. Let your highness be fore that the Churches business is far otherwise ordered in Heaven, than it is by the Emperours and States at *Noriberg*. And *Guido* quod *Christus Dominus est*, *aliqui tamen desperassent*. I am glad that Christ is King; for otherwise I had been utterly out of heart and hope; (saith holy *Alfonsus* in a Letter to *Calixtus*, upon the view of the Churches enemies.)

Verf. 22. *The desire of man is his kindness* Or, *his merr*. Many have a great mind to bee merciful men, and vainly give out what they would do, if they had wherewith; and perhaps they speak as they think too (this may

Aut mosen aut  
nihil uniusan-  
dam. Chrysip.

Suik. Acad.



bee one of those many devils, those *varia & vana cogitationes* in the heart of a man, *verf. 12.*  
*But the poor man is better than a liar* For though hee hath nothing to give, yet having a giving affection, hee is better than a liar that is, than such a rich man, who before hee was rich would brag what hee would do if hee were rich, and yet now is a niggard.

*Verf. 13. The fear of the Lord tendeth to life, &c.* Life, faturity, and security from evil (from the *hure*, if not from the *smarr* of it) are all assured here to those that fear God. Who would not then win spiritual purchase? See Chap. 22. 4.

*Verf. 14. A foolish man hideth his hand in his bosom* The *Latines* say, *Hee wraps it in his cloak*, Hee puts it in his pocket say we. Erewhiles wee had him fast asleep; and here going about his business, as if hee were still asleep; so laze that any the least labour is grievous to him, hee can hardly finde in his heart to feed himself, to uphold the life of his hands, which hee should maintain with the labour of his han. s, *2 Theff. 3. 10.* and with the sweat of his brows, *Gen. 3.* Very lockingsget not their milk without much tugging and tying themselves at the Dugs.

*Verf. 15. Smite a scorner, and the simple will learn* *Alterius perditio, tua fit canis*, saith the Wise-man. Scelt thou another man thow wacke look well to thy racking. *Pena ad poenae, &c.* Let but a few bee punished, and many will bee warned and wised; any will, but the scorner himself, who will not bee better, though braid in a mortar. This scorner may very well bee the sluggard mentioned in the former verse. Smite him never so much there is no beating any wit into him. *Pharao* was not a button the better for all that hee suffered but *Yehoi* taking notice of Gods heavy hand upon *Pharao*, and likewise upon the *Amalekites*, was thereby converted, and became a Profelyte; as Rabbi *Solomon* north upon this Text.

*Verf. 16. Hee that wasteth his father* That (poileth, pilfereth, pillageth) preyeth upon his father; Not so much as saying with that Scape-thrift in the Gospel, *Give mee the portion that fall to my share*. Idleness and incorrigibleness lead to this wickedness; as may appeare by the context.

*Verf. 17. Cuse my son to hear the instruction* Beware of false Prophets, *Mat. 23. 34.* See the Note there. Take heed also what books wee read; for as water rellsith of the soil it runs through, so do the soul of the Authors that a man readeth.

*Verf. 18. An ugally wifenes scornew judgement* As if hee were out of the reach of Gods rod. And because judgement is not presently executed, therefore his heart is set in him to do wickedly, hee looks upon God as an Abettor of his perjury. *His mouth devoureth iniquity*, as some favoury mriell. But know they not that there will bee bitterness in the end? Let them but mark what follows.

*Verf. 19. Judgements are prepared for scorners* For these scorners (that promise themselves impunity) are *judgements*; not one, but many, not appointed only, but prepared long since, and now ready to bee executed.

## CHAP. XX.

*Verf. 1. Wine is a mocker, &c.*

*For* (first) it mocks the Drunkard, and makes a fool of him, promising him pleasure, but paying him with the stinging of an Adder, and biting of a Cockatrice, Chap. 23. 32. (See the Note there.) Wine is a comfortable creature, *Judg. 9. 12.* one of the chief lenitives of humane miseries, as *Plato* calls it; but excess of wine, *1 Pet. 4. 3.* is (as one well faith) *Blasphemous demon, dulce vinum, sed peccatum, quam qui in se habet, se non habet; quam quis facit, non facit peccatum, sed cum seipso peccatum.* That is, a fair spoken Devil, a sweet poison,

*Drupis christi  
Latus quem  
Sedens non de-  
cepit.  
modestus non  
deceperit.*

poison, a sin which hee that hath in him, hath not himself, and which hee that runs into, runs not into a fangle sin, but is wholly turned into sin. Secondly, It renders a man a mocker, even one of those scorners, for whom judgements are prepared, as *Solomon* had said in the fore-going verse. See *Hef. 7. 5. 1a. 28. 1. 1 Sam. 25.* *Abigail* would not tell *Nabal* of his danger till hee had slept out his Drunkenness, lest they should have met with a mock, it not with a knock.

*Strong drink is raging* All kinde of drink that will alienate the understanding of a man, and make him drunk; As Ale, Beer, Sider, Perry, Metheglin, &c. Of this *Pliny* cries out, *Hei, mira visioium solertia invicemum est quem admodum aqua quoque inebrietur. Partuosum sunt potum genus! quafi non ad alium usum natura parens humano generi fruges dedisse videtur.* So witty is wickedness grown now, that there is a way invented to make a man drunk with water; a monstrous kinde of drink surely! as if Dame nature had beflowed corn upon us to such a base abuse. See the Note on Chap. 23. 29. Saint *Paul* very fitly yokes together *Drunkards*, and *Raylers*, *1 Cor. 6. 9.*

*And who ever is deceived thereby is not wise* For when the wine is in, the wit is out. They have a practice of drinking the *Oui*'s, as they call it; all the wit out of the head, all the money out of the purse, &c. And thereby affect the title of *Roaring Boyes*, by a woful *Prolepsis* (doublets) here for brevity.

*Verf. 2. The fear of a King is as the roaring of a Lion.* See Chap. 16. 14. and 19. 12.

*Verf. 3. It is an honour for a man to cease from strife* To *finis* it rather than to *strife*; to bee first in promoting peace and seeking reconciliation, as *Abraham* did in the controverfie with *Lot*, *Memento* (said *Arifippus* to *Eschines*, *Plautus*, &c. with whom hee had a long strife) *quid enim esset nas major, prior te accepserim.* *Bithia.* Remember said hee, that though I am the elder man, yet I first sought reconciliation. I shall well remember it, said *Eschines*, and whiles I live, I shall acknowledge thee the better man, because I was first in falling out; and thou art first in falling in again.

*But every fool will bee meddling* Or mingling himself with strife; hee hath an itching to bee doing with it, to bee quarrelling, bragging, lawing. Once it was counted ominous to commence actions, and follow suits. Now nothing more ordinary, for every trifle, treading upon their grails, or the like. This is as great folly as for every slight infirmity to take Physicke.

*Verf. 4. The sluggard will not plow by reason of the cold* So the spiritual sluggard either dreams of a delicacy in the ways of God (which is a great vanity) or else if heaven bee not to bee had without the hardship of holiness, Christ may keep his heaven to himself. The young man in the Gospel went away grieved that Christ required such things that hee could not bee willing to yeeld to. The *Hebrews* have a common Proverb amongst them; Hee that on the even of the Sabbath hath not gathered what to eat, shall not at all eat on the Sabbath: Meaning thereby that none shall reign in heaven, that hath not wrought on earth. *Marguerite* saith (saith the Plaintiff) *in his work, and in his labour until the evening.* *Psal. 104. 23.* So till the Sun of his life bee set, hee must bee working out his salvation. *This is to work the work of him that sent us;* as our Saviour did. Which expression of *working a work*, notes his strong intention upon us; as *Jer. 18. 18.* *to devise devices*, notes from plotting to mischief the Prophet. So *Luke 22. 15.* *With a desire have I desired, &c.* *yea how au* *fratres mei, uti be accomplisset* *Luke 12. 50.* Lo Christ thirsted exceedingly after our salvation, though hee knew it should cost him to deare. Is not this check to our dunnets and sloth?

*Verf. 5. Counsel in the heart of a man is like deep water* See Chap. 18. 4. As the red Rose, though outwardly not so fragrant, is inwardly far more cordial than the Damask, being more thrifty of its sweetness, and reserving it in itself: So it is with many good Christians.

*But a man of understanding will draw it out* And surely this is a fine skill to bee

bee able to pierce a man that is like a vessel full of wine, and to set him a running.

Verf. 6. *Most men will proclaim every one his own goodness* [As the Kings of Egypt would needs be called *beneficent*, *Benusuf*, or *Benefactor*; many of the Popes *Pit* and *Benifacit*, &c. The *Turks* will needs be filled the only *Musulmans*, or true *Believers*; as Papists the only *Catholics*. The *Swenfeldians* (*Stinkfeldians*), *Luther* called them from the ill favour of their opinions] intitled themselves with that glorious name, *The Confessors of the glory of Christ*. *David George* that monstrous Heretic, that was so far from accounting Adulteries, Fornications, Incests, &c. for being any sins, that hee did recommend them to his most perfect Scholars, as acts of grace, and mortification, &c. yet hee was wonderfully confident of the absolute truth of his tenets, and doubted not but that the whole world would soon submit to him, and hold with him. Hee wrote to *Charles* the Emperour, and the rest of the States of Germany, an humble and serious admonition (as hee filed it) written by the command of the Omnipotent God, diligently to be obeyed, because it contained those things whereupon eternal life did depend.

*But a faithful man who can finde* [Dicasus paucitas honorabiles fecit, saith Hierome. The paucity of pious persons makes them precious. *Perraro grati verperimus*, saith *Cicero*. It is hard to finde a thankful man. Faithful friends are in this age all for the most part gone in Pilgrimages, and their return is uncertain, saith the Duke of Buckingham to Bishop *Morton*, in *Richard* the third his time.

Verf. 7. *The just man walketh in his integrity* [Walketh constantly; not for a sleep or two onely, when the good fit is upon him. See the Note on Gen. 27. 1.]

*His children are blessed after him* [Personal goodness is profitable to posterity: yet not of merit, but of free grace, and for the promise sake; which *Job*'s children found and felt to the fourth Generation, though himself were a wicked Idolater.

Verf. 8. *A King that sitteth in the Throne of Judgement, &c.* [Kings in their own persons should sit and judge of causes sometimes; to take knowledge (at least) what is done by their officers of Justice. I have seen the King of Persia many times to alight from his horse (saith a late Traveller) onely to do justice to a poor body. Hee punisheth their and may-lauder to severely, that in an age a man shall hardly hear either of the one, or of the other.

Verf. 9. *Who can say I have made my heart clean?* [That can I, saith the proud Pharisee, and the Popish Justiciary. *Non habeo Domine, quod mihi ignoscas*: I have nothing Lord for thee to pardon, saith *Isidore* the Monk. When Saint *Paul*, that had been in the third Heaven, complains of his inward impurities, Rom. 7. 15. and though hee should have known no evil by himself, yet saith, *If I wish my self with snow-water, and make my hands never so clean*; yet God would plunge him in the ditch, for that his own cloths should abhor him. And if thou Lord shouldst mark iniquities, saith *David*, who should stand before thee? *Psalm* 143. 3.]

Verf. 10. *Divers weights, and divers measures, &c.* [See the Notes on chap. 11. 1. & 16. 11. Neither if the very weights and measures are abomination, how much more them that make use of them? And what shall become of such as measure to themselves a whole fix date, but curial Gods (seventh, or mis-imply it?

Verf. 11. *Even a child is known by his doings, &c.* [Either for the better, as wee see in young *Joseph*, *Samson*, *Samuel*, *Solomon*, *Timothy*, *Anthony*, *Origen*, &c. It is not a young Saint, an old Devil; but a young Saint, an old Angel: Or, because (probably) hee had a hand in the sin, *James*, *Elihu*, *James*, the youngest son of *Haman*, *Eph. 10. 2*. Fabricians observe, that in the Hebrew this youths name is written with a little *Zain*, but a great *Pau*, to shew, that though

though the youngell, yet he was the most malicious against the Jews, of all the ten. Early *Isaiah*, say we, that will be thorn.

Verf. 12. *The hearing ear, and the seeing eye, &c.* [There are that have ears to hear; and hear not; that have eyes to see, and see not: for they are a rebellious houle, *Ezek. 12. 2*. Now when God shall say to such, as *Isa. 42. 18*. Hear ye deaf, and look yee blind, that you may see; when hee shall give them an obedient ear, and a Scripture-searching eye, senses habitually excited to discern both good and evil, *Heb. 5. 14*. [o that they hear a voyce behind them, saying, *This is the way, &c.* and they see him that is invisible, as *Moses*: then is it with them as it is written, *Eye hath not seen, nor ear heard, &c. 1. 2*. Natural eye never saw, natural ear never heard such things; But God hath revealed them to us by his Spirit.

Verf. 13. *Love not sleep, lest thou come to poverty* [In sleep there is no use either of sight or hearing, or any other sense. And as little is the good of the Spirit: senses in the sleep of sin, *Zach. 4. 1*. It feared with the thee Prophet as with a drowsie Person, who though awake and set to work, yet was ready to sleep at it; and *Peter*, *James*, and *John*, if the Spirit hold not up their eyes, may be in danger to fall asleep at their prayers, *Matth. 26*. and so fall into Spiritual poverty: for if Prayer stands still, the whole trade of Godliness stands still. And a powerless Prayer, proceeding from a spirit of sloth, joyed with presumption, makes the best men liable to punishment for profaning Gods Name: [o that he may justly let them fall into some sin, which shall awaken them with smart enough. See chap. 10. 13.] With the Note.

Verf. 14. *It is naught, it is naught, saith the buyer* [Or, saith the possessor; and so *Melancthon* reads it: as taxing that common fault and folly of slighting present mercies, but desiring and commending them when they are lost. *Virtutem incolumem odimus, sublatam ex oculis quamvis invidi*, *Isidore* despised the pleasant land, *Psalm* 106. 24. and the precious *Manna*, *Numb. 11. 6*, and *Solomon*'s gentle Government, 1 King, 12. 4. Our corrupt nature weighs not good things till we want them: as the eye sees nothing that lies upon it.

Verf. 15. *There is gold, and a multitude of rubies* [Quintilian defines an Orator, *Vir bonus dicendi peritus*. A good man that can deliver himself in good language. Such a master of speech was St. *Paul*, who was therefore by those Heathen Lyfrarians called *Mercurius*, because he was the chief Speaker, *Acts* 14. 12. Such afore him was the Prophet *Isaiah*, and our Saviour Christ, who spake as never man spake, his enemies themselves being Judges. Such after him was *Christophorus*, *Basil*, *Nicodemus*, famous for their holy eloquence. So were Mr. *Rogers* and Mr. *Bradford* Martyrs; in whom it was hard to say, whether there were more force of eloquence and utterance in preaching, or more holiness of life and conversation, saith Mr. *Fox*. Now if *Darius* could say that he preferred one *Zopyrus* before them *Babylons*: And if when one desired to see *Alexanders* Treasures and his Jewels, hee bade his Servants shew him not *argyres*, *τὰ μαρτά*, but *τὰς ἀλυσ*, not his talents of silver, and such other precious things, but his friends: What an invaluable Price think we doth the King of Heaven set upon such learned Scribes, as do out of the good treasure of their hearts, throw forth good things for the use of many?

Verf. 16. *Take his garment* [and provide for their own indemnity. See the notes on chap. 6. 12, 23, 45.]

*And take a pledge of him for a strange woman* [i. e. for a Whorish woman, *μενεχου τὴν ἰδίαν γυναῖκα, vel etiam cognata*. Hee that will undertake for such a one, debts, or run in debt to gratifie her, should bee carefully lookt too, and not trusted without a sufficient pawn. How can hee bee faithful to mee that is unfaithfull to God? saith *Cassianus* *Chrysostomus* to his Counciers and Counsellors?

Verf. 17. *Bread of deceit is sweet to a man* [Sins murthering-morrels will deceive those that devour them. There is a deceitfulness in all sin, *Heb. 3. 12*. a lye in all vanity, *Ier. 2. 8*. The stolen waters of adultery are sweet, *Prov. 9. 17*, but bitter in the end: such sweet meat hath lowe sauce. Commodities

castrify

Schaffish,

Hilior, Dav. Gray.

Daniel Hill.

Continuenter audit.

The Preachers Travels, by John Carwright.

Job 9. 30, 31.

Anania.

ἡρώδης τὸ ἄγος.

Ad. & Mon. fol. 178. 2.

Tullius, lib. 1.

Liban. exemplar. Progm. Chrysost.

Enchir. in diti. Cassian.

craftily or cruelly compassed, yield a great deal of content for present. But when the unconformable Cormorant hath swallowed down such riches, he shall vomit them up again; God shall call them out of his belly. *Job. 20. 15.* Either by remorse and restitution in the meantime, or with despair and impatient horror hereafter.

*His mouth shall be filled with gravel* ] *Pave lapideis*, as *Seneca* hath it, with grit and gravel, to the torment of the teeth, that is, terror of the Conscience, and torture of the whole man. Such a bitter-sweet was *Adam's* Apple, *Esaus* mels, the *Israelites* Quails, *Jonathans* Honey, the *Amalekites* Cates alter the lack of *Ziklag*, 1 *Sam. 30. 16.* *Adonijah's* Dainties, 1 *King. 1.* which ended in horror; ever after the meal is ended, comes the reckoning. Men must not think to dine with the Devil, and then to sup with *Abraham, Isaac, and Jacob* in the Kingdoms of Heaven; to feed upon the poyson of Alps, and yet that the Vipers tongue shall not slay them, *Jed. 20. 16.* When the Alps flings a man, it doth first tickle him, so as it makes him laugh, till the poyson by little and little gets to the heart, and then it pains him more than ever it delighted him.

Spued in Q. E. liges.

So doth sin. At *Alvaloa* in *Portugal* three miles from *Lisbon*, many of our *English* Souldiers under the Earl of *Essex* perished, by eating of Honey, put poyfully left in the houtes, and spiced with poyson, as it was thought. And how the treacherous *Grecks* destroyed many of the Western Christians, *French* and *Limes*, is well known out of the *Turkish* History.

Deliberandum est an quis flaturum est semel.

*Verf. 18. Every purpose is established by counsel* ] That thy proceedings be not either unconstant or uncomfortable, deliberate long ere thou resolve on any enterprise. Advise with God especially, who hath said, *Wee bee so the Lord's belov'd children that take counsel, but not of men.* *1 Cor. 12. 20. 1.* *David* had able Counsellors about him; but thole he most esteemed and made use of, were Gods testimonies, *Psal. 119. 24.* Thy testimonies also are my delight, and the men of my counsel. Princes had learned men ever with them, called *Magistros Remonstratores, Monitors, Counsellors*, as *Themistocles* had his *Anaxagoras*, *Alexander* his *Artists*, *Scipio* his *Panætius* and *Pythius*; of which latter *Panætius* testifieth, that he was so great a Politician, that what he advised never miscarried. But that is very remarkable that *Gellius* reports of *Scipio Africanus*, that it was his custome before day to goe into the Capitol in *celum Jovis*, and there to stay a great while, *quod consiliatus de Rep. cum Jove*, as if hee were there adverting with his God concerning the Common-wealth: Whence it was that his deeds were *peragere admiranda*, admirable for the most part, saith the Author. But wee have better example: *David* in all his freights went to ask counsel of the Lord, who answered him. Doe we so, and God will not fail us, for he hath made *Christ* *wisdom* unto us, and a *wonderful Counsellor*.

Paulan. lib. 8.

Gell. lib. 7.

*And with good advices make warre* ] *Ahab* in this might have been a Precedent to good *Joseph*. He would not goe against *Ramoth-Gilead*, till he had first advised with his false Prophets. But that other Peerless Prince, though the famous Prophet *Jeremy* was then living, and *Zephaniah*, and a whole Colledge of Seers, yet hee doth not so much as once fend out of doors to ask, shall I goe up againe the King of *Agypt*? Sometimes both grace and wit are asleep in the holiest and wisest breasts. The Souldiers rule among the *Romans* was, *Noliis, non fugere bellum*: Neither to fly, nor to follow after warre. The Christian Motto is, *Nec timere nec timide*, be neither *terrati* nor *timorosi*. And that's a very true saying of the Greek Poet,

1 Cor. 1. 30

1a. 9. 30

Vergil. 1. 1. cly Lugia.

ὁ βραχύνει βόλὰν μὴ ἀνέμειν : ἡ δὲ ταχύνει ἀντιβόλῳ τὴν μετ' ἀνέμειν.

*Verf. 19. He that goeth about as a Tale-bearer* ] Therefore make not such of thy tynell: For if they can give counsel, yet they can keep none. See the note on chap. 11. 13.

*Therefore meddle not with him that flattereth* ] Tale-carriers and flatterers are neither

neither of them fit Counsellors. They will say as you say, bee it right or wrong; thole will tell abroad all that you say, and more too to do you a mischief. The good Emperour *Aurelius* was even bought and sold by such evil Counsellors. And *Augustus* complained when *Verus* was dead, that hee had nose now left, that would deal plainly and faithfully with him.

*Verf. 20. Who so curseth his father, &c.* ] See the Notes on *Exod. 21. 17.* and on *Mat. 15. 4.* Parents usually give their children sweet and favoury counsel; but they, for want of grace, listen rather to flatterers and whisperers, vili- ending their Parents advice, and vilifying them for the same, as *Elies* sons did.

*His lamp shall bee put out in obscure darkness* ] Heb. *In blacknes of darkness*. There are thole raging waves of the Sea, foaming out their own flame, — to whom is reserved the blacknes of darkness for ever, *Jude 13.* An exquisite torment, such are fate of in hell, whom the Holy Ghost curseth in such emphatical manner, in such equigifite termes; Besides the extreme misery they are likely here to meet with, who when they ought to bee a lamp to their parentes, 1 *King. 15. 4.* (as *Abner* was, or by his name should have been) do feck to put out their lamp, to cast a slur upon them, and to quench their coal that is lein, as *Isaac* said, a *Sam. 14. 7.* It may very well bee that the temporal judgement here threatened is, that such a graceless childe shall dye childless, and that there shall bee *Nihil* cui *lampada* tradat.

*Verf. 21. An inheritance may bee gotten hastily, &c.* ] By wilting and working the death of Parents, or by any other evil arts whatsoever. See an instance hereof in *Acaban, Achab, Golead, Adonijah* his leaping into the Throre without his Fathers leave: *Jehonabab* also, the younger son of *Ysrahel*, would needs bee King after his Father, putting by his eldest brother *Jehoiakim*; but hee was soon put down again, and put into bands by *Pharash Necho*, 2 *King. 23.* Hee pourtrayed the Ambitious to the life, that pictured him snatching at a Crown, and falling, with this Motto, *Sic mea fata sequer*.

*Verf. 22. Say not thou, I will recompense evil* ] Much less, *swear it*, as some miscreants do: to whom, *Est vindicta* *domini*, &c. *with dauidic* *psal.* In reason tallying of injuries to bee justice. It is the first office of justice (saith *Trinit*) to hurt no body, unless first provoked by injury. Whereupon *Laetantius* O *quàm simplicem utramque sententiam* (saith hee) *duorum verborum adjectione corrupti* ! O what a dainty sentence marred the Oratour by adding thole two last words ! How much better *Seneca* ! *immans verbum est ultio*. Revenge is a base word, but a worse deed; it being no less an offence to requite an injury, than to offer it, as *Laetantius* saith it. The mild and milken man (as his name speaks him) was such an enemy to revenge, that hee dislikes the waging either of law, or of war with any that have wronged us. Wherein though I cannot bee of his minde, yet I am clearly of opinion, that *not revenge* but *right* should bee fought in both. Neither can I hold it valour, but rashnes, in our *Richard* the first, who being told as hee late at supper, that the *French* King had besieged his Town of *Fernoi* in *Normandy*, protested that hee would not turn his back until hee had confronted the *French*; and thereupon hee caused the wall of his place that was before him to bee broken down toward the South, and posted to the Sea-coast immediately into *Normandy*.

*But wait on the Lord* ] Who claims vengeance as his, *Deut. 32. 35.* *Rom. 12. 19.* (See the Notes there) and will strike in for the patient, as hee did *Nimrod*, 11. 2. While *Moses* is dumb, God speaks; dead, God hears and fits. Make God your Chancellour, in case no law will relieve, and you shall do your selves no disservice. It conpelled to go a mile, rather than revenge, go two; yea, as far as the shoos of the preparation of the Gospel of peace will carry you, and God will bring you back with everlasting joy, *1 Th. 35. 10.* This is the way to bee even with him that wrongs you, nay to bee above him.

*Verf. 23. Divers nightes are an abomination* ] In righting and revenging themselves men are apt to weigh things in an uneven ballance, to bee overpartial in their own cause, and to judge that an hainous offence in another, that

is let alone blame-worthy in themselves. It is best therefore to lay down all injuries at Gods feet, who will be sure to give a just recompence to every transgression, Heb. 2. 2. and will ease turn his wrath from enemies to us, for our diverse weights and false balances. See the Note on verse 10. of this Chapter.

Verl. 25. *Mans gains are of the Lord* See the Notes on Chap. 16. 1. 9. *God brought Paul to Rome* by a way that hee little dreamed of. *Austin* once travelling lost his way, and fetching a compass came late to the place hee intended; whereas had hee kept the right way, hee had been caught by an armed band of the *Donatists* that lay in wait for him. *The steps of a good man are ordered by the Lord*, Plal. 37. 33. and hee findes himself sometimes crossed with a blessing: As when *Isabel* Queen of *England* was to repass from *Zeland* into this Kingdom with an Army, in favour of her son against her husband, shee had utterly been cast away, had shee come to the port intended, being there expected by her enemies; but Providence (against her will) brought her to another place where shee lately landed. Good therefore, and worthy of acceptance is the Wifes counsel, *In all thy ways acknowledge GOD, and hee shall direct thy path*, Prov. 3. 6. See the Note there.

Verl. 25. *It is a snare to a man who devoureth, &c.* Hee doth as a fift that follows the hook, as the Eagle that stole the fift from the Altar with a coal sticking to it, that hee the whole nest on fire, &c. What a sad end befell Cardinal *Wolsey*, whilst hee sought more to please the King than God, as himself laid? And what a reverting hand of God pursued his five chief Agents that were most instrumental for him in that sacrilegious enterprise? One of them killed his fellow in a duel, and was hanged for it. A third drowned himself in a Well. A fourth fell from a great estate to extreme beggary. Dr. *Allen* (the last and chiefest of them) being Arch-bishop of *Dublin*, was cruelly slain by his enemies. *Almonius* his & *Similius* exemplis edoliti discant humilitates simul *Deo* consecratu simul avertit (saith *Scaliger*), who relates this story: I would men would take heed by these and the like examples how they meddle with things once consecrated to God, If Divine Justice too severely punished those that converted Church goods (though not so well administered) to better uses, doubtless, because they did it out of selfish and sinful principles and intentions; what shall become of such as take all occasions to rob God, that they may enrich themselves? *Sylvanus* peribit & *Schola* non aliter ac si famo necare nos velint, saith *Laub*, Parishes and Schools are polled and robbed of their maintenance, as if they meant to starve us all.

And after vices to make inquiry? viz. How hee may devour that tid bit without keeking and not finde it hard meat on his conscience. But a man may easily eat that on earth, that hee shall have time enough to digest in hell. The fear of this made *Queen Mary* restore again all Ecclesiastical livings assumed to the Crown, saying that shee felt more by the salvation of her own soul, than shee did by ten Kingdoms. And upon the like motive King *Lewis of France* (about the year 1152) cast the Popes Bulls (whereby hee required the fruits of vacancies of all Cathedral Churches of *France*) into the fire, saying, Hee had rather the Popes Bulls should roast in the fire, than his own soul should fry in hell.

Verl. 26. *A wise King scattereth the wicked* Drains the Country of them by his just severity, yet with due discretion as appears by the latter words, and bringeth the wheel upon their own necks, compared with 14. 28. 29. 38. The Turks punish with death whosoever shall mis-impose a penny of the publick toll on his own private profit. *Dorselice*, *dorselice*, is *infelix* *Laugraevic*, said the poor Smith to the *Langraevic* of *Thuring*, that was more milde than was for his peoples good. The word of Justice must, hee furdubbed with the oyl of mercy; but yet there are cases wherein severity ought to cast the scale.

Verl. 27. *The spirit of a man is the candle of the Lord* Some read it, *The*

*breath of a man, that is his life; is the candle of the Lord*, and sense it thus. Look how men deal by their Lights or Lamps, so doth God by our Lives. Some we put out as soon as lighted: others we let alone till half wasted, and others again till Wax, and Wicks, and all be consumed. So some dye younger, (some older, as God pleaseth. But the word *Nephthim* here used, as it holds affinity with the Hebrew *Shamajim* Heaven, so it doth with the Latine word *Mens* the Mind, or reasonable Soul, which indeed is that light that is in us, by an excellency, *Muth. 6. 22.* that spirit of a man that knows the things of a man, 1 Cor. 2. 11. that candle that is in a mans belly or body, as in a Lanthorn, making the least more perspicuous. This is true by a speciality of that Divine faculty of the Soul, Conscience, which is frequently called the *Spirit of a man*, as being planted of God in all and every part of the reasonable Soul; where the produeth occasionally several operations, being the Souls School-master, Monitor, and Domestick Preacher; Gods spy, and Mans over-see; the principal Commander, and chief Controulour of all his doings and desires.

*Conscientia mens ut cuiusque sua est, ita conscientia intra*  
*Pellera pro fallis & perneque metumque sua.*

Ovid.

Surely it is a most Celestiall gift (saith one, ) It is so of God and in man; that *Niphim* on it is a kind of middle thing betwixt God and man; less than Gods, and yet above man. It may be called our God (saith another) in the sense that *Moses* Hui, of Conf. was *Pharaoes* having power to controul and avenge our disobediences, with greater Plagues than ever *Moses* brought on *Aegypt*. Therefore that was no evil counsel of the Poet --- *Imprimis reverere conscientiam*, And,

*Turpe quid anserne, se, sine teste, sinit.*

Verl. 28. *Altery and truth preserve the King* These are the best guard of his Body, and supporters of his Throne. Millions and rightscounsellors, leuty and fidelity do more safe-guard a Prince than munitions of rocks, or any war-like preparations: amidst which Henry the fourth of *France* perished, when *Queen Elizabeth* of *England* lived and dyed with glory. That *French* King being persuaded by the Duke of *Sully* not to re-admit the *Jesuits*, answered; Give me then security for my life. But he was shortly after stabbed to death by their illigation: when our Queen, that stuck fast to her Principles, was not more loved of her Friends than feared of her Foes, being protected by God beyond expectation. Our King *Jam* thought to strengthen himself by gathering money, the fignets of War; but mean-while he lost his peoples affections, those joynts of peace, and came after endless turmoils to an unhappy end. So did our late Sovereign of bleeding memory.

Verl. 29. *The glory of young men is their strength* If well used, in following their Callings, and fighting for their Country, as those young men of the Princes of the Provinces did. 1 King. 20. 20. and not in quarrelling and Duelling, as those youngsters of *Helioth-hacurum*, who leached their Iwors in their fellows bowels.

And the beauty of old men is their gray-head. That silver crown of hoary hairs (saith one) which the finger of God doth set upon their heads, makes them Venerable in all places where they come: so that they carry an authority or majesty with them, as it were. See the Note on chap. 16. 31.

Verl. 30. *The beams of the wound cleanse* Some must be beaten black and bloody, ere they will be better: neither is wit any thing worth with them till they have paid well for it. The *Jewes* were ever bent in worst condition. The *Abissinians*, *Nos nifi straxi*, would never mend till they were in mourning. And,

*Anglica gens est optima fletu & pessima ridetis,*  
As a great Statel-maund of this Nation. Physicians commonly cure a Letbar-gie

Aug. in Enchirid. ad Laurent. cap. 17.

Alt. & Mon.

Scult. Aemul. tom. 2. p. 333.

Laub. in Gen. 47

Spauld Chron. vol. 8. 6.

1bid. ap.

Blanc. Voyage pag. 11. Strucl. in obliq. polit.

1 Sim. 2.

gie by a Fever. Chirurgeons let their Patients blood sometimes, *etiam ad deliquium anime*. The Scorpion heals his own wounds: and the Viper being beaten and applied cures his own biting. Surely as the scourging of the garment with a stick; beats out the moths and the dust: so doe corrections corruptious from the heart; and as launcing lets out filth, so doth affliction sin.

## CHAP. XXI.

Verf. 1. *The Kings heart is in the hand of the Lord*

**B**EE Kings never so absolute, and unaccountable to any, yet are they ruled and over-ruled by Him that is higher than the highest, *Eccles. 5. 8.* Gods heart is not in the Kings hand, as that foolish Prince in *Mexico* pretends, when at his Coronation he swears that it shall not rain unseasonably; neither shall there be Famine or Pestilence during his Reign in his Dominions: but the Kings heart, that is his will, desires, devices, resolutions, are Gods to dispose of; he turneth them this way or that way, with as much ease as the Plowman doth the water-course with his piddle, or the Gardiner with his hand. Thus he turned the heart of *Pharaoh* to *Joseph*, of *Saul* to *David*, of *Nebuchadnezzar* to *Jeremy*, of *Darius* to *Daniel*, of *Cyrus* (and afterwards of *Alexander the great*) to the *Jews*, of some of the *Roman* Perfecutors to the Primitive Christians, and of *Chabul* the fifth (who ruled over twenty eight flourishing Kingdoms) to the late Reformers, *Melanchthon*, *Pomeroy*, and other famous men of God: whom when he had in his power (after he had conquered the Protestant Princes) he not only determined not any thing extremely against them, but also intreating them gently, he lent them away, not so much as once forbidding them to publish openly the Doctrine that they professed: albeit all Christendom had not a more prudent Prince than he was (saith Mr. Fox) nor the Church of Christ almost a fater enemy.

Verf. 2. *Every way of a man is right in his own eyes* See the Note on chap. 26. 2. Such is our sinful Self-love, that *Suffum*-like we easily admire that little *Nothing* of any good that is in us: we so clasp and hugg the barn of our own brain, with the Ape, that we strangle it: we set up a Counter for a thousand pounds; and boast of those graces whereunto wee are perfect strangers. We turn the perspective, and glady see our selves bigger, others lesser than they are: we flatter our own souls, as *Micah* did his, *Judg. 17. 13.* Wherein it falls out oft as it did with the sisters of *Semiramis* her tomb, who where they expected to find the richest Treasure, met with a deadly Poyson. Seem wee never so just, because first in our own cause, God (as *Salomon* faith of a mans Neighbour) comes and searches us, and then things appears otherwise. *Luke 6. 15.*

Verf. 3. *It were acceptable to the Lord* *Qui non vult ex rapina holocaustum*, as Heathens could see and say, by the light of Nature. The *Jews* thought to expiate their miscarriages toward men, and to set off with God, by their Ceremonies and Sacrifices, *Isa. 1. Jer. 7. Mich. 6.* Some Heathens also (as that *Roman* Emperour) could say, *Non sic Deos colimus ut ille nos vinceret*. Wee have not been at so much charge with the gods, that they should give us up into the enemies hands. But the Scripture gave the *Jews* to understand, that to obey was better than sacrifice, that God would have mercy and not sacrifice, and that for a man to love God above all, and his Neighbour as himself, is more than all whole Burne-offerings and sacrifices, *Mat. 23. 39.* The Heathens also were told as much by their Sages, as *Plato* in his book intituled, *πῶς νομίζουσιν*: where *Socrates* reprehending the gilt-borne Bulls of the *Grecians*, and the sumptuous sacrifices of the *Trojans*, at length infers: *ἡ γὰρ εὐδαιμονία, &c.* It were a grievous thing if the gods should more respect mens offerings and Sacrifices than the holiness of their hearts and the right-

AA. & Mon.  
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righteousness of their lives, &c. *Arifotle* in his Rhetoricks, *οὐ γὰρ τὸν οὐκ ἡγαυὸν αὐτὸν δαίμων*, &c. faith he: It is not likely that God takes pleasure in the collines of sacrifices, but rather in the good conversation of the sacrifices.

Verf. 4. *An high look, and proud heart* See the Note on *Prov. 6. 17.* And the plowing of the wicked is sin. As they pick and plow mischief (being the Devils hindes and drudges) so all their actions natural, moral, spiritual, are turned into sin; whether they plow, or play, or pray, or eat, or sleep, or to the impure and unbelieving all things are impure, *Tir. 1. 15.* Their proud or biggish eyes of Gods glory. Every thing they do is as an evil vapour reaking from that loathsome dunghill, worse than those that came up from the five Cities of the plain. Pride is like Copres, which will turn wine or milk into Ink; or leaven, which turns a very Passtover into pollution as the *Series* of a plague-*for*, which will render the richest Robe infectious.

Verf. 5. *The thoughts of the diligent tend only to life*. The word rendered *diligent*, signifies one that is sedulous and sollicitous in his business, that weighs his costs. *Luke 12. 28.* that considers seriously, and then executes speedily: Such an one was *Abraham* (see *Gen. 22.* *Joseph*, *Boaz*, *Daniel*. And how should such a man chafe but thrive? See the Note on Chapter 10. 4. A sufficiency here is sure of, though not of a superfluity.

But of every one that is busy. And head-long; that resolving to be rich, graspeth greedily all hee can come at, accounting all good fill that comes to hand, and not sticking at any injustice or cruelty that may make for his advantage. The beggar will catch this man ere long: the usurer will get him into such precipitate practices, though men be never so industrious, as in *Jehoiachim*, *Jer. 22.* and *Saul*, *1 Sam. 24.* Those that making more haste than good do, *Psalm 131. 1.* may be likened to the *Panther*, which loves the dung of man ver leaveth: it have brekt it self in peeces to get it.

Verf. 6. *The getting of treasures by a lying tongue*. As do Seducers, Sycophants, Flatterers, corrupt Judges (that say with shame *Give mee*) mercenary pleaders (that sell both their tongues and silence, and help their Clients causes as the Wolf did the sheep of his cough, by sucking his blood) witnesses of the post (that can lend an oath as *Jehab* hired *Rake-hells* did), and will not stick to the fear (if they may be well paid for it) that their friend or foe was at *Rome* and at *Isis* (and both at once) false Chapmen, that say the best of their worth commodities, and cheat the unwary buyer. These and the like, though for a while they may thrive and tuffe, yet in the end they prosper not, but perish with their wealth, as the Toad doth with his mouth full of earth. God blows upon their cursed heards of evil-gotten goods, scattering them as chaff before the wind: Destruction also dogs them at the heels, both temporal and eternal. This they are said to seek, *sc.* eventually, though not intentionally; they seek it, because they are not onely walk in the way to it, but run and flye with post-haste, as if they were afraid that they should come too late, or that hell should be full before they got thither. Thus *Balaam* Als never carries him fast enough after the wages of wickedness. Set but a wedge of gold before *Achan*, and *Jehonah*, that could stop the Sun in his course, cannot stay him from finger-whiffing? What got *Balaam* but a sword in his ribs? *Achan*, but the stones about his ears? *Judas*, but the halter about his neck? besides a worse thing in another world. Thus many a wretched woddling spins a fair thread to strangle others, *Prov. 1. 19.* but desperately down themselves in perdition and destruction; *1 Tim. 6. 9.* *Engage, divert, ejusmodi exitum* (as St. Ambrose concludes

Qui per omnes  
fuit ordines fuit  
fuit & temporis,  
et c. cum limi-  
tata et velis  
pallia desile  
pallium omnes.  
Messer.



*Eſau, ſon of David, Hezekiah the ſervant that came up againſt him, 2 Kings, 18. 24. 25. Howbeit this doth not alwaies do the deed. Our Chroicler tells us, that the Lady de Brusse had by her virulent and railing tongue more exasperated the fury of King John (whom ſhee reviled as a Tyrant, and a murderer of her husband) than could be pacified by her ſtrange pient (viz. four hundred Kine, and one Bull, all Milk-white except only the ears which were red) ſent unto the Queen. See the Note on Chap. 17. 8.*

*Verſ. 15. It is joy to the juſt to do judgement.] They love it dearly; and therefore cannot but rejoyce in it exceedingly. I rejoyce at thy word, as one that findeth great ſpoyle. Pſal. 119. 162. wherein the pleaſure is utterly as much as the profit. Besides, as every flower hath its ſweet favour: ſo every good duty carries men in the manſie, comfort in the performance. Hence the Saints alacrity in Gods ſervice, ſo far as they are ſpiritual. I delight in the Law of God, after the inward man, ſaith Saint Paul, who yet but a little before complained of a clog.*

*But deſtruction ſhall bee to the workers of iniquity.] Wicked men are great workmen; they put themselves to no ſmall pains in catering for the fleſh to fulfil the luſts thereof, yea and this they do with ſingular delight (as the or poſition implies) they weary themselves to commit iniquity, Jer. 9. 5. and yet they give not over, but lye grinding day and night in the Mill of ſome or other baſe luſt. Now what can come of this better than utter deſtruction; which indeed is the juſt hite of the leaſt fin, and will befall the workers of iniquity, as ſure as the coat is on their back, or the heart in their body?*

*Verſ. 16. The man that wanders out of the way.] Let him wander while hee will, that devieth from the truth according to godlineſſe, hee cannot poſſibly wander ſo far as to miſs of Hell. God hath (worn in his wrath, that no ſuch vagrants ſhall enter into his reſt, Pſal. 95. Nay, This ſhall they have if my hand, they ſhall lye down in ſorrow, they ſhall reſt with Reſpains: if at laſt they can reſt in that reſtleſſe reſting-place of hell-here, in that Cenſregation-houſe of gethemal-giaunes, where is puniſhment without pity, miſery without mercy, ſorrow without ſuccour, crying without conſort, miſchief without meaſure, torments without end, and paſt imagination.*

*Verſ. 17. Hee that loveth pleaſure, &c.] Luxury is attended by beggary. Pleaſure may bee bad, but not loved. Iſaac loved Veniſon (a little better happily than hee ſhould;) Eſau loved hunting, hence hee grew prophane, and thought not a begger, yet worſe. The Prodigal in the Goſpel ſpent his ſubſtance with riotous living. Luk. 16. 13. Sordid Aſiatic the Romane, who hearing that there were ſeven hundred Crowns onely remaining of a waſt estate that his Father had left him, feared want, and hanged himſelf. M. Livius another waſte-good boiaſed when hee died, that hee had left nothing for his heir, prætor calvus & caninus, more than air and mire. Roger Aſcham, School-Maſter to Queen Elizabeth, and her Secretary for the Latine tongue, being too much addicted to dice and cock-fighting, lived and died a poor man.*

*Verſ. 18. The wicked ſhall bee a ſnare.] Hith. Copiers, a cover, or an excuſation as Aſcham was for Iſrael; and as thoſe condemned perſons among the Heathens, that in time of penitence or contagious infection, were offered up by way of publick expiation, with theſe words, *nequequam ſuam. Ben ebanu reconciliationem for us.* To this cuſtome Saint Paul ſeems to allude, 1 Cor. 4. 13. Thus, when Sauls ſons were hanged, Gods wrath was appeaſed, 2 Sam. 21. and when guilty Jonab was caſt into the Sea, all was calm. Thus God gave Egypt for Iſraels ranſome: yea *Seba and Ethiopia*, Iſa. 43. 3. And although hee may ſeem ſometimes to ſell his people for nought, and not to create his wealth by their price, Pſal. 44. 12. yet when it comes to a critical point, *I will give men for price, and people for their price*, Iſa. 43. 4. See Prov. 11. 8. with the Note there.*

*Verſ. 19. It is better to dwell in the wiſderneſſe.] Among ravenous beaſts, and venomous ſerpents, in greateſt danger, and want of all neceſſary accommodation. This is ſo much worſe than the houſe-top, as an angry and vexatious woman*

woman (which like a mad dog, bites all about her, and makes them as mad as her ſelf) is worſe than her that is not to much angry as unquiet, brawling (as Dogs bark ſometimes in the night) of cuſtome or fancy, and not provoked by any. See ſupra verſ. 9.

*Verſ. 20. There is a treaſure to bee deſired.]* Hee had ſaid before, Hee that loveth Wine and Oyl ſhall not bee rich. Here hee ſhews, that though theſe things may not bee loved or lawfull; yet they may; and muſt bee had and heaped up in a way of good husbandry for neceſſity, yea for honeſt affluence; that wee may not onely live, but live comfortably; that wee may not onely have priſoners ſpitane, ſo much as will keep us alive, but that wee may have plenty of things deſirable, both for profit, as treaſure, and for delight, as oyl. And theſe things muſt not bee fooliſhly waſted (as they are uſually by unthrifts) left that make the wife that wants, angry and unquiet, as in the former verſe.

*Verſ. 21. Hee that followeth after righteouſneſſe.]* Though (for ſuch meaſure of it as hee deſires) hee cannot overtake or compaſſe it. Hee bee but doing at it, *ſiſtacia praeparat, etiamſi non perficiat*, it hee think upon Gods Commandments to do them, Pſal. 103. 18. If, though hee cannot open the doore, yet hee is liſting at the latch, hee ſhall bee accepted, yea rewarded. Hee that followeth after righteouſneſſe and mercy, as an Apprentice follows his Trades, though hee bee not his Craftmaſter, ſhall ſurely finde righteouſneſſe; with life and honour to boot. And is not that a good thing, *attreque to bee deſired?*

*Verſ. 22. A wife man ſearcheth out all things;]* of ſingular and ſovereign uſe, as in domeſtick and pollictick, ſo in Military affairs and buſineſſes. Hence Prudence is made out to bee better than Puſillance, and one wife man to bee too hard for many mighty, though got into the ſtrongest Garrifons. In War wiſdome is better than ſtrength, ſaith Solomon more than once, Eccleſ. 9. 16. and Chap. 7. 19. How did Archimedes hold out Syracuſe againſt the Roman General, by his ſingular ſkill and induſtry? And how many ſtrong Cities have been ſcaled and ſurprized by warlike wiles and ſtratagems? as Babylon by Cyrus firſt, and afterwards by Zopyrus; Jeruſalem by Pompey, taking the opportunity of the ſeventh day Sabbath, wherein hee knew the ſuperſtitious Jews would not ſtir to defend themſelves; and many others that might out of Hiſtories bee inſtanced.

*Verſ. 23. Who ſo keepeth his mouth, and his tongue.]* As hee that keepeth his doors ſaſt locked, preſerveth himſelf from danger: See the Note on Chap. 13. 5. The large and looke out of the tongue brings a man off to divers ſtraights and miſeries.

*Verſ. 24. Proud and haughty ſcorner is his name.]* An ill name hee gets him, and lyes under the common reproach of a proud peeviſh perſon. Hee ſecks renown by his rage and revenge, as Lamech that vaunted of his valour this way to his wives; *Alexander Pheraſus*, who conſecrated the javelin wherewith hee had ſlain Polyphrem; *Celſus the Lawyer*, that gloried to bee held the moſt forward and frampe Roman alive &c. But God loadeth ſuch a man with diſgrace, as heere, and gives him his due character. Men alſo will hate him, and deſpise him for a ſon of Belial, as *Nabals* ſervants ſaith of him; for a mad France fellow, being once intaged, cares not what hee ſayes as *Jonas*; what hee doth as *Saul*, who dealing in proud wrath; was fo kindled by the Devil, that hee could not bee quenched till hee fell into the unquenchable lake: Besides the infamy that will never bee waſhed off, the brand of reproach like that of *Dauid* and *Abiram*, who roſe up in proud wrath againſt *Moſes* and *Aaron*, and are therefore worthily ſigmatized with a *Thū* is that *Dauid*, Num. 26. 9. like that other *Thū* is that *King Amon*, 2 Chron. 35. 22. and as wee commonly ſay of ſuch an one that hee is a proud ſoul.

*Verſ. 25. The deſire of the ſonſhip ſhall kill him.]* Hee onely witheth Well to himſelf; but reſuſing to labour, pineth away in his iniquity, Lev. 26. 39. Neither grace nor wealth is had with writing, *Nemo caluſi ſu Sapiens*, ſaith

*Sneak.* Some have a kinde of willingness and *villeny*, a kinde of wambling, after the best things, but it doth not boyl up to the full height of resolution for God.

*Prof.*

*Virtutem exoptant, contemneunque reliâ,*

Carnal men care not to seek after him whom yet they would faine finde, *faith Bernard, Cupientes consequi sed vanis & sequi*; have heaven they would, but stick at the hard conditions; like faint Champions, they bid money for heaven, but are loath to come up to the full price of it. *Balaam* wished well to heaven, so did the young Pharisee in the Gospel, that came to Christ huffily, but went away heavily. *Herod* of a long time desired to see Christ, but never stirred out of doots to see him. *Pilate* asked Christ, *What is truth?* but never stayed his answer. The fluggard puts out his arm to rise, and pulls it in again, hee turns upon his bed, as the doot doth upon the hinges, which yet comes not out for all the turnings, but hangs still; and this is his utter undoing. Men must not think the good things (whether spiritual or temporal) will drop out of the clouds to them, as *Towns* were said to come into *Timon* his toy! while hee slept. Now perform the doing of it, *faith Saint Paul* to those lazie *Corinthians*, 2 Cor. 8.12. A thirfy man will not only long for drink, but labour after it. A covetous man will not only wish for wealth, but strive to compass it. Yet not every covetous man, I confess; For in the next verse it is said of the fluggards.

*Amali ipsius  
divitiarum  
piscant.*  
*Plus in Sylla.*

*Verf. 26. Hec covetish gressidly all day long* But these greedy constant covetings come to nothing, hee makes nothing of them. Meteors have matter enough in the vapours themselves to carry them above the earth, but not enough to unite them to the element of fire, therefore they fall and return to their first principles. So is it with our wilthers and woublers. Many came out of *Egypt*, that never came into *Canaan*; And whye the Land they liked well, but complained with those Spies of the strength of the *Amalekites*, and the impossibility of the Conquest, therefore their Carcasses fell in the wilderness, their sluggishness slew them, They lusted and had not, they killed (themselves with coveting, as in the former verse) and desired to have (as here) but could not obtain. *Jam. 4.2.*

*But the righteous giveth and spareth not* Neither necessity nor niggardie hindert him; hee hath it, and hee holds that hee hath no more than hee giveth. Hee is both painful and pitifull, and what hee cannot do for the poor himself, hee flirs up others to do, so far is hee from forbidding or hindring any from shewing mercy. Some tender the words thus, *The righteous giveth, and forbiddeth not. Give a portion* (saith hee to his richer friend) *to seven, and also to eight, for thou knowest what evil shall bee upon the earth*, Eccel. 11.2. See the Note there.

*Verf. 27. The sacrifice of the wicked, &c.* See the Note on Chap. 15.8. *Knew much more when hee bringeth it, &c.* As *Balaac* and *Balaam* did, *Nam. 23.12.* As those that present *ex rapina holocaustum*, a sacrifice of what they have got by rapine and robbery: And as those likewise that ask good things at Gods hand, that they may confute them upon their lusts, *Jam. 4.3.* Let the wicked bring his sacrifice with never so good an intention, hee is an abomination; but it with an evil minde, his dissembled sanctity is double iniquity. As if a man think by observing the Sabbath to take out a license to walk licenciously all the week long; or by praying in a morning, to get a dispensation to do evil all day after. I have read of one, that would haunce the Taverns, Theaters; and Where-houses at *London* all day; but hee durst not go forth without private prayer in the mornings, and then would say arhis departure, *Now Devil do thy pleasure.* The Papists (many of them) make account of confesseing, as Drum-kards do of vomiting. When wee have sinned; say they, wee must confesse; and when wee have confessed, wee must sin again, that wee may also confesse again, and make work for new indulgences and jubilees.

*Verf. 28.*

*Mr. Shepherd  
Sincer recon-  
verp. 112.  
Breviary,  
Enquire.*

*Said hee rebt.  
of Weib. Re-  
ligion*

*Verf. 28. A false witness shall perish* See the Note on Chap. 19.5. The *Scythians* had a Law, that if any man did *despectare coningere*, binde two fins together, a Lye and an Oath, hee was to lose his head, because this was the way to take away all faith and truth amongst men.

*But the man that heareth, speaketh constantly* Hee testifieth confidently what hee knoweth assuredly; hee is alwayes also in the same tale, as *Paul* was in the pleato the chief Captaen, to *Felix*, to *Festus*, and to *Agrippa*. Not so *Bellarmino*. How oft doth that loud Lye forget himself, and write contradictions? As for instance, In one place hee affirmeth, that it can by no means be proved by Scripture, that any part of Scripture is the very word of God. *Sed mendaces redingunt scripturas, faith Pareus*. But the Lye confutes himself, by saying where, Besides other arguments to evince the divinity of the Canonical Scripture, it giveth sufficient testimony to it self.

*Per. in Apoc.  
21. 16.  
Bede verb.  
Dei. 1. 4. 2.*

*Verf. 29. A wicked man hardeneth his face* *Prociaciter obfirmat vultum suum*, so the Vulgar renders it. The false witness, *verf. 28.* impudently defends, or at least extenuates and excoles his fallacies. *Frontem perficacis, effluent mendacium mendacis*, as the *Hebrew* hath it, *Isa. 1. 19. 69.* Hee thinks to make good one lye by another, to outface the truth, to overbear it with a bold countenance. It seems to be a metaphor from a Traveller that fies his face against the wind and weather, and holds on his journey, though hee bee taking long strides toward destruction.

*ἀντιφάσι-  
μῶν  
ἀδ. 27.*

*But as for the upright hee directeth his way* Hee proceeds warily, weighs his words before hee utters them, and delivers nothing but the naked truth: And truth is like our fuit Parents, most beautiful when naked. Some Interpreters take this verse, as setting forth the difference between the wicked and the godly, without any relation to the false and true witness, *verf. 28.* And then it is *Sententia sapientie digna*, saith one, *Tam paucis verbis tam profundum sensum cumulat*, a sentence worthy of *Solomon*, as having so much in a little.

*Verf. 30. There is no wisdom against the Lord* That is, they are all to no purpose. If God deny concourse and influence, the arm of humane power and policy (as *Jerobam*) thinks up presently. *Verf. 2. 12. 3.* & 33. 10. 11. & 62. 3. See the Note on Chap. 19. 21. Excellently *Gregory*, *Divinum consilium dom deviator, impletur: humana sapientia dom relictur, comprehenditur*. Gods decree is fulfilled, by those that have least minde to it: Humane wisdom, whiles it strives for matters, is over-mastered.

*Verf. 31. The horse is prepared against the day, &c.* A very serviceable creature, and in battel full of terror; to swift in service, that the *Persians* dedicated him to their god, the *Sun* *ἵππος τὸ ἥλιον τὰ ταχέστερα*, as *Paulinus* hath it. But as the Sun in heaven can neither bee out-run, nor stop in his race; so neither by men (though wile) nor by means (though likely) can Gods purposes be disappointed. *An horse is a vain thing for safety; Neither shall he deliver any by his great strength*, *Psal. 33. 17.*

*But safety (or victory) is of the Lord* Hee gives it to which side hee pleaseth; as hee did to the *Israelites* in the conquest of *Canaan*, though they had no horses to help them, as their adversaries had, and Charters too, both *Aegyptians* and *Canaanites*.

## CHAP. XXII.

*Verf. 1. A good name is rather to be chosen*

*H*eb. *A name*, as Chap. 18. 2. a wife for a good wife (better no wife than an ill wife, fo better no name than an ill name.) This good name proceeding from a good conscience, this honour from vertue, *Isa. 43. 4.* this perfume of faith and obedience, this splendor and sparkle of the white robe, which only shines upon heavenly hearts, is far more desirable than great riches. For first,

These





our brethren, our children as their children, said those poor Jews in *Nehemiah*, who plead their cause most effectually, Chap. 5. 7, 8, 9, &c. *Ubi quæ verba, set tela, quæ nimium animam divitiis percellant, fidecent & lacerant*, as one faith in another case; hee sets upon them with irresistible Rhetorick, and makes them restore (which yet rich oppressors are very hardly drawn to do.) Every grain of riches hath a vermin of pride and ambition in it, 1 *Tim. 6. 17.* See the Note there. Mens blood is tied together with their good, and they think that every thing must be as they would have it. But especially if they have drawn the poor into their nets, *Psal. 10. 9.* that is, into their bonds, debts, mortgages, as *Chrysostome* expounds it, then they not only rob, but ravish them; to their cruelty they joyn dishonesty, there is neither equity or mercy to be had at their hands.

Verf. 8. *Hee that sweeth iniquity, shall reap vanity* [The Ulcer and cruel Creditor loweth his money, his mammon of iniquity (that ungain grain) upon his poor debtors; and whether it be a barren year, or a fruitful, a good soil, or a bad, *Lana offert messivum sibi, hee hath his constant pay, yea, his use upon use, according to that Greek verse,*

Εἰς τοὺς πρὸς τοὺς, τοὺς δὲ μὴ ἐπὶ τῷ ἀλλοτρίῳ.

Now can such increase be blest? Shall not those that thus sow the wind, be sure to reap the whirlwind?

*And the rod of his anger shall fail* [That is, that tyrannical power which hee exerciseth upon others as his underlings, shall be broken. God will take out of his hand the rod wherewith hee hath beaten his fellow servants, and waste it upon his own back to the very stump.

Verf. 9. *Hee that hath a bountiful eye shall be blessed* [How *Amalec* the licking people (as the name imports) I mean the Nation of Ulcers and proud lenders shall speed, hath been spoken already. Now on the other side, the bountiful eye, the charitful giver (as the Septuagint, and after them St. Paul, render, or rather expound this Text) shall be abundantly blessed; for hee gives with all his heart; hee draws out not his heart only, but his soul to the hungry, *Isa. 58.* *Dai bene, dai multum, quia dai cum munere cultum*, hee spares it out of his own belly to give to the hungry, as some have here gathered from the word, *his bread*, that which was appointed for his own eating; hee voluntarily fallesth from a meal now and then, that hee may bestow it upon the needy, and hee shall not lose his reward.

Verf. 10. *Cast out the fearful* [Or the evil Interpreter, that confutes every thing to the worst, and so sows dissention. This is an evil instrument and must be cashiered good company; the place where such a Trouble-town lives, longs for a vomit to spue him out. There is nothing that may not be taken with either hand: It is a spiritual unmannerliness to take it with the left (as that proud Pharisee did, *Luke 7. 34.*) and to cast it as an apple of contention amongst others. They that do thus, are the pests of Families, and other societies, and must therefore bee carefully cast out with scoffing *Ipsemet*, as ever wee desire to avoid strife, sutes at Law, reproach, and many more mischiefs.

Verf. 11. *Hee that loveth pureness of heart* [That is vexed at his inward pollutions, and affectedly (what hee can never fully effect) to be pure as God is pure, 1 *Job. 3. 3.* Hee that hath gotten that pure lip, *Zeph. 3. 9.* called here the grace of his lips, and elsewhere the Law of grace; Hee that can skill of those good words that do ingratiate with God and man, *Gen. 49. 21.* compared with *Deut. 23. 23.* Hee is fit to make a Courrier, a Favourite; such as was *Joseph, Narcissus, Demetrius*, who though hee used not always *verba byssina*, soft and silken words, but delivered heavy messages from God to *Nebuchadnezzar* and *Belshazzar*, yet God so wrought their hearts (though Tyrants) that they greatly honoured him, and highly preferred him. And when, out of his love to pureness of heart, hee chose rather affliction than sin, to bee call at the

Lions

Lions, than to beate a Lion in his own bosome by offending his confidence: God made the Kings heart yearn towards him, &c. So that this plain-dealing *Daniel* prospered in the reign of *Darius*, and in the reign of *Cyrus the Persian*, Dan. 6. 18.

Verf. 12. *The eyes of the Lord preserve knowledge* [That is, *knowing persons*: Those in the former verse that love truth in the inward parts, and hold this a rule, Truth must be spoken, however it be taken; these howsoever they may suffer for a season, as *Daniel* in the den, *Micah* in the flock-house, yet the watchful providence of God will preserve them, and provide for them. Hee will clear their innocence, and so plead for them in the hearts of greatest Princes, that they shall find the truth of this divine Proverb, and the falsity of that other so common amongst men, *Obsequium amice, veritas odium parit*; Flattery gets friends, but truth hatred.

*And hee overthroweth the words* (or matters) of the transgressors [That is, of the Court-parasites, who speak overly pleasing things, & *sepe locum laudibus murem obstrunt*, flatter abominably, as those *Ad. 13.* did *Hierod.*, as the false Prophets did *Ahab*. God will confute and convince their soothing words, of a singular vanity; he will also overthrow their matters, attempts, practices, as a man *missa a dolo, turning it upside down*. See in that claw-back *Amalec*, 2 *Sam. 1. 4. 5. 6. &c.* in *Abiathar*, *Elman*, *Sciama*, &c.

Verf. 13. *The lionethful man saith, There is a Lion, &c.* [The Lion is not so fierce as is painted, faith the Spanish Proverb; much less this sluggish Lion, a mere fiction of his own brain to cover and colour over his idleness. Hee pretends two Lions for falling; first, *Leo est Paris*, There is a Lion abroad, or in the field (where his work lyes, *Psal. 104. 23.*) and another in the streets: A likely matter, Lions haunt not in streets, but in Woods and Wildtinesses. Here is no talk of Satan that roaring Lion, that lyes couchant in the sluggish bed with him, and prompts him to these senseless excuses. Noyce of the Lion of the Tribe of *Judah*, who will one day lend out *summus pro sleepers*, and tearing the very caul of their hearts in sunder, send them packing to their place in hell, *Matth. 20.* But to hell never came any yet that had not some pretence for their coming thither. The flesh never wants excuses. Corrupt nature needs not be taught to tell her own tale. Sin and shuffling came into the world together; and as there is no wool so coarse, but will take some colour, so no sin so gross, but admits of a defence. Sin and Satan are alike in this, they cannot abide to appear in their own likeness. Some deal with their souls as others deal with their bodies; when their beauty is decayed, they desire to hide it from themselves by false glasses, and from others by paintings; to their sins from themselves by false glosses, and from others by idle excuses.

Verf. 14. *The mouth of a strange woman* [Diabolus a capite blanditur, vultu oblectat, cavida ligas, faith *Ruperrus*. These *flus-fumers* (as their stallions call them) are most dangerous. See the Notes on Chap. 2. 16. and 5. 3. *Solomon* had the woful experience of it, *Eccles. 7. 26.* and *Samson*, *Judg. 16.* who

*Lenam non potuit, potuit superare leonem.*  
*Quem secula non potuit vincere, vicit heros.*

How did *David* moyl himself in this deccip, and there might have stuck *Ps. 91.* in the mire, had not God drawn him out by a merciful violence and purged him with hyssop from that abhorred filth?

*Hee that is abhorred of the Lord shall fall therein* [As the Jesuits (those odious *Communis* [such as a *Communitate*]) too offend us, though they boast that they can talk and dally with the fairest women without danger, and the people must believe no otherwise, but that when they are killing a woman, they are giving her good counsel. *David George*, that execrable Heretic, was so far from accounting Adulteries, Fornications, Incels, &c. for being any sins, that hee did recommend them to his most perfect Scholars as ads of grace and mortification; and was confident that the whole world would submit to his doctrine.

*His David.*  
*George.*

X

usurp. & Ag-  
nition.

*Peccatum peccatum erabis*, as the Hebrew Proverb hath it. One sin draws on another, and the latter is oft a punishment of the former; God, by a peculiar kind of revenge, delivering up such to a reprobate sense, or a minde disallowed, or abhorred of God, as the Apostles word (*Rom. 1.28*) signifies.

*Verf. 15. Encephalus is bound in the heart, &c.* As a pack or fardle is bound on a hutes back. Ensur and folly bee the knots of Satan, wherewith hee tries children to the stake to bee burnt in hell. Better fee their brains dashed out against the stones (saith one) than suffer the ignorance of God to abide in their heads. Therefore that wee may loose the bands of death, and works of the Devil, Parents must bring their sons in their arms, and their daughters upon their shoulders to the house of God, that they may learn to know him, *Isa. 49.22*. They must also see to their profiting, and exact of them a daily growth nouriſhing, as well as nourishing them, *Eph. 6.4*. (the one being as needful as the other) and using the word where words will not do; so to chase away that evil by chastisement (seasoned with admonition, and seconded with prayer) that evil will prove pernicious to their souls. *Eli* brought up his sons to bring down his house. *David's* sons were undone by their Fathers fondness. A fair hand, wee say, makes a foul wound. Correction is a kinde of cure, faith *Striptes* and God actually blesteth it to that purpose. Corrections of instructions are the way of life, *Prov. 6.23*.

*Verf. 16. Sit the oppressor like the poor, &c.* By fraud or force, or any indirect means. This man lays his foundation in fire-works, *Job 20*, hee walks upon a Mine of Gun-powder; brimstone is scattered upon his habitation, *Job 18.15*, if but a flash of Gods lightning light upon it, all will bee on fire, all blown up and brought to nothing.

*And hee that giveth to the rich* [Either to ingratiate and curry favour for countenancing their oppressive practices; or with a mind to get more than they give (for to faith one, that clause, *To increase their riches*, must here bee repeated) which is a more artificial kinde of selling their guts, than if they had professedly (re them to sale, as the Greek Orator observeth. Both these take a wrong course to bee rich. The way were to give to the poor, and not to oppress them, and to bring presents to him that ought to bee feared, with it is hee alone that giveth us all things richly to enjoy.

*Verf. 17. Bow down thine ear and hear* [This begins say some Interpreters, the third book of *Salmos* Proverbs (as the second began at Chap. 10.) and indeed here here seems to assume a new kinde of bespeaking his son, different from his discourse in the twelve preceding Chapters; and much like that in the nine first.

*And apply thy heart, &c.* *g. d.* Call up the ears of thy minde to the ears of thy body, that one sound may pierce both at once; otherwise thou wilt bee like the Wolf in the fables, thou wilt never attain to any more divine learning, than to spell *Pater*, and when thou shouldst come to put together, and to put thy heart to it (as *Salmos* phrase here) instead of *Pater* thou wilt say *Agnus*, thy minde running a madding after profit and pleasures of the world, as hath been once before noted.

*Verf. 18. For it is a pleasant thing if thou keep them within thee* [Heb. *In thy belly*, that is in thine inwards. Truth it is, that St. *John* found the little book here late (whether wee understand it of the Revelation only, or of the whole Bible, which Bishop *Benners* Chaplain called in (from his little pretty *Gods* book, it much matters not) *hister in his belly*, *thou shalt find it in his mouth*. *Rev. 10.10* because Ministers find it grievous, to bee kept from making known the whole counsel of God to their people. But the Word of God attentively heard, and by an after meditation well digested and incorporated into the soul, is sweeter than honey, as *David* felt it; and yields more pleasure than all the tasteless fooleries of this present world.

*Thy hand which hee fitted in thy lips* [Thou shalt need no other help to discourse; thou shalt get a singular dexterity and volubility of holy languages, being able to utter thy minde in pure Scripture, *Logorum verba Scriptura*, saith

that incomparable *Peter Ramus*, *Usanur sermone Spiritus sancti, &c.*) thou shalt so speak and so doas one that must bee judged by that law of liberty, *Jam. 1.12*.

*Verf. 19. That thy trust may bee in the Lord* [Onely a divine word can beget a divine faith, and heerein the Scripture excels all humane writings, none of which can bring our hearts to the obedience of faith. I can speak it by experience faith *Erasmus*, that there is little good to bee got by the Scripture, it a man read it cursorily and carelessly; But if hee exercise himself therein constantly and cursorily, hee shall feel such a force in it, as is not to bee found again in any other book whatsoever. I know, faith *Peter Martyr*, that there are many that will never believe what wee say of the power of Gods word hidden in the heart; and not a few that will fear us and think wee are mad for saying so. But O that they would but bee pleased to make trial, *Melle mihi fit* (*ita enim in tanta causa parva aulim*) *nisi tantum capiamur*. Let it never go well with mee (for I am bold to wear in it weighty a business) if they finde not themselves strangely taken and transformed into the same image, if they pass not into the likeness of this heavenly pattern. The *Ephesians* trusted in God for as they heard the word of truth, they beleaved and were sealed, *Ephes. 1.13*. And the *Thessalonians* faith was famous all the Churches over, when once the Gospel came to them in power, *1 Thess. 1.5.8*.

*To thee, even to thee* [Men must read the Scriptures as they do the Statute-books, holding themselves as much concerned therein as any other, threatening themselves in every Threat, binding themselves in every Precept, blessing themselves in every Promise, resolving to obey God in all things: as convinced of this, that these are *verba vivenda*, *non legenda*, words to bee lived, and not read only.

*Verf. 20. Have not I written to thee excellent things* [Heb. *Principally things*, Principles for Princes; Rare and Royal sentences. The word signifies (say some) the third man in the Kingdom for Authority and Dignity. Others read the words thus, *Have not I written to thee concerning Counsels and Knowledge*, meaning his three books, *Proverbia*, *Ecclasiastica*, *Nuptial*. The *Canticles* were penned perhaps in his younger years (saith one) when his affections were more warm, active and lively in spirituals. The *Proverbs* in his manly ripe age, when his Prudence and parts were at highest, most grave, solid, settled, *Ecclesiastes* in his old age, &c.

*Verf. 21. Thus I might make thee know the certainty* [And so finde firm footing for thy faith. *Luke 1.3.5*. These words of God are true, saith the Angel, *Rev. 1.3.5*. These words are faithful and true, *Rev. 22.24*. void of all untruth and falsehood. How can it bee otherwise, when as they are, as *Gregory* speaks, *Cor & anima*, the very heart and soul of the God of truth? there must needs bee a certainty in these words of truth, neither need wee hang in suspense. When some took Christ for *John Baptist*, some for *Elias*, some for *Jeremias*; but whom say ye that I am? to teach that Christ would not have men stand doubtful, halt between two, bee in Religion as beggers are in their way, ready to go which way soever the staff falleth; but to search the Scriptures, and grounding thereof, to get a certainty, a full assurance of understanding, *Col. 2.2*. so as to bee able to say, *We have beleaved, therefore have we spoken*, *1 Cor. 13.3*.

*Verf. 22. Rob not the poor, &c.* Here some Caviller will bee apt to cry out, *Quid dignum tanto feroce huius promissio biam?* After so promising a Preface, and such wooing of attention, wee looked for some new matter, and that of best note too. But behold here is nothing, but what wee had before. It is truth, saith the Wife man, and yet I must tell you, that to write the same things, to mee indeed it was grievous, but for you it is safe. See the like, *Isa. 49.1.2.3*, &c. The scope of the *Plaine* is to shew the happy and secure estate of the Saints in trouble, and the slippery condition of the wicked when at their height. Now whereas some might object and say, this is an ordinary argument, wee have heard of it an hundred times. The Psalmist answers, that yet this is the great wisdom that hee will speak of, and the dark saying that hee will

Endm. Prof. in  
Lucan.

Per. Mut. Prof.  
in com. in Ep.  
ad Rom.

Key of the  
Bible by Mr.  
Roberts.

Greg. in Reg. 3.

Mat. 16.

Object.

Sol.

th. 3. i.

Object.

Sol.



after, &c. Wilt thou fly a tools pitch, and go hawking after that that cannot be had? or it had, will not pay for the pains, countervail the cost? Wilt thou call a leering look after such vanities?

Oxymor.

*Wilt thou which is not.* The fashion of this world passeth away, 1 Cor. 7. 31. The Greek word there used, intimateth, that there is nothing of any firmness or solid confidence in the Creature, Heaven only hath a foundation. Heb. 1. 10. Earth hath none, but is hanged upon nothing, as Job speaketh. *Terre super in a thing of nothing*, saith the Prophet to them that drank wine in bowls &c. Amos. 6. 6, 13.

*For riches certainly make themselves wings.* As the Heathens feigned of their God *Plutus*. Under these wings let the Master hide himself, as *Esa* 28. 15. yet with those wings will they fly away, without once taking leave, leaving nothing but the print of talons in his heart to torment him. Riches (saith one) were never true to those that trusted them: To fly from us, they make themselves great Eagles wings: to fly to us, or after us, *Né possunt quidem*, not so much as old sparrows wings. Temporals (saith another) are as transitory, as a halcy head-long torrent, a shadow, a ship, a bird, an arrow, a post that passeth by, or if you can name any thing of swifter wings, or sooner gone.

Angustin.

Mr. Bellin.

*Verf. 6. Eat thou not the bread of him that hath an evil eye.* That is, of a miserly muckworm, that witheth thee choaked for doings, even then when he maketh greatst show of hospitality and humanity.

*Verf. 7. For as he thinketh in his heart, so is he.* *Mentis cuiusque est quique.* The man is as his mind is, or as he thinketh in his heart, so he speaketh; he cannot to dissemble, but that, if he doth he blurteth out (some word, or sweth some sign of his fardel disposition. Some read it thus: For as he grudgeth his own soul, so he will say unto thee, eat, drink, &c. As he starves his own Genius, and cannot afford himself a good meal-meat, so he grudgeth at his guests whom yet he bids welcome. Christ doth not so. *Cant. 5. 1.*

*Verf. 8. The morsel which thou hast eaten.* That is, That which thou hast eaten, shall be so ill-favored, that thou shalt with it up again, and thou shalt repent thee of thy complements, or of whatsoever other good speech thou hast used at table: which was the fate wherewith our Saviour used to besprinkle the dishes wherever he dined.

Daniels hist.

*Verf. 9. Speak not in the ears of a fool.* That is, Of a willful fool, that seldom asketh Counsel, but never followeth any, as it is said of *James* King of Scotland. See the notes on *Prov. 9. 7, 8.* and on *Mat. 7. 6.*

*Verf. 10. Remove not the ancient land-mark.* See the Note on chap. 23. 28.

*Verf. 11. For their Redeemer is mighty.* The thunder of his power who can understand? *Job 26. 14.* And who knoweth the power of his wrath? *Psal. 90. 11.* Ob contend not with him that's mightier than thou, *Eccles. 6. 10.* God Almighty is in a special manner the Guardian of his Orphans, and the great Master of the Wards.

*Verf. 12. Apply thy heart unto instruction.* *Make thine heart to come to it,* though never to avert. Call in thy scattered thoughts, and busie them about the best things, *Anima dispersa fit minor.* This is the wife mans Counsel to the younger sort. But because *juris periculum subtilem*, few youths will be better advised, therefore he bespeaks their Parents and Tutors in the next words.

*Verf. 13. With-hold not correction from the Child.* See the Note on chap. 13. 24.

*He shall not dye.* Or if he do, yet not by thy default: Thou hast delivered thine own soul howsoever. If a Blackmore enter into the Bath, though he become not wiser by it, Yet the Bath-master hath his pay, saith *Kesler* per-jurum. The Physician hath his fee whether the Patient recover or dye.

Verf. 14.

*Verf. 14. And thals deliver his soul from hell.* Fond and foolish Parrots are *peremptory pinks* *quorum parentes*, rather Paricides than Parents: such *Quorum parentes* *pariter, occider, et*, by not saving their Children, they slay them; by cooking them in their sin, they pitch them headlong into Hell.

*Verf. 15. My son, if thine heart be wise.* *Si veritas des intellectum*, if either by instruction or correction I may make thee wise or well-spoken, *bonum dicam, docendi peritum* (as *Quintilianus* Oratour) *verum laudem diffidam*, I shall be a joyful man indeed. Saint *John* had no greater joy than to hear that his children walked in the truth. And St. Paul could never be thankful enough for a child that was in the truth, 1 Thess. 3. 9.

*Verf. 16. Let not thine heart be envied.* Who have they never to such here, they have buta pension, an annuity, a state of life granted them in the utmost and most remote part of our Inheritance.

*But be thou in the fear of the Lord all day long.* An excellent means to get one of the fret: *Probationis off.* Only it must be used constantly. Men must walk with God, walk with him, and lye down with him, be in continual communion with him and conformity unto him. This is to bee in Heaven, above hand.

*Verf. 18. For surely there is an end.* *Kien.* Of their pomp and prosperity, *dum facies quadam felicitatis temporaliter flarescent, as Angustine* hath it, whiles up, graffe they flourish, and then de-flourish.

*And thine expectation shall not be cut off.* As the wicked shall, *Psal. 37. 38.* Cheer up therefore, and doe not depose: *Flebite principum melior fortuna sequetur*, as Queen *Elizabeth* was wont to say, whiles she was yet a prisoner. Then she envied the Mill-maid that sang so merrily: But if she had known what a glorious reign she should have had for four and forty years, she would not have envied her.

*Verf. 19. Hear thou my son, and be wise.* Hearing is one of the learned senses, as *Arifitote* calls it. Wisdom cometh into the soul by this door, as folly did at first, when the woman listened to the old Serpents allurement. This sense is first up in a morning, and this prelate the Wife-man purposely premeditates to his following discourse; as well knowing how hardly young men are drawn off from drinking matches, and Good-fellow-meetings.

*And guide thine heart into the way.* That is to say, let knowledge and affection be as twins, and run parallel: let them mutually strengthen lile and vigour, the one into the other. *Prædic* Gods Will as fast as thou understandest it. The *Figurine* translation reads it, *Ut bene sit in via cor tuum*, that thine heart may be blessed in the way.

*Verf. 20. Be not among thy wine-bibbers.* Follow not the custom, nor company of such; thou knowest not what thou maik be drawn to doe, though of thy self averse to such evil courses. *Nam* got no good by the luxurious old world (*Matth. 24. 38.*) with whom be lived: Nor *Le* by the intemperate *Sodomites*, *Ezek. 16. 49.* *Urim* (a good man) was as length over-persuaded to over-drink himself, 1 Sam. 11. 13. Let him that stands only head up to the job, That evil servant that presumes to eat and drink with the drunken, shall be cut off in the middle, *Matth. 24. 49.*

*Amongst riotous eaters of flesh.* Amongst flesh-mongers, qui exapula indulgent, that pamper their paniches, *In curis curanda plus esqno operari*. See my Communion place of abstinence. These be all for themselves, as *Nabai* was, *Helianus* *quibus curam* (to the Hebrews) they ravin up flesh for themselves.

*Verf. 21. For the drunkard shall come to poverty.* Nay, to eternal misery in Hell, 1 Cor. 6. 10. but few men fear that a beggary they hold worse than any hell, *Per mare pauperum fugimus, per faciem per ignem*. But poverty to such is but a prelude to a worse matter.

*Verf. 22. Beware of thy father, &c.* See the Note on chap. 1. 8. And despite not thy mother when she is old. Dr. *Taylor* *Mary* said to his Son among other things, when he was to suffer: When thy mother is waxed old, forsake

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## CHAP. XXIV.

Verf. 1. Be not thou envious against evil men.]

**H**eb. Men of evil, such as are set upon sin, as are like *Caracalla*, qui nihil cogitabat boni, qui id non didicerat: quod ipse faciebatur, saith *Dio*; who never thought of any good, &c. Envy not such an one his pomp, any more than we do a dead corps his flowers, and gaitiey. See chap. 23. 17.

Neither desire to be with them.] That is, to be in their estate, so thou mightest be at their stay. This hath been the folly of some of Gods people, as *David* noteth, *Psal.* 73. 10. For the which they have afterwards betooled and be-braided themselves, as he did, *vers.* 22.

Verf. 2. For their heart findeth destruction.] Great students they are, wittily wicked: but they consult shame and confusion to them and theirs.

And their lips talk of mischief.] The mischief that they machinate, budgeth and blithereth out at their tongues ends. They are even bigge with it, and not well, till delivered.

Verf. 3. Through wisdom is an house builded.] *q. d.* He shew thee a better project; wouldst thou thrive and grow great? Exercise godliness, with not wickedness. See the Notes on chap. 3. 16, 17.

Verf. 4. With precious and pleasant riches.] Riches imply, 1. Plenty of that which is precious and pleasant. 2. Propriety; they must be good things that are our own: And hereunto oeconomical prudence much conduceth. God bestoweth abundance on the wicked *ex largitate*, only out of a general providence: but upon his people that are good husbands, *ex promissione*, by vertue of this and the like promises.

Verf. 5. A wise man is strong.] See the Note on Chap. 21. 22.

Verf. 6. For by wise counsel.] See the Note upon chap. 20. 18. This *Salust* delivers, as the sentence of the wisest Sages. But *Salomon* said it long before.

Verf. 7. Wisdom is too hard for a fool.] Hebr. Too high; his pericranium comprehends it not, neither indeed can do. 1 *Cor.* 2. 14. He puts off the study of it, pretending the impossibility of reaching to it.

He openeth not his mouth in the gate.] Hee were two souls if hee should, for whilst he holds his tongue, he is held wile.

Verf. 8. Shall be called a mischiefous person.] Hebr. A master of sinful mummings, an Artill at any evil. *Josephus* saith of *Antipater*, that his counse of life might fitly be called, a Mysterie of mischief, *quæ altissimas operatur radices*, &c.

Verf. 9. The thoughts of foolishness is sin.] The Schools doe well observe, that outward sins are *maiores infamiae*, of greater infamy: but inward heart-sins are *maiores reus*, of greater guilt, as wee see in Devils. See the Note on Chap. 14. 22.

And the corner is an abomination to men.] Witnesse *Julian*, *Lucian*, *Porphyry*, *Julius Scaliger*, that proud Hypercritick (*qui neminem pro se duxit humanum*) *Laurentius Valla*, who jeered at other Logicians, and extolled his own Logic as the only best, calling it, *Logica Laurentianum*.

*Superbius oculi dignatus bonum fuisse,  
conferens lingue fidi sumis ipse sua.*

But what an odious corner was *Quintilian* the *Libertine*, of whom *Calvin* complains, that he scoffed at every one of the holy Apostles? *Paul* he called a broken Vessel, *John* a foolish Youth, *Peter* a Denyer of God, *Matthew* an Ulterior. *Ex quomodo ille factoris gurgis puzido ore sua blasphemare audibus!* saith *Calvin*. See how this thinking elfe durt bark and blaspheme the Saints. The barest can mock: as the objects did *David*, *Psal.* 35. 15. and *Tobias* the servant did *Nebuchadnezzar*, Chap. 2. 10. Scorners are the most bale spirits. The *Septuaginta* call

call them *Pests*, *Psal.* 1. 1. incorrigible, *Prov.* 20. 1. proud persons, chap. 3. 34. naught, *Prov.* 9. 12, &c.

Verf. 10. If thou faint in the day of adversity.] Afflictions try what sap wee have: as hard weather tries what health. Withered leaves fall off in a wind: rotten boughs break when weight is laid on them; so doe earthen vessels when fet empty to the fire. As it were, so is his strength, saith they to *Gideon*, *Testis* bows abode in strength (though the Archers sorely grieved him, and shot at him, and hated him) and the arms of his hand were made strong by the hands of the mighty God of *Jacob*, *Gen.* 49. 23, 24.

Verf. 11. If thou forbear to deliver them, &c.] That is, that are wrongfully butchered. Here, not to save a man (if it be in our power) is to destroy him, *Mark* 3. 4. *Job* brake the jaws of the wicked, and plucked theprey out of his teeth. The people rescued *Jonathan*, and *Ebedmelech* *Jeremy*. *Henry* 8. delivered his Queen *Katherine*; and King *Philip* with his *Spaniards* kept the Lady *Elizabeth* from the cruel mercies of *Stephen Gardiner*, who had designed their destruction; Sir *George Blage*, (one of King *Henry* the Eighths Privie-chamber) being condemned for an Heretick, was yet pardoned by the King. Her coming afterwards to the Kings presence, *Abney Pig*, saith the King (for so hee was called) went to call him) *Ten*, said he, if your Majesty had not been better to mee than fol. 115. your Bishops were, your Pig had been roasted ere this time. But what a bloody mind bore *Henry*, first, Arch-Deacon of *Canterbury*, who being at *London* when Queen *Mary* lay a dying, made all post-haste home to dispatch those whom he had then in cruel custody.

Verf. 12. If thou sayest, behold me know is not, &c.] As no wool is so coarse, but will take some colour; so there is no sin so foul but will admit of some excuse. Ignorance is commonly pleaded; wee know not this mans Cause, the Justice of his Cause, the means of his Rescue, &c. But he not deceived, God is not mocked. They that would mock him *impudenter facient & scienter*, cozzen themselves, as the Emperour said of him that sold false gold for *Pearl*. *David* saith, *clarent, muna respondent, fletumque confiteor*, Gods eyes behold, his eye-lids try the children of men. The former points out his knowledge, the latter his critical defect.

Dust me be that pandereth the heart consider?] No man needs a window in his breast (as the Heathen *Momus* withied) for God to look in at; for every man before God is all window; *Job* 24. 25. and his eyes are as a flaming fire, *Revel.* 1. 14. that need no outward light; that see *castra munda* by tending out a ray, &c. that see thorow that transparent body, the world, called a sea of glass, *Revel.* 4. 6.

Verf. 13. My son, eat thou honey because it is good.] Profitable and pleasant, wholesome and toothsome. So, and much more than so is divine knowledge. *Plutarch* tells of *Endoxus*, that he would be willing to be burnt up by the Sun presently, to he might be admitted to come so near it, as to learn the nature of it. How sweet must it needs be then to know Christ and him crucified! &c. Iwetter it was to *David*, than Live-honey dropping from thecombe, *Psal.* 119. 105. and 119. 103. The believing Hebrews knew within themselves, that there should be a reward, and that their expectation should not be cut off, *Heb.* 10. 34. They drew the circumference of Gods promises to the center of their hearts, and so living by faith, they had the sweet-meats of the feast of a good Confidence, as *Maltre Laitmer* hath it: they tasted of that honey, the sweetests whereof none can find by any discourse (how elegant soever) so well as by eating off it, as *Augustine* speaketh.

Verf. 15. Lay not wait, O wicked man, &c.] *Evil* was his sight, as that Heathen said, *God dwells with the righteous*, molest him not therefore, beat not up his quarters. The *Seythians* (saith hein *Plutarch*) thought they have no Mufick or Vines amongst them, yet they have Gods. So whatever the Saints want, they want not Gods gracious presence with them. And it wicked men had but so much knowledge of God, as *Pilate* Wife had in a Dream, they would take heed of having any thing to doe with these just men.

maiores pauciores.

Calv. Insuper, Advers. Libet, cap. 90.

Prudent.

Chap. 29. Art. and Moni fol. 169.

A. and Moni fol. 166.

Idem. Pal. 11. 4.

Plat. contra. 105. contra. 104.



Vers. 16. *For a signe man falseth, from time to i. c. often. Seven times a day, as a Vulture and many of the Fowls feed it, who also understand this way of falling into sinne; and rising againe by repentance. And the opposition carueth it to the other sorte, of falling into trouble. And the next verse speaks as much. *Rejoyce you when thine enemy faileth, &c.* Gods Saints are bound to rejoyce when they fall into divers temptations, *James. i.* And the next verse speaks as much. *Rejoyce you when your brother is afflicted, &c.* plungeth over head and ears. Say they fall not into one but many cruelties, (as they feldome come single, but like *Jebs* meffengers come at the heels of another) *ye. exceeding glad, (saith the Apostle)* as a Merchant is to see his ships come laden in. For though ye fall, ye shall arise, and though ye come in to darkness, the Lord shall give you light,*

— — —

Verf. 37. *Rejoice not when thine enemy falleth*. If thou dost, it is a sure sign of devilish hatred. (ἐχθροφιλία being the devil's disease) with good will, innocency, or ignocency toward them thou makest shew off. *Job* cleareth himself of this fault, *Job* 31. 24. and to dooth David notably, *Psal.* 5. 13. 14. See his practice, 2 Sam. 1. 11, 12. *Cleare wept* when Pompey's head was presented to him, and said, *Viliamur volui, non vindiham*. See the Notes on *Mat.* 5. 44. and see *Rev.* 13. 10.

and *an. Rom.* 12. 19.  
 Ver. 18. *Left the Lord for his wife.* Thy pride and cruelty, as he will, for he is *deus pater* All-eyce, and *extremus* *ultimus* *supremus*, if hefee, he will kinde and turn the wheel upon thee, as he threatened to upon *Edom*, for looking withliking upon *Israeli* calamity. For prevention herof, think thus with thy self, Either I am like mine enemy, or else I am better or worse than he. If like him, why may not I look for the like misery? If better, who made me *diffid.* *Myself*, *Myself*, what reason have I to insult?

Verf. 19. *Fret not thyself because of evil men*] We are wondrous apt to be sick of the *Fret*; hence so many precepts to this purpose. See chap. 23. 17. and

Verf. 20. *For there shall be no reward*] He shall suffer both pain of *lost*, and

pain of *Jeſus*, which whether is the more grievous, is hard to determine. Sure it is; that the tears of hell are not ſufficient to bewail the loſs of heaven: their worm of grief gnaws as painfully as their fire burns. *Depart from me ye curſed*. ſounds as harſh in their ears, as that which follows, *into everlaſting flames*.

fed, sounds as harsh in their ears as that which follows, *into everlasting pain*.  
 Ver. 21, *Any soul*, *hear the Lord* and *be not afraid*. The fear of the Lord is the beginning of wisdom, and the fear of the Lord is the beginning of the knowledge of God. The Lord is the object of fear. Whence by an *apellative* *any soul* is called *feared* by the Psalmist. The Greeks call him *οὐς φοβησθαι* (as some think) from the fear that is due to him. Princes also must be feared and honoured, 1 *Pet.* 2, 17, as those that are invested with Gods Authority, and intrusted with the administration of his Kingdom upon earth, by the exercise of vindictive and remunerative Justice. And whilst they be just, ruling in the fear of God, 2 *Sam.* 23, 3, and commanding things according to the will of God, 1 *Sam.* 12, 14, and for conscience sake, *Rom.* 13, 3, others may be feared, *Eccl.* 10, 20, *as the fear of God*.

And meddle not with them that are given to change] i. e. with seditious spirits, that affect and effect alterations, lawless persons (as Saint Paul calls them). Malecontents; to whom *οὐκ ἔστιν ἐξουσία* the present government is ever given, as *Thyridates* noteth. Such were *Kore* and his complices; *Abdono*, *Shibbe*, the ten tribes that cried, *Adieu jugum*, Ease our yoke; and before them,

those in *Samuels* time that cried, *Nobis rex erit*. *Novus rex* hath still too many followers, of whom Saint *Cyprian*, under whom he lived, thus retheth, *Novus rex novus rex semper eris, arrogans, inflatus*, that he was an arrogant innovator. These turbulent spirits prove oft the pests and bounteous of the state they live in : and it is dangerous having to deal with them.

Verl. 22. *For sheer calamity [full rise suddenly]* When they think they have made all cock-tide: Had Zimri perished that killed his master? Had *Abelam*, *Sheba*, *Abulathas*, *Darius* of *Susien*, *Sanders*, *Stry*, *Parry*, *Compan*, the powerful leaders, *Raspilene*, &c. *Kneaze* the first Danique King caufed the false *Edic* *Deicel* Hifi: (that had been his Agent) to be fet upon the highest part of the tower of *London*: therein performing his promise of advancing him above any Lord in the Land. *Here* the fifth, King of *Scots*, was murdered in *Perisby* w*ater* Earl of *Arbol*, in hope to attain the Crown. Crowned indeed was *Arbol* as his wishes and foretellers had anticipated, but by infidelity he was not crowned that Realm, but with a *Spawd* crown, clapt upon his head, being one that *Arbol* was heard at once his wicked days and desires.

And who knoweth the ruine of them both ?] i. e. That both God and the King will inflict upon the Rebels ; Or of them both, i. e. both of the King if a Tyrant, and of those that seditionously move against him.

Ver. 23. *These things also belong to the wife*] As subjects must know their duties, so Magistrates theirs: neither may they hold themselves too wise to learn. God can send even a *Salomon* to School to the Raven, to the Pismire, yea to the Lillies of the Field; as being able to teach the wisest man by the weakest Creature.

*It is not good to have respects of Persons* ] Hebr. *to know faces*, to regard not so much the matter as the man, to hear Persons speak and not Causes, to judge not according to truth and equity, but according to opinion and appearance, to fear or favour. This cannot be good, lawful, or safe, Job 13. *He will surely (or thorowly) reprove you*, (not verbally only, but penalty too) *if you secretly accept Persons*. Of *Travani* it is said, that he neither feared nor hated any man; but that he heard the Causes of his Subjects without prejudicate impiecy, judiciously examined them without sinister obliquity, and sincerely judged them without unjust partiality.

Verf. 24. *Him shall the people curse* ] Hebr. *They shall run him thorow*, with their evil wishes for his evil sentence: he shall be generally hated, and set against, as was Herod, Pilate, Esau, Ferres, &c.

as was *Herod, Pilate, Fistsus, Ferres, &c.*  
*Vcl. 25. But to them that reuolue him shall be delighe* | Those Judges that re-  
 prove and punish the wicked shall (besides the *Eng* of a good Conscience,  
 which is farre better than the worlds *Plaudite*) delight themselves in the Lord,  
 and reign in the affections of all good men, who shall euensoo also say, *God*  
*blest be as such a good Judges heart,* for he saue the innocent, and punish-  
 eth the wicked, &c. As he hath done worthily in *Ephraim*, so he shall be laudous  
 in *Rehobem*. *Rub. A. 11. See Job 39. 11, 12.*

Verl. 26. Every man shall kisse his lips ] That is, shall doe him honour, as Gen. 41. 40. All the people shall kisse at thy mouth, saith *Pharaoh* to *Joseph*: and *Samuel* kissed *Saul* when hee annoynted him King, 1 Sam. 10. 1. and, *Kisse the Son*, saith *David*, Psal. 2. 12. That is, give unto him the honour due unto his name.

Verb. 27. *Prepare thy work without, &c.*] God would have all his to be not good men only, but good husbands too; to order their affairs with discretion, and to take their fittest opportunities for dispatch of household business. *Pliny* hath a saying to like sense with this, *Ædificandum, faith he, confite ager, & tunc quoque cunctanter*, Let building alone till thy field be tilled, vined, planted, &c.

Verf. 28. *Be not a witness against thy neighbour without cause*] That is, *without calling*; being not thereunto required: for this would speak thee spiteful, rash, and unchristian, as in the next verse.

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verses, &c. Of a certain Prince of Germany it was said, *Esset alium, si esset apud alios*; He would be another man, if he were but amongst other men. Say they be not too droffie, but that some good *est* is to be found in them, yet all is not good that hath some good in it. It is *Sealigers* Note, *Malum non est nisi in bono*. The original nature of the Devil is good, wherein all his wickedness subsisteth. When one highly commended the Cardinal *Julian* to *Sigismund*; he answered, *Tamen Romanus est*, yet he is a *Roman*, and therefore not to be greatly impoysoned them, and hindered the Reformation, *Zwinglius* holy compares them to that wakeful Dragon that kept the golden fleece, as the Poets have leiged. They get the royalty of their ear, and then do with them whatsover they list. *David* therefore vows, as a good Finer, to quit the Court of such droffe, *Psalm* 101. 4. and gives order upon his death-bed to his Son *Salomon*, to take out of the way those men of blood, 1 *King* 1. that his throne might be established in righteousness.

Verf. 6. *Put not forth thy self in the presence of the King* ] *Ne te ornas coram rege*. Compare not, yet not with him in apparel, furniture, house-keeping, &c. as the Hebrews (sense). This was the ruine of Cardinal *Wolsey*, and of *Vilcount Perulam*.

*And stand not in the place of great men* ] Exalt not thyself, but wait till God shall reach out the hand from Heaven and raise thee, *Psalm* 75. 5. 6, 7, 8. *Adonijah* is branded for this, that he exalted himself, saying, *I will be King*, 1 *King* 1. 5. For none else would lift *Hildebrand* up into *Peters* Chair, he gat up himself; For who (said he) can better judge of my worth than I can? Harden thy fore-head (said *Calvus* to *Antimus*) and say boldly, that thou deservest the Priestship better than *Cato*. Ambition rides without reigns, as *Thulin* did over the dead body of her own father, to be made a Queen. See my commonplace of Ambition.

Verf. 7. *For better it is that it be laid unto thee* ] From this Text our Saviour takes that Parable of his, put forth to those that were bidden to a feast, *Luke* 14. 10. Now, if before an earthly Prince, men should carry themselves thus modestly and humbly, how much more before the King of heavens? And if among guests at a feast, how much more among the Saints and Angels in the holy assemblies? That is an excellent saying of *Bernard*, *Omnino oportet nos orationis tempore curiam intrare calefcentem in qua Rex regum stellato sedes solo circumdatus innumerabilis & ineffabilis exercitus Spirituum sancti sedet solo circumdatus inquantis sinore, quantis sine humilitate accedere debet & palude sua procedens & repens vultis transire*. At prayer-time we should enter into the Court of heaven, where sitteth the King of Kings with a guard of innumerable blessed Spirits. With how great reverence then, with how great fear and self-abatement should we come, like to many vile Vermine creeping and crawling out of some foxy pool or puddle?

Verf. 8. *Go not forth hastily to strive* ] Contention is the Daughter of Arrogance and Ambition, *Jam* 4. 1. Hence *Salomon* (whose very name imports peace) persuades to peaceableness very oft in this Book; and fets forth the mischief of strife and contention. Strive not strife (saith he) but make haste to finte it, (so the words may be rendered) you may do that in your haste that you were a law to himself (as the *Thracians* are said to be) there would not bee too much lawings warbling and warring as there is. There is a curse upon those that delight in War, (as *King Pyrrhus* did) *Psalm* 68. 30. but a blessing for all the children of peace. *Mat.* 10. who shall also be called the Children of God. *Herom* and *Asinius* had their bickerings in their Disputations, but it was no great matter who gained the day; for they would both win by understanding their errors.

*When thy Neighbour hath put thee to shame* ] That is, when thine Adversary hath got the upper hand, and toyled thee. Those are ignoble quarrels, faith our *His*

*Ubi vincere ingloriosum est, ateri iudicium*; wherein whether a man get the better or the worse, he is fure to go by the worse, to sit down with loss in his name, state, or both.

Verf. 9. *Debate thy cause with thy Neighbour*, &c. ] What shall I do then (may some say) if I may not right my self by law? You may, faith he, (so you do it deliberately) and have first privately debated the cause out of desire of agreement, and moved for a compromise. See *Mat.* 18. 15.

*And discover not the secret of another* ] Meerly to be revenged on him for some supposed injury. There are three in their rage care not what they disclose to the prejudice of another. Charity chargeth the contrary, 1 *Cor.* 13. It claps a plaister on the sore, and then covers it with her hands, as *Chirurgeons* use to do, that the world may be never the wiser.

Verf. 10. *Left hee that beareth it put thee to shame* ] Repute thee and report thee an evil-conditioned fellow, a back-biter, and a tale-bearer, one not fit to be trusted with secrets, &c. True it is, that deceitful friends are in some cases to be accused and complained of to those that may do good upon them; as *Joseph* brought his brethrens evil report to his father, and as the household of *Chloe* told *Paul* of the Corinthian contentions. But this must be done wisely and regularly, with due observation of circumstances, as *Salomon* elegantly fets forth in the following Proverb.

Verf. 11. *A word fitly spoken* ] Hebrews, *spoken upon his wheels*, that is, rightly ordered and circumstantiated, spoken with a grace, and in due place. It is an excellent skill to be able to time a word, *Mat.* 26. 4. to set it upon the wheels, as here. How good are such words? *Prov.* 15. 23. how forcible? *Job* 6. 25. How pleasant? even like apples of gold in pictures, or *tauteres*, of silver, not only precious for matter, *Eccles.* 12. 10. but delectable for order, as gold put in a case of silver cut-work.

Verf. 12. *An ear-ring of gold*, &c. ] *Ut insaris aurea*, &c. A reasonable word falling upon a tractable ear, hath a redoubled grace with it; as an ear-ring of gold, and as an ornament of fine gold, or as a diamond in a diadem. It is an hard and happy thing to suffer the words of exhortation, to digest a reproof, to fly with *David*, *Let the righteous smite me*, &c. to be of *Greys* disposition, *In vi* of whom it is recorded, that he rejoiced in nothing more, *quam* *6* ab aliquo *frat* *terne & charitativo redargueretur*, than if he were friendly and freely reproved by any one. Every vice doth now goarmed: touch it never so gently, yet like the needle, it will sting you. If you deal with it roughly and roundly, it (waggeth, as the Hebrew did with *Moses*, who made thee a man of authority? *Exod.* 2. 14. Ear-rings and ornaments are ill bestowed upon such uncircumcised ears.

Verf. 13. *At the cold of snow in the time of harvest* ] Harvest men of all men bear the heat of the day: being far from shade or shelter, far from springs of waters, parched and scorched with heat and drought, in those hotter countries especially. Now as the cold of snow or ice (which in those countries they kept welcome to such) is to a trusty and speedy messenger: for by his good news he greatly reviveth the longing and languishing minds of those that sent him: who during the time of his absence, through heat and doubt, were almost half dead. This is much more true of Gods faithful messengers, *Job* 33. 23. whose very and languish under the sense of sin and fear of wrath.

Verf. 14. *Whose lips he hath himself of a false gift* ] As *Ptolemy* strained *Adonius*, from his trait promises, back performances: As *Sertorius* the Roman, that fed his creditous and clients with fair words, but did nothing for them, (*Polheius* dives quilibet esse potest). As that Pope and his Neptew, of whom it is recorded, that the one never spake as he thought, the other never performed what he spake. Lastly, as the Devil who promised *Christ*, *excellens in excelsis*, *Matth.* 4. mountains on a mountain, and said, *All this will I give thee*, when as that *All* was just nothing, more than a fliew, a temptation, a semblance, or it it had been

been something, yet it was not hitherto given for the earth is the Lords, and the fulfils thereof. Physicians call their drugs *obscure gifts*, and yet we pay dear for them. Apothecaries set fair titles upon their boxes and gally-pots, but there is oftentimes *aliquid in titulo*, *aliquid in pyxide*, nothing but a bare title. Such are vain boasters, pompous Preachers, Painted hypocrites, Popish priests: such as was *Telemachus*, that sold indulgences in *Germany*, and those other Mass-mongers in *Germany* time, that preached publicly to the people, that if any man would hear a mass, he should not on that day be smitten with blindness, nor dye a sudden death, nor want sufficient sustenance, &c. These were clouds without rain, that answer not expectation; *Jude* 12.

Verl. 15. *By long forbearing is a Prince persuaded*. Our *Henry* the third gave commitment for the apprehending of *Hugh de Burgo*, Earl of *Kent*: who having sudden notice thereof at mid-night, got him up and fled into a Church in *Essex*. They to whom the business was committed, finding him upon his knees before the high-altar, with the Sacrament in one hand, and a cross in the other, carried him away nevertheless unto the Tower of *London*. *Roger Bishop* of *London* taking this to be a great violence, and wrong offered unto the holy Church, would never leave the King until he had caused the Earl to be carried unto the place whence he was fetched. And this it is thought, was a means of saving the Earl's life. For though order was taken he should not scape thence, yet it gave the Kings wrath a time to cool, and himself leisure to make his Apology: by reason whereof, he was afterwards restored to the Kings favour, and former places of honour. So true is that of the Philosopher, *Maximum iræ remedium dilatio*; and that of the Poet.

*Ut fragilis glaciæ, interit ira moræ.*

There are that read and sense the words thus: *By meanness a Prince is appeased*, that is, when he seeth that he is not opposed, that his Subjects repine not, rebel not against him. An old Countess of *Nero's* being asked how he had escaped that Lions mouth? answered, *Injurias ferendo, & gratias agendo*, by taking shrewd turns, and being thankful.

*A soft tongue breaketh the bones*. Though it be flesh and no bones, yet it breaketh the bones: that is, stout and stern spirits, that otherwise would not yield. Thus *Gideon* broke the rage of the *Ephraimites*, *Judge* 8. v. 30. and *Abigail* David, by her humble and dutiful orations, *1 Sam.* 25. See the Note on *Prov.* 15. 1.

Hic.

Verl. 16. *Hast thou found honey? eat so much as is sufficient*. i.e. Be moderate in the use of all lawful comforts and contentments. *ἄσπικτον γὰρ ἐστὶν πλεονεξία*, saith the Orator, for there is a satiety of all things, and by excess the sweetest comforts will be dis-sweetened; as *Epictetus* also observed. It is therefore excellent counsel that the holy Apostle giveth, *1 Cor.* 7. 29. that those that have wives yet it gave the Kings wrath a time to cool, and himself leisure to make his Apology: by reason whereof, he was afterwards restored to the Kings favour, and former places of honour. So true is that of the Philosopher, *Maximum iræ remedium dilatio*; and that of the Poet.

Verl. 17. *Withdraw thy foot from thy Neighbours house*. This is an honey that thou mayest sucken out, therefore make thy foot precise or rare (so the Original hath it) *as thy Neighbours house*, by too-rift frequenting whereof thou mayest become cheap, nay burdensome. As first thou mayest be *Oreuch* (as the Hebrew proverb hath it) i.e. welcome as a Traveller that stays for a day. At length thou wilt be *Toreuch*, a charge, a burden. And lastly by long tarrying, thou shalt be *Boreuch*, an out-cast, hunted out of the house, that thou shalt so immodestly haunted. It is a very great fault among many, (saith one) that when they have found a kind and sweet friend, they care not how they overlay him, or abuse his courtesy. But as we say in our common proverb, it is not good to take too much of a frank horse.

Verl. 18

Verl. 18. *It is a Maul, and a Sword, and a sharp Arrow*. A Maul, Hammer, or Club to knock out his brains, and make them fly about the room, as the Hebrew word imports. A Sword, or Murthering weapon, to run him thorow and let out his bowels. And a sharp Arrow, to pierce his flesh, and strike thorow his very heart. Loe here the mischief of an evil tongue, thin, broad, and long, like a Sword to let out the Life-blood of the poor innocent; nay, to destroy his soul too, as seducers do, that bear false witness against the truth of God, and by their cunning lyes, deceive the hearts of the simple.

Verl. 19. *Confidence in an unfaithful man, &c.* In a Perjurator, a Covenant-breaker, a perfidious Person, such as *Ahiathophel* was to *David*, *Jobs* miserable comforters to him. (He compares them to the brooks of *Tema*, chap. 6. v. 16, 17. in a mysture they swelled, in a drought they tailed.) *Egypt* to *Israel*, a staff or broken reed, whereon if a man lean, it will goe into his hand and pierce it, *Isa.* 36. 6. the Roman Senate to *Julius Cæsar*, whom they killed in the Council-chamber with twenty three wounds, and this was done a pluribus amicis quam inimicis quorum non expleverat spes inexorabiles (saith *Seneca*) by most of his pretended friends, whose unreasonable hopes he had not satisfied. How good is it therefore to cry before we trust, yea to trust none that are not true to God? *David* durst not repose upon *Saul's* fair promises, whom he knew to be moody and slippery. The French say in their Proverb, When the Spaniard comes to parl of peace, then double-bolt the door. The Hollanders make no conditions with the Spaniard (whom they know to hold that Machiavelian heresie, *Elides tam diu serventur ut quondam expectant*,) but such as are made at Sea, and sealed with great Ordinance, *Caton* and other Protestant Divines were called to the Council of *Trent*, but durst not venture thither, quæm vestigia terrore, as the Fox in the Fable said: they had not forgot how *John Hus*, and *Hierome* of *Prague* sped at the Council of *Constance*, although they had the Emperours safe conduct. They knew that *Turks* and *Papists* concur in this, as they doe in many other Tenets, that there is no faith to be kept with dogs, that is, with Christians; as *Turks* understand it, with *Heretics*, as *Papists*.

Verl. 20. *As he that taketh away a garment in cold weather*. Musick in mourning is held most unseasonable: that was an Heathenish custom that the *Jews* had taken up, *Matt.* 9. 23. *Cantabat moeroris sibi funeribus*, saith *Ovid*. Wee should rejoice with those that rejoice, and weep with those that weep. *Nabla & Iyra lugubrium ingratis*, saith *Plinarch*. Musick and mourning agree like *Harp* and *Harrow*, like thin clothing and cold weather, or like Nitre and Vinegar, saith *Salomon*. There are that read the words otherwise, and accordingly sense them. Thus: *As he that quench on a garment in the cold season, or Vinegar on Nitre*; so is he that singeth songs to a sad heart. That is, *Tristitia dissolvit carum*, *Junia*. *ut vestes dissolvunt frigus, & actum dissolvit nitrum*. As a garment warmeth the body, and Vinegar dissolveth Nitre, so a sweet singer, by his delightful ditty, cheereth up the pensive fool, and driveth sorrow out of it. See *1 Sam.* 16. 24. *2 King.* 3. 15. *Dan.* 6. 19.

Verl. 21. *Give every be hungry*. *Elisba* did so: he ceased his Persecutors, (*2 King.* 6.) by a noble revenge, and provided a table for those who had provided a grave for him. Those *Syrians* came to *Durham* full of bloody purposes to *Elisba*: he sends them from *Samarita* full of good cheer and jollity. Thus, *Dr. Hall* saith, thus should a Christian punish his pursuers: no vengeance but this is Heroical temper, and fit for imitation.

Verl. 22. *For thou shalt heap coals of fire*. By heaping courtesies upon him, thou shalt win him over to thy self: as the King of *Israel* did those *Syrians* hee feared. They came no more after that by way of ambush or insurrection into the bounds of *Israel*. In doing some good to our enemies, wee doe most to our selves.

And the Lord shall reward thee. However men deal with thee. It may be they may prove drops that will not be melted, dirt that will not be mollified, but moult to nothing, crumble to crattle as stones &c. as having no metal of ingenuity or goodness in them. But defuit not, depend not, God will reward thee.

Z

m d

Gelu. caus.  
pag. 194.Sen. de ira.  
Ovid.Hicrajo-  
nati statim  
pro. an. ut  
1. Sano. 3.

ward thee, and his retributions are more than bountiful. Or (as the words may be read) *God will pacify for thee*, as he did *Saul for David*. Never did a charitable act go away without a blessing: God cannot but love in us this imitation of his mercy, who bids his Sun to shine upon the evil and unthankful: and that loves never fruitless.

Cacior multo  
atrabis.

Vers. 23. *The North-wind drives away rain* ] Hence *Homer* calls it *atrabis*, vixit, the fair-weather-maker, and *Hierom*, the *ayres Bearer*. There is a Southerly wind, that attracts clouds, and ingenders rain.

*So doth an angry countenance, a back-biting tongue* ] The ready way to bid of Tale-bearers, is to brow-beat them: for like Whelps, if we stroke them, they leap upon us and defile us with fawning; but give them a rap, and they are gone: so here. Carry therefore in this case a severe rebuke in thy countenance, as God doth, *Psal.* 80. 16. Be not a re-better to these privy Theeves, a receptacle for their *moines* *nomins*, as one calls them: the Tale-bearer is as blame-worthy as the Tale-hearer, and he that loves a lye, as he that makes it. *Revel.* 22. See *Psal.* 15. 3. *Rom.* 1. 31.

Vers. 24. *It is better to dwell, &c.* ] See the note on chap. 21. 9. and 19. 13.

Vers. 25. *As cold waters to a thirsty soul, so is good news* ] This and many more of these *Proverbs* *Salomon* might well utter out of his own experience for he sent out into farre Countries for Gold, Horses, and other Commodities, *1 King.* 9. 26. besides Ambassadors of state, and enquires into the manners and qualities of foreign parts and peoples. Of the Convention of other Countries to the faith, he could not then hear, as we now may, and lately have good news from *New-England*. Neither had he the happiness to hear that, which we have not only heard, but seen and handled of the Word of life, *1 Joh.* 1. 7. He had *unhappy* *the Promise*, but we have *unhappy* *the joyful riding*, the sum of all the good news in the World, as the Angels, whose first Messengers cleped it, *Luke.* 2. 10. Jesus is a short Gospel, and the good news of him should drown all discourses, yea make our very hearts dance *Leveller* within us: as *Abraham* did, though he heard of him only by the hearing of the ear, or saw him afar off. Heaven is called a farre Country, *Matth.* 25. 14. good news from thence brought in by the hand of the Holy Ghost, winckling with our spirits that we are the Sons of God, and if Sons, then Heirs of that farre Country, of that fair City, whose maker and builder is God, how welcome should that be to us, and how inexpressibly comfortable? See *1 Pet.* 1. 8.

Vers. 26. *A righteous man falling down before the wicked* ] i.e. Doing any thing (though by meer frailty) unbecoming his Profession, or that relounds not to the scandal of the weak only (as *Gal.* 2. 11.) but to the scorn of the wicked (as *2 Sam.* 12. 14.) is as a troubled fountain, &c. is greatly disgraced and prejudiced. What a blemish was it for *Abraham* to fall under the reproof of *Abimelech*? for *Samson* to be taken by the *Philistines* in an Whore-house? for *Josab* to be in-mind of his duty by *Pharaoh Necho*? for *Peter* to be drawn by a silly Wench to forswear his Master, &c? was not the *Fountain* here troubled, when trampled by the feet of these beasts? the Spring corrupted, when Conscience is thus defiled and gashed? Let it be our care to cleanse this Spring of all pollutions of flesh and spirit: as a troubled fountaine will clear it self, and as sweet water made brackish by the coming in of the salt, yet if naturally it bee sweeter at length it will work it out.

Vers. 27. *It is not good to eat too much honey* ] For he breeds choles, and brings diseases.

*So for men to search their own glory* ] i.e. To be desirous of vain-glory, *Gal.* 5. 26. to seek the praise of men, to hunt after the worlds *plaudite*, to lay it to, as *Tiberius* once heard *Justinus*, *Sic volo ut ego sum, Si tu non vis ego non sum*, I am wholly thine, I am only thy Clay and Wax; this is base and in-glorious; this is to be *Gloria animal*, popularis *auris vile mancipium*, the creature of vainglory, a base slave to popular applause, as *Hierome* calls *Crates* the Philosopher, who call his goods into the Sea, merely for a name. Some doe all for a name, as *John* and the Pharisees; like Kites they flutter up a little, but their eye

Hier. 19. ad  
Julian. Confes-  
sion.

is upon the carrion. The Chaldee Paraphrast by their glory, understands the Majesty of the Scriptures, (which to David were sweeter than honey). These we must search, but not over-curiously: *Ne qui scrutatur mysteria, opprimatur gloria*, as the vulgar here hath it, left prying into Gods Majesty, we be oppressed by his glory.

Vers. 28. *He that hath no rule over his own spirit* ] *Cui non est exhibitio in spiritu suo sum*, that reigns not in his unruly affections, but suffers them to run riot in sin, as so many head-strong Horses, or to ride upon the backs one of another, like Kine in a straight. This man being not fenced with the wall of Gods fear, lies open to all assaults of Satan and other enemies, *Ephes.* 4. 26, 27. *1 Joh.* 4. 7. as *Laila*, *Judg.* 18. or *Hazor*, that had neither gates nor bars, *Jer.* 49. 31. of the *Hague* in *Hollandy*, which the inhabitants will not wall, as desiring to have it *Hyl. Geg.* counted rather the principal Village of *Europe*, than a lesser City.

## CHAP. XXVI.

Vers. 1. *So honour is not seemly for a fool.*

HONOUR is the reward of virtue, dignity should wait upon desert. *Sed dignitas in indigno est ornamentum in laus*, as *Salvian*, Honour is as fit for a fool, as a Gold-ring for a Swines Inout. *Sedes prima & vna erat*, will never suit. The order of nature is inverted when the vilest men are exalted, *Psal.* 2. 8. it is a foul incongruity, and of very evil consequence. For thereby themselves will be hardened, and others heartened to the like prosperous folly (*Felix et cetera de divinis nimis felix virtus vocatur*, faith *Tully*) The study of virtue also will be neglected when fools are preferred, and Gods heave Wrath poured out in full measure upon these uncounseled Vice-gods (as I may in the worst sense best term them) who mis-represent him to the world by their ungodly practices, as a wicked, crooked, unrighteous Judge.

Vers. 2. *The Bird by wandering, and the Swallow* ] i.e. As these may fly where they will, and no body cares or is the worse. So here. And as Birds are tired with much wandering, and not finding where to rest, return again to their Nest, after that they have beat the air with weary wing: so the caudelle cutie returns to the author. Cursing men are cursed men.

*So the curse can't flye (shall not come)* ] What was *David* the worse for *Shimei's* rash raylings? or *Jeremy* for all the Peoples cursings of him? chap. 15. to. Or the Christian Churches for the *Jewes* cursing them in their daily Prayers, with a *Maledic Domine Nos oras*? or the reformed Churches for the Popes Excommunications, and Execrations, with Bell, Book and Candle? The Pope is like a Walp, no sooner angry but out comes a sting: which being out is like a fools dagger, rattling and snapping without an edge. *Sic ergo Galus in nomine Ducis loquitur*, The Devil take the *French*, said Pope *Julius* the second, (as he was sitting by the fire and saying his Prayers) upon news of his Forces defeated by the *French* at the battle of *Ravenna*. Was not this that very mouth that *speakes great things and blasphemies*? *Revel.* 13. 5. And (as *qualis herus salis servus*, like master, like man) a certain Cardinal entring with a great deal of pomp into *Paris*, when the people were more than ordinarily earnest with him to bid fatherly benedictions *Quandquidem*, said he, *huc populus venit decipi, decipiunt in nomine diaboli*. Forasmuch as this people will be fooled, let them bee fooled in the Devils name. And another Cardinal, when at a Diet held at *Amborough*, the Prince Electors Ambassador was (in his Masters name) present at Malle, but would not as the rest did, kisse the consecrated Charger; the Cardinal, I say, that sung Malle, being displeased thereat, cried out, *Si non vis benedisci quibus, beneas tibi maledictionem in aeternum*. If thou wilt not have the blessing, thou shalt have Gods curse and mine for ever. Let them curse, but bless them: when they curse, let them be ashamed, but let thy servants rejoice, *Psal.* 109. 28.

Vers. 3. *A whip for the horse* ] *Pra.* To quicken his slow pace. *A bridle for*

*et cetera de divinis*

*Annal. Gallic.*

*Ann. Dom.*  
1559.  
*Hubert.*

tho' asse, wherewith to lead him in the right way: for he goes willingly but a foot-pace, and would be oft out, but for the bit, and beholds, he is very refractory, and must be held in with bit and bridle, *Psalm 32. 9.*

*And a rod for the back of fools* ] *tu pñis ois te vñmos tyro.* A fool will be the better for beating. *Proverbia dei iniquitatem.* Due punishment may well be to these horses and asses (so the Scripture terms unreasonable and wicked men) both for a whip to incite them to goods and for a bridle to reign them in from evil. God hath rods sticking in every corner of his house for these toward fools, and if a rod serve not turn, he hath a terrible sword, *Esa. 27. 1.* So must Magistrates. *Cuncta primum remedia.* If a rod will do, they need not brandish the sword of Justice; nor do as *Draco* did, who punished with death every light offence. This was to kill a fly upon a mans forehead with a beetle, to the knocking out of his brains.

*Verl. 4. Answer not a fool according to his folly* ] When either he curseth thee, as *verse 2.* or cryeth out upon thee for giving him due correction (*verse 3.*) for every public person had need to carry a spare handkerchief, to wipe off the dirt of disgrace and obloquy cast upon him for doing his duty. *Pals* such an one by in silence, as not worthy the answering. *Sile, et fustis am dediti plagam.* say nothing, and you pay him to purpose. *Hezekiah* would not answer *Rabshakeh*, nor *Jeremy Hananiah*, chap. 28. 11. nor our Saviour his adversaries, *Mat. 26. John 10. 9.* he reviled nor his revilers; he threatened not his open opposers, *1 Pet. 2. 23.*

*Left thou also be like unto him* ] As hot and as head-long as he; for a little thing kindles us, and we are apt to think that we have reason to be mad, it evil-intreated: to talk as fast for our selves, as he doth against us, and to give him as good as he brings: so that at length there will be never a wife of the two, and people will lay to.

*Verl. 5. Answer a fool according to his folly* ] Cast in somewhat that may sting him, and stop his mouth. Stone him with soft words, but hard arguments, as *Christ* dealt with *Pilate*: left he lift up his cross, and look upon himself as a conquerour, and be held to by the hearers. In fine, when a fool is among such as himself, answer him, left he seem wise. If he be among wise men, answer him not, and they will regard rather *quid in tacere, quam quod ille dicat*, thy scapolable silence, than his passionate prattle.

*Verl. 6. His tail fasheth a message by the hand of a fool* ] The worth of a faithful messenger he had set forth, *Chap. 15. 1.* here, the discommodity of a foolish one: Such as were the Spies *Moses* sent, *Num. 13. and 14.* So when the Prophet proves a fool, the spiritual man is mad (*Esa. 9. 7.*) things go on as heavily, as if feet were wanting to a traveller, or as if a messenger had lost his legs.

*Verl. 7. The legs of the lame are not equal* ] *Locum habet proverbium cum ei qui male vult, bene loquitur.* faith an Interpreter. This Proverb his (such as speak well, but live otherwise. *Uniformity and Homogeneity* of obedience are sure signs of sincerity; but as unequal pulse argues a distempered body, so doth uneven walking show a diseased soul. A wife mans life is all of one colour like it felt, and godliness runs thorow it, as the woof runsthorow the warp. But if all the parts of the line of thy life be not straight before God, it is a crooked life. If thy tongue speak by the talent, but thine hands frame work by the ounce, thou that pats for a Pharisee, *Mat. 23. 3.* They spake like Angels, lived like Devils; had heaven commonly at their tongues end, but the earth continually at their fingers end. *Odi homines ignavia operari.* *Philosophi interitui*, said the Heathen, that is, I hate such Hypocrites, as have mouths full of wisdoms, hearts full of hollowness. A certain stranger coming on Embassage to the Senate of *Rome*, and colouring his hoary haired and pale cheeks with vermilion hiew, a grave Senator clipping the deceit, stood up and said, What sincerity are we to expect at this mans hand, whole locks, and looks, and lips do lie?

*Verl. 8. As he that bindeth a stone in a sling* ] A precious stone is not fit for a sling (where it will soon be cast away and lost) no more is honour for a fool.

See

See *verl. 1.* *Aben-Ezra* saith, that *Marganab* here rendered a Sling, signifies Purple, and is called it thus; As it is an absurd thing to wrap a Pibble in purple, so is it to pretend to tools as *Saul* did *Doeg*, as *Abajurnah, Haman*.

*Verl. 9. As a storm gets up into the hand, &c.* ] He handleth it hard, as if it were another kind of wood, and it runs into his hand. So do prophane persons pervert and pollute the holy Scriptures, to their own and other mens destruction. By a Parable here the Hebrews understand either the Parables of *Salomon*, or the whole Book of God. At this day no people under Heaven doe so abuse Scripture as the Jews doe. For commending (in their familiar Epistles) some Letter they have received, they say, *Eloquia Domini, eloquia pura*: The words of my Lord are pure words. When they flatter their friends, *Pseaut*, say they, *accipite ad auditum sanctum in me.* Let me have access to the sanctuary of my holy Temple. When they would testify themselves thankful, *Nominis tui gloriamur*, I will sing praise to thy Name. When they complain, friends torke them, *Lora*, say they, *thou getst not forth with our armies.* When they invite their friends to a Banquet or a Wedding, *In thee have I trusted, et me non erit confusio.* Loc thus doe these witlesse wicked wretches abuse Gods Parables, and take his Name in vain. Whereas the very Heathen could say, *Nem loquendum de Deo sine lumine*, God is not to be talked of lightly, loosely, distrepectively. Thou that fear that glorious and fearful Name, *Jehovah* thy God, saith *Moses* their own Law, *Exod. 20. 5.*

*Verl. 10. The great God that formed all things* ] As he made all, (so he maintains all; even the evil, and the unthankful. God deals not as that cruel Duke of *Aten* did to the *Naherians*, (some he rosted to death (saith the Historian) *Gringis*, starved others, and that even after quarter, saying, Though hee promised to give them their lives, he did not promise to find them meat. But as hee hath given them their lives (forfeited in *Adam*) so hee allows them a livelihood, gives them their portion in this life, fills their bellies with his good creature, but withall tends to leave them in their souls: or if he far them, it is to fit them for destruction, as fated ware is fitted for the hables.

*Verl. 11. As a dogge returneth to his vomit* ] A homely comparison (able to make a true Christian ready to lay up all) but good enough for the odious Apostate, to whom it is applied. Such an one was *Judas, Julian, Ecclesius, Bald-vinus, Iherim, Agricola* that first *Antoninian*, who did many times promise amendment, and yet afterwards fell to his error again. After that, he condemned his error, and recanted it in a publick Auditory, and printed his recantation; yet when *Lucifer* was dead, he relapsed into that error; so hard a thing is it to get poison out, when once swallowed down. *Harding* (Bishop *Jewels Antagonist*) was in King *Edward*s dayes, a thundering Preacher against Popery, willing he could cry out against it as loud as the *Bells of Offence*: so that by his preaching many were confirmed in the truth. All which to be so, they can testify that heard him, and be yet alive, saith Mr. *Fox*. See an excellent Letter of the Lady *Jane Greys* to him, whilst he was Prisoner in the Tower, *Ad. G. Alon. [al. 1591]*, wherein she wills him to remember the horrible History of *Julian* of old, and the lamentable case of *Spiras* late, &c.

*Verl. 12. Seest thou a man wise in his own conceits?* ] This foolish wise-man, or wise foolish-man (for whether of the two to call him I know not, as the Chronicler saith of Sir *Thomas Moore*) is that Dog (spoken of in the former *verl.*) that fore-thinks not the evil that followeth upon his returning to his filthy vomit; which being made much worse by the heat of the sun and open air, maketh him much more sick than before he had been. Sensibly, the wildeife wicked man, insensible of the evil of his way, and highly conceited thereof, groweth boldy on till there be neither hope of better, nor place of worse. See the Note on *chap. 3. 7.* and my common-place of *Arsenace*.

*Verl. 13. The foolish man saith, There is a Lion* ] See the Note on *chap. 22. verl. 13.*

*Verl. 14. As the door turneth upon his hinges* ] But comes not off, unless lifted or knocked off: So neither comes the sluggish out of his feathered nest, (where

obeyeth:

Rabishp.  
Bala,

(where he lies looking and thence) unless hard hunger or other necessity rouse and raise him. As abroad there is a *Leop.*, so at home there is a *Leop.*, a *Lardou*, and a *Lejel*, that lives in the world to no purpose, yea to bad purpose; and being wife in his own conceit, will not accept of better counsel. Those whose heads are laid upon down-pillows, are not apt to hear noyes; no more are those that live at ease in *Zinn*, to hear unto wholesome advice. Or if it comes they have a kind of willingness and velocity to do better, yet it is but as the door that turns on the hinges, but yet hangs still upon them.

Verf. 15. *The fleshful biddeth his bond in his bosom* [See the Note on ch. 19. 24.] Verf. 16. *Then seven men that can render a reason* [See the Note on ch. 19. 24.] Verf. 17. *He that passeth by and meddleth, &c.* [Two kind of studies have I always hated (saith one) *studium partium*, & *studium novarum rerum*. They that enter strife without calling (saith another) do commonly hazard themselves into trouble without comfort. This was *Jehophat* folly at *Jabesh Gilead*, and (as some think) *Jofiah's*, when he went up against *Pharakh Necho*: thinking thereby to ingratiate with the *Affyrans*, *Pharakh* protest enemy. It is from idleness usually, that men are thus busy in other mens matters, without thank or other benefit, 1 *Tim.* 5. 13. and 2 *Thess.* 4. 11. and therefore this Proverb fitly follows the former. Howbeit this is not always true: for charity may move men to interpose for a right understanding, and a good accord betwixt disagreeing parties. Neither in this case must a man affect to behold no mediator, fith blessed are the peace-makers. And thought hee for most part a thankless office (for if a man have two friends, hee oft loseth one of them) yet our reward is with God: and if by seeking to part the fustle, we deserve to be blown upon our selves, yet the *Engle* of a good conscience will save that well enough. That which is here forbidden, is, for a man to make himself a party and maintain one side against another. And yet where it is for God and his truth, this may be done too: as when Queen *Elizabeth* not only fare as *Umpire* betwixt the *Spaniard*, *French*, and *Hollander* (to as she might well have taken up that saying of her Father, *Cuiusmodi, proferat*, he whom I side with, carries it) but afterwards, when she had her time, undertook the protection of the *Netherlander* against the *Spaniard*: wherein all Princes admired her fortitude; and the King of *Sweden* said, that she had now taken the Diadem from her head, and set it upon the doubtful chance of war. This was done, Anno 1585.

It liketh one that saith a *Dog* by the ears [Where he loves not to be handled, but about the neck rather. The *Dutch* have a like Proverb, *To take a dogge by the taile*. The *Greeks*, *To take a Lion by the beard*, or a *Beast by the tooth*, to thrust ones hand into a *Walpes*-nest, to stir up a *Scorpion*, &c.]

Verf. 19. *Amot I in jest?* [The wicked mans mirth is usually mixed with mischief; it is no sport, unless he may have the Devil his Play-fellow: no good fellowship without Horse-play, Salt-jests, and dry flouts, to the just grief or disgrace of another: is counted factious and fine. But St. *Pant* calls it foolishness upon the children of disobedience. *Quid michi cum fabulis, cum joci?* saith *Bernard*, what hath a Christian to doe with jesting and jearing? Wee allow an Horse to prance and skip in a pasture; which if he doth when backt by the Rider, we count him an unruly and unbroken Jade. So, howsoever in Heavens and Abells, God may wink at jocularity and dicacity, yet he looks for better things from his own people. *Credentibus, res severa est verum gaudium*, saith *Seneca*. True mirth is a severe business. But what a mad man was *Robert de Bellafon* Earl of *Strumbury*, Anno Dom. 1111, delighting to doe mischief, and exercise his cruelty, and then to lay, *Amot I in jest?* An example heretofore bewhewed upon his own Son; who being but a child and playing with him, the father for a pasture, put his thumb in the boys eyes, and thrust out the balls thereof.

Verf. 26.

Verf. 20. *Where no wood is, there the fire goeth out* [Lignis ignis confervatur: so is life by evil tongues, these are the Devils bellows and boureleaus. Ye shall conceive claff, ye shall bring forth trouble, your breath as fire shall devour you, *Isa.* 33. 14. Such is the breath of Tale-bearers. A *cowardly bell* would doe well for thse Incendiaries, that clef may set on fire the whole counse of Nature, *Jam.* 3. 6. See the Note on Chap. 16. 28.]

Verf. 21. *So is a contentious man* [Hebr. *A man of contentions, Vir biliosus & bellicosus*, a man made up of discords (as *Democritus* said the world was) that loves to live in the fire, as the Salamander doth: the dog-dayes continue with such all the year long, and like mad dogs, they bite and set a madding all they can fasten on, as did *Shicho*, *Korah*, and *Judas*, who set all the Disciples a mumbling at the oyl poured on Christs head. So *serpens* set all the Christian world on a light fire, and Pope *Hildebrand* call abroad his firebrands.]

Verf. 22. *The words of a tale-bearer, &c.* [See chap. 18. 8.]

Verf. 23. *Burning lips and a wicked heart, &c.* [The tongue of the righteous is as fined silver, but glowing lips upon a false heart is no better than droffe upon dirt; counterfeit friends are naught on both sides, having or *maledictum & carmalum*, as *Luther* renders this Text; *abad mouth, and a worse heart*. Wicked men are said to speak with an heart and a heart, *Plab.* 12. as speaking one thing, and thinking another, drawing a fair glove on a foul hand. These are dangerous to be dealt withall: for like Serpents, they can sting without biting; like curd dogs, fuck your blood only with licking, and in the end kill you and cut your throats without biting: so cunning and close are they in the conveyance of their collusion. *Squire* sent out of *Spain* to payson Queen *Elizabeth*, annoyed the pannel of her saddle with payson covertly, and as it were doing somewhat else, praying with a loud voyce, *God save the Queen*. When those Romish Incendiaries, *Gifford*, *Hedgepole*, and others, had set *George* a work to kill the said Queen, they first set forth a Book to persuade the *Engl.* Catholics to hatred nothing against her. So, *Parsons*, when hee had hatched that nameless villany the Powder-plot, let forth his book of *Resolution*, as if hee had been wholly made up of devotion. *Caveatur oculum* heart, *Psal.* 15.]

Verf. 24. *He that hateth, dissembleth with his lips* [And so heaps sin upon sin, till he be transformed into a breathing devil. This is meant not so much of the passion of hatred, as of the habit of it; when it hath wholly leavened the heart, and lies watching its opportunity of doing mischief. The Devil is at Inn with such (as Mr. *Bradford* phraseth it) and was as great a Master, long before the *Florentine Secretary* was born, as since.]

Verf. 25. *When he speaketh fair, beleeve him not* [Nepos non credimus amicis, Take heed whom you trust, beware of men, *Matth.* 10. 17. blese your selves from your pretended friends, and pray with *David* to be delivered from lying lips, and from a deceitful tongue. Admit they not only speak us fair, but doe us many kindnesses, yet beleeve them as little as *David* did *Saul*. Enemies digests are giftlesse gifts, said one Heathen. And --- timo *Dannos & dona ferentes*, saith another.]

*Munera magna quidem visis, sed misce in hano:*  
*Er pifcarum pifcis amore potest?*

Verf. 26. *Whose hatred is covered by deceit, &c.* [He shall be detected and detected of all, sooner or later. God will wash off his varnish with rivers of brimstone. Love, as it is the best armour, so it is the worst cloak, and will serve dissemblers, as the disguise *Abah* put on, and perished. 1 *King.* 22.]

Verf. 27. *Whose digests are gifts, shall fall therein* [This is the same with *Psal.* 7. 15. Where silence is to be taken. See the Note there. Heathen writers have many Proverbs to like purpose. See *Erasmus*, *Colind.*

*Ana hec hat roletia a fone, it will return upon him*] Cardinal *Berno* relates a memo-

A 2

coment Eliz. 196.

Ibid.

των δόστω  
ἐνδοξας ἱε-  
ρεῖων.

ἐν τρυφῇ.

syph. chron. 473.

com. Eliz. 196.

Serm. of Ro-  
nus.

Psal. 110. 2.

Εὐχόμενοι ἀλλὰ  
οὐκ ὀφείλομεν  
σὺν  
Virgil.  
Martial

memorable story of Pope *Hildebrand*, or *Greg. 7.* that he hired a bafe fellow to lay a great ftone upon a beam in the Church, where *Henry 4.* the Emperour ufed to pray, and fo to lay it, that it might fall (as from the top of the Church) upon the Emperours head, and kill him. But whilst this Cayftrel was attempting to doe it, the ftone with its weight drew him down, and falling upon him, dafhed him in peeces upon the pavement. The *Thracians* in *Herodotus* being offended with *Epistat* for raining unfeafonably upon them, fhoot up their arrows at him, which foon after returned upon their own peaces.

Verf. 28. *A lying tongue hateth thofe that are afflicted by it* Falfie love proves to be true hatred, by the evil confequent of its ruine and deftination to the party flattered, and betrayed by a fmooth fupparflation. There are that thus read the Text, *The falfe tongue hateth thofe that fume it, &c.* Truth breeds hatred: as the fair Nymphs did the ill-favoured *Shafan* and *Satyr*s.

## CHAP. XXVII.

Verf. 1. *Boaft not thy [elf] of tomorrow.*

Exod. 13. 14.

Proverbs. 16. 3.  
Jeremias. 48. 35.  
Ecclesiastes. 1. 8.

Regis quid  
peris videri  
velis.  
Hinc habet  
verba ap-  
pofita in  
fama tem-  
poris.

That is, of what thou wilt doe hereafter, in *quovis tempore poffere*. See 1 *Sam. 28. 19. Jam. 4. 14.* Hee was a wife man, that being invited to a feaft on the next morning, answered, *Ex multis annis crastinam non habeo*, for thre many years I have not had a morrow day to promife for any bufinefs. But what luxurious fools were thofe *Sybarites*, that intending a feaft, did ute to invite their guefts a whole year before?

For thou knowest not what a day may bring forth. A great-bellied day. While a Woman is yet with child, none can tell what kind of birth it will be, *Luk. 12. 16. 17.* Time travelleth with Gods Decrees, and in their feafon brings them forth; but little doth any man know what is in the wombe of to-morrow, all God hath fignified his will by the event. *David* in his profperity faid, that he fhould never be moved, but the foon after found a more alteration: God confuted his confidence, *Pfal. 30.* So the evil which men intend againft us, may prove abovement, either dye in the wombe, or elle they may travel with mifchief, and bring forth a *tye*, that is, fomething contrary to that they intend: but *Fata vicia vincunt* — *Stat fin cuique dies*. See *Judg. 5. 28. 29. 30.* 1 *King. 20. 10.* *Accidit impunita quod non speratur in anno.*

Verf. 2. *Let another man praife thee, and not thine own mouth* Unless it be in defence of thine innocency, as *David*, *Pfal. 7.* or when the concealing of thy goodneffe may turn to the hinderance of the truth, or to the hurt of the Church, or impairing of Gods glory, as *Paul*, 2 *Cor. 11. and 12.* Let a man doe woorthily in *Ephraim*, and he fhall be famous in *Bethlehem*: he need not bee his own Trumpeter, as *Jehoi*, the proud Pharifee, and other arrogant vain-glorious *Bragadichies*. (See my Common-place of *Average*.) God will take order that thofe that honour him, be honoured of all, and that thofe that laufe him, be in the fhadow doth the body. Say that wicked men will not fpeak well but ill of us, yet we have a testimony in their Conferences (as *David* had in *Saul*, *Demetrius* in *Darius*, &c.) *Demetrius hath a good report of all good men, and of the tribus it [elf]*: and that is enough for him; fith, not he that commendeth himfelf (or hath the worlds applaufe) is approved, but he whom the Lord (and his people) commendeth, 2 *Cor. 10. 18.* *Hec ego primus vidi*, was a vain-glorious brag that *Zababel* had better held in. And *hæc ego feci*, proves me to be no better than *Facet*, faith *Luther* wittily. there beagrs are but deegs: *Lexu proprio fidefuit in ore*: That which had been much to a mans commendation, if out of another mans mouth, founds very flenderly out of his own, faith *Pierius*. Let her works (not her words) praife her in the gates, *Prov. 31. 31.* as they did *Ruth*, *At the City my people knows that thou art a virtuous woman*: *Ruth 3. 11.* She was foy, and he had the credit of it. So had the Virgin *Mary*, and yet he was troubled when truly praifed of the Angel. They fhall be praifed of

Angels

Angels in Heaven, who have difcoursed the praifes of men on earth, and blifh when but juftly commended, fpeaking modestly and meanely of their own good parts and practices. Saint *Luke* faith, *Levi* made a great feaft, *Luke 5. 27. 28.* But when himfelf fpeaks of it, *Matth. 9. 10.* he faith only, that *Chrift* came home and eat bread in *Levis* houfe, to teach us the truth of this Proverb, that another mans mouth fhould praife us, and not our own. Like as in the *Olympick* games, thofe that overcame did not put the Garlands on their own heads, but ftayed till others did it for them; fo here.

Verf. 3. *But a fools mouth is heavier than silver* [his] Himfelf cannot rule nor repress it, but that *hee dyes of the fulcus* (fometimes, as that fool *Nabal* did. Much lefs can others endure it without trouble and regret: fpecially when fo peevifh and paff grace, as to be angry with thofe that approve not, applaud not his folly. How angry was *Nebuchadnezzar*, how much hotter was his heart than his Oven, againft thofe three Worthies, for refusing to fall down before his golden Mawmet? How unfeufferable was *Herod* anger in the Maffacre at *Bethlehem*, and the primitive Persecutors for the two firft ages after *Chrift*, that I come no lower. See my Common-place of *Anger*.

Verf. 4. *Wrath is cruel, and anger is outrageous* Or, over-flowing all the banks, or carrying all before it as an impetuous Land-floud, and therefore moft intolerable, as *verf. 5.* but behold a worfe matter: Envie is an evil that none can ftand before, for it knows neither end nor meafure: as appears in the Devil, and his Patriarch *Cain*; in *Saul*, the Pharifees, thofe fpiteful Jews, *Matth. 13. 45.* And to this day they doe *animum obvinere*, bear the old grudge to us *Chriftians*, curfing us in their daily Orifons, calling us *Barath-gentiles*, protesting that if their *Meffias* were come, rather than wee fhould have any part left in him, orbeneft by him, they would Crucifie him an hundred times over. They have a faying amongst them, *Optimus qui inter gentes est dum cui caput conteratur tanquam Serpenti*. The beft of us Gentiles is worthy of the Serpents punifhment, viz. to have his head bruifed, &c. fo great is their envie ftill againft *Chriftians*, who pity them and pray for them: and truly, it is no more than need, fith by the queftion here propounded, we may eafily gueffe, how potent this quick-fighted and fharp-fanged malignity prove is; indeed the venom of all vices is found in it: neither will it be drawn to embrace that good which it envies to another, as too good for him, *Ab. 13. 44. 45.*

Verf. 5. *Open rebuke is better than secret love* [For after the nature of *Piff*, *Rebuke*, though it be not toothfome, yet it is whofome; and a fure fign of a faithful friend, if rightly managed. See my Common-place of *Admonition*, Secret love, that either leeth nothing amiffe in a friend, or dare not fay fo, is little worth in compaffion. *Thou fhalt not haue thy brother in thy heart*, but (as *Levit. 19. 19.* and an Argument of thy love) *thou fhalt reprove him plainly* (but wittily) and not fuffer fin upon him, much leffe further it, and be his broker or pandar in it, as *Eirah* the *Adullamite* was to his friend *Jadab*, and *Jadab* to his Coufin, *Amnon*, 2 *Sam. 13. 5.*

Verf. 6. *Faithful are the wounds of a friend* [And are therefore to be prayed for: but the kills of an enemy are deceitful, or to be detefted, and therefore prayed againft: fo some read the words, and make the oppofition. See this done by *David*, *Pfal. 141. 5.* Knocke from a righteous man he would take for kindneffe: but the precious oyles of the wicked (and wretcher to their kills here) he would cry out of, as the breaking of his head; for fo *Mercer*, *Angeworth*, and others read that text, and the Septuagint accordeth faying; let not the oyl of the finner fupple my head: by oyl meaning flattering words, as *Pfal. 55. 22.* Reproofs and Corrections, though fharp and unpleasant, yet it look'd upon as iffling from that love that lies hid in the heart, they are faithful, that is, faith and pleafant, as the Chaldee interprets it.

But the kisses of an enemy are deceitful [i.e. his glowing and clofing with us for a further mifchief, (such as were the kisses of *Tank*, *Tadai*, *Abfalom* and *Abimelech*) are more to be fancied, but deprecated and detefted. See the note on *chap. 26. 23.* *Theophraſtus* hath in his character drawn out thefe kissing cut-throats, who



can. Elif.  
Anst. 1598

who can be affable to their enemies, and disguise their hatred in commendation, while they privily lay their snare: men *holocausts*, that can salute with mortal embraces, and clasp you in those arms which they mean to embroil in your dearest blood. These treacherous kissers are of kin to that mad *Hacker*, hanged in Queen *Elizabeth's* days, who bit off his honest schoolmasters nose, as he embraced him, under colour of renewing their love, and eat it down before the poor mans face. So, and no better are the kissers, that is, the fawnings and flatteries of perfidious persons.

Verf. 7. *The fall foul loatheth an honey comb* Heb. readeth it under feet as dung or dogs-meat. *Chrysolome* reports the laying of a certain Philosopher to the same purpose. *Anima in societate potestatem suam ibidit*. The fatted fool rejecteth sweet fare, and most sweetest sustenance. This holds true in spiritual too. The honey of Gods holy word, how is it trampled on by those fall-fed beasts, in whom dulness hath bred forgetfulness, laityrity security? Our foul loatheth this light meat, said they of their Manna, laityrity security? The Pharisees found no more sweetness or favouriness in our Saviours own Sermons, than in the white of an egg, or a dry chip. Our Nation is also sick of a spiritual plethory or pluritie: we begin to fustle on the bread of life. Now when God feeds his mercies lying under Table, 'tis just with him to call to the enemy to take away. Behold, therefore I will deliver sheets to the men of the East, who shall eat thy fruit, and drink thy milk, Ezek. 35. 4.

Græcus Sto-  
machum seu  
vulgarem tem-  
perat. Horat.

But to the hungry soul every bitter thing is sweet. Hunger is the best Cook; say the Dutch, the best sauce, say we, experience proveth so; how sweetly doth it season homely eats, coarse fare! *Alexander's* Manner being put to file for his life, fed hungrily on barley-bread, with dried figs, and said, he never made a better meal in all his life. *Hannibal* once driven out of the field by the Turks, and lighting upon a shepheard, craved for Gods sake of him something to eat: who brought him to a poor cottage not farre off, causing to be set before him bread and water with a few Onions: who in the pleasant remembrance of that passed misery, would oftentimes after in his greatest banquets say, that he never in his life fared better or more daintily, than when he supped with this shepheard.

Turk. Hist.  
fol. 319.

Verf. 8. *At a bird that wanders from her nest* Doth it of inconstancy and oft meets with misery: whereas God had taken order that none should molest a bird upon her nest. *Dani. 22. 6. 7.*

So is a man that wanders from his place. A vagrant, an idler, not a busy-body, that keeps not his station, abides not in the calling wherein he was called, 1 Cor. 7. 30. exposed to misery and mischief, to ruth and ruin, *Numb. 16. 32. 2 Sam. 6. 6. 7. 2 Chron. 26. 19. 1. Jude 6. Eph. 1. 10. 4.* An honest mans heart is where his calling is: a suckener one when he is abroad, is like a fish in the ayre, whereto if it leap for recreation, or necessity, yet it soon returns to its own element.

Verf. 9. *Ointment and perfume rejoices the heart* Sweet ointment from afflicts, spiritum reficit, cerebrum juvat, affects the sense, refresheth the spirit, conforteth the brain.

So doth the sweetness of a mans friend by heavy counsel. It is as a fresh gale of sweet ayre to him that lives among walking dung-hills, open sepulchres. It refresheth the soul as a pomander, and refresheth it more than musk or civet doth the brain. The Counsel of such especially (Ministers I mean) of whom the Scripture saith, that they are unto God a sweet savour of Christ unto them that are saved, 2 Cor. 2. 15. There are they that can sell us oyl for our lamps, that we may buy for our selves, *Mat. 25. 9.* Such a Counsellour may be an *Angel*, say a God to another, as *Abel* was to *Adam*: the comfort given by such (as the blessing of Parents) is usually most effectual, because they are in Gods room. See *Job 33. 23.* If there is a suckener with him, an interpreter, one among a thousand, *Mat. 25. 14. 15.* *Umm* is *humilis* as the Vulgar reads it falsely, and from the purpose.

Verf. 10. *Thine own friend and thy Fathers friend forsake not* To forsake a friend

friend (an old friend especially) is to forsake ones self: for a friend is a second self, and friendship (as wine) is commendable from its oldness. What a Price for *Salomon* upon *Hiram*, who had been his father's friend? 1 King. 5, and how did he seek his love, as a precious inheritance left him (as it were) by his father? and how courteously for his fathers sake, likewise dealt hee with *Abiathar*, that had dealt disloyally with him?

Neither go into thy brothers house. *Cainan* reads it, (and perhaps better) Thy brothers house will not come in the day of thy calamity. When thine old friend will visit thee, and flieck close to thee; as *Jonathan* did to *David*, and *Onesiphorus* to *Paul*. *David* complains of his carnal kindred; My lovers and my friends stand afar off from my sore, and mine acquaintance stand aloof; as the Priest and Levite did from the wounded man, when the Samaritan, a stranger, but a neighbour indeed, relieved him.

Verf. 11. *My sonnes wife, and make my heart glad* See the note on chap. 10.

Verf. 12. *A prudent man foreseeth the evil* See the note on Chap. 22.

Verf. 13. *Take thy garment that is surety* See the note on chap. 20. 16.

Verf. 14. *He that bleaseth his friend with a loud voice* *Qui laudans laudibus mures amicitia*, that extols a man above measure, as the false Prophets did *Ahab*, and the People *Heraclitus*, that praised him to his face: which when a Court-garlick did to *Sigismund* the Emperour, he gave him a sound box on the ear. A Preacher in *Conjunctures* time, *anxi* est *Imperatorum in eis beatum dicere*, saith *Eusebius*, presumed to call the Emperour a Saint to his face: but he went away with a check. When *Aristobolus* the Historian, presented to *Alexander* the great book that he had written of his glorious acts, wherein he had flatteringly made him greater than he was, *Alexander* (after he had read the book) threw it into the River *Hylasius*, and said to the Attourer, *It were a good deed to throw thee after it.*

Rising early in the morning. As afraid to be prevented by another, or that he shall not have time enough all day after to do it in.

Verf. 15. *A continual dropping* See the note on chap. 19. 24.

Verf. 16. *Whosoever hideth her, hideth her mind* i.e. One may as soon hide the wind, or hold it from blowing, as hide her shame, or hush her brawling. The wife should make her husband her covering, (when she is abroad especially) but many wives are so intemperate and wilful, that a man may as well hide the wind in his fist, or oyl in his church-fish, as his wifes infamities. Let this be marked by those that venture upon flatters, if rich, fair, well-defended, in hope to tame them, and make them better.

Verf. 17. *Iron sharpeneth iron* One edge-tool that penetrates another: so doth the face of a mans friend. *Ipse aspectus viri boni delectat*, saith *Seneca*. Let us meet one another to love and good works, saith *Paul*, as boats whet their tusks, as mowers whet their flutes. Thus *Paul* was pressed in spirit by the coming of *Titus* to 16. *Timothy*, Acts 18. 4, and exultates *Timothy* to share in the gifts of God that was dual, consoling in him. Thus *Peter* raised up those to whom he wrote, ex *Veterum scriptis* 2 Tim. 1. 4. *peris*, out of their spiritual lethargy, 2 Pet. 1. 13. And thus those good souls spake often one to another, for mutual quickning in dull and dead times, *Mat. 3. 10. 17.* See my notes on that text. As amber-greece is nothing so sweet in itself, as when compounded with other things; So godly and learned men are gainers by communicating themselves to others. Conference hath incredible profit in all sciences, *Cassiodorus* renders this text thus: *Ut ferrum ferro, sic humani alii alii conjunguntur*: as iron is to iron, so are men joynted and foldred to one another, viz. in a very straight bond of love and friendship.

Verf. 18. *Whose keeps the fig-tree, shall eat, &c.* Of the continually-renewed fruits thereof, for when the ripe figs are pulled off, others shortly come in their place. The Egyptian fig tree is reported by *Salinus* to bear fruit seven times in a year: such as is good both for meat and medicine, as *Galen* observeth, and after him *Discorides*.



And the Goats are the price of thy field.] Wetherwith thou mayest pay thy rent, and besides hire tillage, or it may be purchase Lands, and have money in thy purse to doe thy needs with.

Verf. 17. And thou shalt have Goats milk enough.] And this was anciently accounted good chear indeed. By Goats milk understand all manner of Whitemeat, as they call it; and see how parting every hands while to the Butchers, or Drapers, as now. Or if the men being harder wrought, had stronger meat sometimes, yet the Maidens were well content with a more slender diet. *Apollon* painted a servant with his hands full of tools (to shew that hee should bee work-brutle) with broad shoulders (to bear hard usage) with fleshy feet (to run about his businesse) with Asses ears, and his mouth shut (to signify that he should be swift to hear, slow to speak) lastly, with a lean belly, (that he should be content with coarse fare, spare diet, &c.)

## CHAP. XXVIII.

Verf. 1. The wicked fly when name purteth.]

Gen. 4.  
Joſh. 4. 11.

Deut. 28.

Act. & Mon.

Psalm. 138.

Timas.

Carthage Re-  
monstrance.  
Sperd. 1. 206.

Chr. Sam. W. 18.

Rom. 8. 38.

None but their own Conscience; *Fallit sunt a corde suo fugiendi*, as *Tertullian* hath it. Such a fearful Fugitive was bloudy *Cain*, who cried out, *Will no*. Such were those cursed *Cananites*, that were chased by Gods *Hornes* killt amongst them; that is, by the bloud-hounds of their own conscience. Such lett their rich Camp for a booty to a *Panick terror*, fled for their lives, and the Mountains seemed armed men to guilty *Goliath*, Judg. 9. 36. The *Burgundians* expecting a battle, thought long thistles were lances. God sends a faintness into the hearts of the wicked, and the sound of a shaken leaf frights them. In Arithmeticke, of nothing comes nothing, yet they fear where no fear is: a great *Maſſius*, and couching under his table as he was writing Letters to *Rome* against the Protestants: As *Richard* the third thought he saw in his sleep divers Images like terrible Devils, pulling and haling at him; after he had, *Joakim*, *Charles* the ninth of France, after the cruel Massacre, could neither sleep nor wake without Musick to divert his self-accusing thoughts; so hotly was hee haunted and followed with the furies of his own Conscience: As the *Spaniards* their new coyn, *Peniti*, *viditi*, *fugiti*, as the *Zelanders* therupon stamped Armado (as the *Spaniards* also stamped new monies with this invincible *papa fugiti*, *nenime sequente*. The wicked fly when no man pursueth. I pittie the losse of their souls (saith a reverend man) that serve themselves as the tressore it him, but pursued inwardly with a guilty conscience, leaps over a hedge, plunges into a Marle-pit behind it unseen and unthought of, wherein he was drowned.

But the righteousness is bold as a Lion.] *Conscientia pura semper securus*, a good Conscience hath sure confidence; and he that hath it, sits, *Noah* like, *Medum* tranquillus in nodis, quiet in the greatest commotions; freed, if not from the common deflection, yet from the common distraction; for he knows whom hee hath trusted, and is sure, that neither life nor death, nor things present, nor things to come, can ever sunder him from Gods love in Christ. He is bold as a force fears no other creature: yea when he is fiercely pursued, hee will nevertheless alter his gace, though he dye for it. No more will the righteous man his resolution against sin, such is his Christian courage. *Daniel* chose rather to be cast

cast to the Lyons, than to bear a Lyon in his own bosome, to violate his conscience. The primitive Christians chose rather to be abandoned, *ad leones*, quam ad leonem, they preferred affliction before sin. And this their persecutors counted not courage and magnanimity, but willfulness and obstinacy; *Toruli in Apo*. But they knew not the power of the Spirit: nor the privy armour of proof, that the righteous have about their hearts, that insuperable faith whereby some have stopped the mouths of Lyons, quenched the violence of fire, &c. *1 Petr. 1. 12. 33. 34.* and whereby they do all day encounter, and conquer that roaring Lyon, the devil, quenching his fiery darts, &c. *Eph. 6.*

Verf. 2. For the transgression of a land, many are the Princes.] Either many at once, or many ejccling and succeeding one another, to the great calamity and utter undoing of the People; as may be seen in the books of *Judger* and *Kings*, as in the Roman state after *Nero's* death, by the succession of *Galba*, *Otho*, and *Vitellius*. What a deal of trouble was here in the time of the *Heparchy*? and in the dissensions of the two houses of *Tor* and *Lancaster* causing the death of twice as many natives of England, as were lost in the two *Danish* hills. conquests of France: besides 80 Princes of the blood royal slain. And all this is laid to be for the transgression of a land, thus chastised by the L O R D.

*Elihu* tells *Job*, that the hypocrite is set to reign for the peoples sin, *Job 34.* and *Lerin*. 16. it is threatened as an heavy curse: If yee still trespass against mee, I will set Princes over you that shall hate you, malicious, odious Princes, odious to God, malignant to the People. And *Isa. 3. 4.* I will give children to be their Princes, and babes shall rule over them. How many Kings had the ten Tribes after their defection from the house of *David*, and not one good one amongst them all? And what got most of the Roman Cæsars by their hasty honours, *nisi ut citim interfectores* (saith one) but to be slain the sooner? Very few of them till *Constantine*, but died unnatural deaths. If ye do wickedly, ye shall perish both you and your King, *1 Sam. 15. 25.*

But by a man of understanding and knowledge.] As one finner may destroy much good, *Eccles. 9. 18.* to one excellently wise man (called here a man of understanding knowledge, there is no copulative in the Original) the state may be prolonged; there may be a lengthening of its tranquillity, it may be delivered by the pureness of thine hands, *Job 22. 20.* See *2 Sam. 20. 16.* &c. *Eccles. 9. 13.* &c. *Jer. 5. 1.* Religious and prudent Princes especially, may do much in this case, *2 King. 22. 20.*

Verf. 3. A poor man that oppresseth the poor, &c. Such an oppressor bites hard (as a lean louse doth) makes clean work, plunders the life, as they say, *omnia contradi & convertit*. Poor men should pity poor men, as knowing the misery of poverty: but to oppress or defraud their comrades, is greatest inhumanity, as that merciless fellow servant did, *Mark. 18. 28.* &c. A Weasel is a ravenous beast as well as a Lyon, a Sparrow-hawk as greedy as an Eagle, and more mercy is to be expected from those more noble creatures, than from the base and abject.

Verf. 4. They that forsake the Law, praise the wicked.] As *Machiavel* doth *Cesar Borgia*, that *bipadam nequissimum*, proposing him for a pattern to all Christian Princes; as *Onuphrius* (the Popes Biographer) doth *Hadrian* or *Gregory* 7th in five books written of his noble acts, and great virtues; whom Cardinal *Beno* truly described to have been a murderer, an adulterer, a conjurer, a Schismatick, an hereticke, and every way as bad as might be. *E. Epiphanius, lxxv.* *piphanius* tells us that there were a sort of brain-sick heretics that cried up *Cain*, and were therefore called *Canites*. They also commended the *Sodomites*, *Korah*, *Judas* the traitors, &c. In the book of *Judith*, the ad of *Simoon* and *Levi* upon the *Scheremites* is extolled, and there was one *Bruno* that wrote an Oration in commendation of the devil.

But they that keep the Law, commend wisdom.] Moved with a zeal of God, they cannot be silent: As *Cresus* his dumb fool, they cry out, Wilt thou kill my father, di thou our God, &c? Good blood will never belie: it tell, good met! will appear. How did young *David* bristle against black-moed

Phil. 139.

thet *Goliath*, and euer the lifts with him? Do not I hate them that hate thee? saith he; *Yea, I hate them with a perfect hatred*, I cast down the gauntlet of defiance against them, I count them mine enemies. *Asa* cannot bear with idolatry, no not in his own mother. *Our Edward* the sixth would by no means yield to toleration for his sister *Mary*, they got solicited thereunto by *Crommer* and *Ridley* for politick respects. *Mibi quidem Asa non alius erit quam diabolus*, quando *Arrianum*, said *Hilary*, I shall look upon *Arrianum* as a devil, so long as he is an *Arrian*. It was the speech of blessed *Luther*, who though he was very earnest to have the Communion administered in both kinds, contrary to the doctrine and custome of *Rome*, yet if the Pope (saith he) as Pope, commanded me to receive it in both kinds, I would but receive it in one kind: first to obey what he commands as Pope, is a receiving of the mark of the beast.

Verf. 5. *Evil men understand not judgement* They are wise to do evil, but to do good they have no knowledge; their wisd work not that way, they are bad and brutish as horse and ass, *Psalm* 32. *Yea they fall beneath the stirrup of reason*, and know not their owner, which yet the ox and ass doth, *Esa* 1. 3. no wiser at 70 years old, than at seven. *Ut liberum peccant, libenter ignorant*, not willing to know what they are, not minded to practice.

But they that seek the Lord (understand all things) Not all that is possible to be known, as *Agrippinus* saith, *Arystotle* did, as the *Civilians* say their *Balaus* did, as the *Popish* say *Tollamus* did: but they understand all things needful to salvation, and they often meditate on the last judgement.

Verf. 6. *Better is the poor, &c.* [See chap. 19. 1.]

Verf. 7. *He that keepeth the law, is a wise son* It is neither good nature, nor good nature, or breeding that can prove a man to be truly wise: but obedience to Gods statutes, *Deut* 4. 6. *Alphonsus* King of *Spain*, surnamed the Wise, was a rank fool, and an arrant Atheist: so are all the worlds Wilfards.

But he that is a companion to riotous men] Or, that feedeth gluttons, whose belly hath no bottom.

*Ingloriosis & compassis, barathrumque macell.*

They say the Locust is all belly, which is joyned to his mouth, and endeth at his tail: such are riotous belly-gods: to feed such, is to cast away all and bring an indelebe infamy upon the family.

Verf. 8. *He that by usury and unjust gain, &c.* Usury is condemned by the very Heathens, *Aristot.* *Ethic.* lib. 4. c. 1. The ancient Law of the *Romans* make the usurer a thief and worse, the Hebrews make him a biting thief, who gnaweth the debtor to the very bones: yea the most toothie usury (that usual plea) hath sharp gummies, which bite as fore as an old dogge, or an hungry fly: and under flew of licking whole, sucks out the heart blood. Let those who plead for it consider, that *God* dispenseth with no usury (*Ezek* 18. 8.) whether usury or toothie, biting or toothie: that the lender deals not as he would be dealt withall, that the Gospel makes these sinners worse than other sinners, when it saith, *Sinners lend to sinners to receive the like*, *Luk* 6. 34. but these to receive more, that at *Rome* (this day) all usurers are excommunicated monthly; that the Canon-law drives them from the Sacraments, denies them burial, makes their will no will, as though their goods were not their own, that no man of note in all antiquity (*Jews* and *Manichees* excepted) for 1500 years after *Christ*, hath ever undertaken the defence of usury: that *Chrysostome* is very fierce against it, comparing it to the ringing of an alpe, which calls a man into a sleep, wherof he dyes, &c.

He shall gather in for him that will pity the poor] God will provide him an executor never mentioned in his will: or his heir (being a better man) shall freely distribute what hee hath wrongfully raked together, *Eccles* 2. 21. *Job* 27. 16.

Verf. 9.

Verf. 9. *He that turneth away his ear from hearing, &c.* Heb. *that causeth his ear to decline the Law*, that wilfully flights the opportunities of hearing, and frames excuse, trifling to his good prayers (as they call it) and conceits that he can better bestow his time at home: this man prays for a curse, and shall have it, as *Saul* had; He would not hear *Sammels*, God will not hear nor answer him in his distress. This was (as the Hebrews call it) *Menfuram contra menfuram*, to pay him home in his own coyn. The backslider in heart shall be filled Prov. 14. 28 with his own wayes. See the Note on chap. 1. 28.

Even his prayer shall be abominable] See Chap. 3. 5. 8.

Verf. 10. *Who so causeth the righteous to goe astray, &c.* This follows fitly upon the former. Seducers and Sectaries disswade men from hearing the Law in publick assemblies and carry them by corners, under a pretence of prayer: like Moals they doe all their mischief by working under ground, as *Epiphanius* observeth: they shall therefore perish in their own pit, If the blind lead the blinde, &c. See the Note on chap. 26. 17.

But the upright shall have good things in possession] They shall not be led away with the error of the wicked, as to fall from their own steadfastnesse, 2 *Pet* 3. 17. or to forfeit their hereditary right to the Kingdom, because both the deceived and the deceiver are with the Lord, *Job* 12. 13, 16. and it is impossible for the elect to be fundamentally and finally seduced, *Mat* 24. 24. first they are kept by the power of God through faith unto salvation: heaven is kept for the righteous and they for heaven; how then should they misle of it?

Verf. 11. *The rich man is wise in his own conceit* He sacrificeth to himself, as *Sennam* did; to his drag and net, as the *Babylonians* did; hee thanks his wit for his wealth, and takes upon him as if there were none such. (See 1 *Tim* 6. 17. *clipsant* *Dis* with the note there.) Like *Isis* her Ass, that had gone off to the temple of *Habak* 1. 10 that Goddelfe, that at length the thought her self worshippful. Every grain of riches hath a vermine of pride and self conceit in it, and a very small wind will blow up a bubble.

But the poor that hath understanding] That is well vested in the bigger volume of Gods Word, and in the lesser volume of his own heart, (which is better to him than any Expositor, for the right understanding of the Scriptures) this poor wise-man searcheth him out, finds the rich mans folly, and it need be, tells him of it, giving him a right character of himself. *Sed devotibus ferè ideo talia amicos dedit, quia nihil desit.*

Verf. 12. *When righteous men doe rejoice, there is great glory* That is, there is cause of common joy to all: for they have publick *Parus*, and redified judgements, neither can they bee merry at heart when it goes ill with the Church. All comforts are but *Incubus* to them, if the Ark be taken; all places but *Hadadrimmons*, if the Church be in heaviness. *Terentius* under *Valens* the *Arrian* Emperour, asked nothing but that the Church might be freed from *Arrian*: And when the Emperour tore his Petition, he said, that he would never ask any thing for himself, if he might not prevail for the Church; for that, his happinesse was laid up in hers.

But when the wicked rise, a man is hidden] That is, when Tyrants are set up, a man, that is, a good man (for God reckons of men by their righteousness, *Ier* 5. 1.) is hidden, lies close, and hath no heart to show himself, lest hee should suffer either in his own person, or in his possession. Thus the man *Abel* fled and hid himself from *Pharash*, *David* from *Saul*, *Eliab* from *Ahab*, *Obadiah* from *Jezebel*, *Jeremiah* from *Jehejakim*, *Joseph* and the Child *JESVS* from *Herod*, those Worthies, of whom the world was not worthy, (*Heb* 11. 38.) from *Antiochus* (that little Antichrist) and other Persecutors, and the Christian Church from the greater Antichrist, *Revel* 12. 10. that he was not to be fought in *telus* & *exteriori pompa*, sed potius in *carceribus* & *speluncis*, in Palaces of worldly pomp, but in Dens and Dungeons, as *Hilary* hath it: She fled into the Wilderness, into her place, from the face of the Serpent, *Revel* 12. 14.

Verf. 13. *He that coveth his feet, shall not prosper* Sin is a Traytor, and

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mult not be hid for it so, now it sucks a mans breast, shortly it will suck his blood. Sin is a sore, and must be opened; a sickness, and must be declared to the Physician; the concealing of one circumstance may endanger all. Sin is a deformity that must be uncovered, or God will never cover it: for it wee must to confession, or lee it we shall to our confusion. If Job had covered his transgression as Adam (or after the manner of men) hee had undone himselfe, Job 31. 33. It is the manner of men (and they have it from Adam) to palliate their sins, and plead for them, to elevate and extenuate them, to mince and excole them. Sin and Shaming came into the world together. Sin and Satan are alike in this, they cannot abide to appear in their own colour. Some deal with their souls, as others doe with their bodies: when their beauty is decayed, they desire to hide it from themselves by false glasse, and from others by painting: so their sins, from themselves by false glosses, and from others by excuses. These must not look for *Galus's* prosperity. The Sun-shine also of their outward prosperity ripens their sinnapace, and so fits them for destruction. Never was *Ephraim's* case to degenerate, as when God said. *Ephraim is joined with 1-dol, let him alone.* Not *Jersusalem* for neer destruction. as when God said, *My fury shall depart from there, I will bee quiet, and no more angry, Ezek. 16. 42.* To prosper in sin, is the greatest unapplicable that can befall a man, out of Hell.

But who confesseth and forsaketh them, &c. Confession of sin must be joynt with confession of sin, or all is lost. Papists use confession as Drunkards use Vomiting, that they may adie drunk, and confesse it afterwards. Pious people use it as *Levis* the eleventh of *France* did his Catechism, he would sweat an oath and then kiss it, and swear again and then kill it again. So they sin, and confesse they doe not well, nor will they strive to doe better. As they sorrow not to a transformation with those *Cerinthians*, so they confesse not to an utter abandoning of their wicked courses. They confesse, as those *Israelites* did, *Nimk. 14. 40. We have sinned, we will goe up.* They might as well have said, *We have sinned, we will sin,* for God had flatly forbidden them to goe up at that time. They confesse as *Saul* did, *I have sinned, viz. in honouring the people, yet honour me, said he, before the people.* As the Philistines confided Gods hand, yet sent away the Ark to doe better. They that confesse and forsake not, are only dog-slick: when they have digorged their stomachs, they will return to their vomit.

Shall have mercy. Confesse the debt, and God will crosse the book: he will draw the red lines of Christs blood over the black lines of our sins, and cancel the hand-writing that was against us. No looner could *David* cry *peccavi*, I have sinned, but *Nathan* said, *Transitis peccatum tuum Dominus*, God hath taken away thy sin: yea, *transiit*, He hath translated it, he hath caused thy sin to passe over from thee to *Christ*, *Mat. 23. 6. Rom. 4. 8.* Confession is the *Souls vomit*, and those that use it, shall not only have ease of conscience, but Gods best comforts and cordials to restore them again. *Cum homo agnoscat, Deus ignoscit*, saith *Augustine*. It is not here, Confesse and be damned, but Confesse and be saved. In the Courts of men it is safest to say, *Non feci*, (quoth *Quintilian*) I did it not, to plead *Non guilty*. Not to here, *Ego feci*, is the best plea. I did it, I have done very foolishly. Have mercy upon me. O Lord, &c. *Judah* (that is Confession) got the Kingdom from *Beniamin*: it is the way to the Kingdom. No man was ever kept out of Heaven for his confessed badness: many are, for their supposed goodness.

Verf. 14. Blessed is the man that fears always. That is in the fear of the Lord all day long, chap. 23. 17. *Domini timores Dei, feruile & amicalis*, saith *Bede*. There is a two-fold fear of God, *Servile* and *Filial*. perfect love calls out the former, breeds and feeds the latter. By this fear of the Lord it is that men depart from evil, that they shake off security, that they abound in Gods work, that they may be able in his love, that they let a jealous eye upon their own hearts, and (suspect) a Snake under every Flower, a snare in every Creature, and doe therefore feed with fear, and rejoice in fear, passe the whole time of their sojourning here in fear, yea work out their whole salvation with fear and trembling. O the blessedness of such!

3 Job. 2.

Hoc 4.

Pro Misere  
mei tollit: ita  
Dei.

But be that harden his heart. As a period stranger to Gods holy fear (the contrite heart ever trembles at Gods Word, *1/a. 57. 17.*) Why halt thou hardened out hearts from thy fear, (*1/a. 63. 17.*) which (as Fire doth Iron) mortifies the hardest heart, and makes it malleable. Fear is a fruit of repentance; (*2 Cor. 7. 11.* yea what fear) which intererates the heart, and makes it capable of Divine impressions, as *Jobab*. On the other side, the Jews feared not God because of a rebellious heart, *Jer. 5. 22, 23.*

Shall fall into mischief. Manifold mischief, ruine without remedy, chap. 29. 1. The incestuous person, though delivered up to Satan, repented and recovered: but he that is delivered up to an hard heart, to a dead and delolent disposition, is in a manner desperate and deplored; he heaps up wrath against the day of wrath, *Rom. 2.* This made a reverent man once say; If I must be put to my choice, I had rather be in Hell with a sensible heart, than on earth with a reprobate mind. A hard heart is, in some respect, worse than Hell: such one of the greatest sins is farre greater in evil, than any of the greatest punishments, as they hath well observed.

Verf. 15. As roaring Lion, and a ranging Bear. Regiment without righteousness turns into tyranny, and becomes no better than robbery by authority. Look how the Lion traves the poor beats with his roaring, so that they have no power to furre, and then preys upon them with his teeth: And as the Bear fearthes them out and tears them limb-meal: So deal Tyrants with their poor Subjects, *Zepl. 3. 3.* Her Princes within her are roaring Lions, her Judges evening Wolves, they gnaw not the bones till the morrow. Such were those Cannibals in *David's* dayes, that eat up Gods people as they eat bread, *Psal. 14. 4.* such those miscreants in *Micah*, who did eat the flesh of Gods people, and flayd their skin, that brake their bones, and chopt them in peeces as for the poe, chap. 3. Much like those *American Cannibals*, who when they take a Prisoner, feed upon him alive, and by degrees cutting off from his body now a meal and then a meal, which they roast before his eyes, fearing up the wounded place with a fire-brand, to flaunch the blood, to the unutterable aggravation of his horrour and torment. Such a Lion Rampant was *Nero*, *2 Tim. 4. 17.* I was delivered, saith *St. Paul*, out of the mouth of the Lion. *Tertullian* calls him, *The Delivener of the condemnation of the Christians*, whom he used as bad almost as the *Spaniards* at this day doe the poor *Indians*, under pretence of converting them to the faith. Their own Writers tell us, that within the space of forty years twenty seven millions of people were destroyed, and that with such cruelties as never were heard of before. Let every good man blese himself out of the paws and jaws of these bloody Catholicks, more savage and fiercer than the wild beasts, as they tooon shew wher armed with power, as were ease to instance. See the *Babylonian* cruelty Cratically depicted, *Jerem. 51. 34.* and fee whether it be not matched and over-matched by mystical *Babylon*. The ranging Lion, and ravening Bear is nothing to that *Man of Sin*, that hath dyed all Christianity with the blood of Gods Saints, and dinged it with their carcasses. This Offend can digest any metal, especially money: witness his incredible exactions, here in *England*, anciently called the *Popes Aste*. This Cannibal is a Pickrel in a Pond, or Shark in the Sea, devours the poorer, as they the lesser Fishes: Not unlike that cruel Prince mentioned by *Melancthon*, who to get money of his miserable Subjects, used to fend for them, and if they refused to furnish him with such fums of money as he demanded, he would first knock out one of their teeth, and then another, threatening to leave them none at all.

Verf. 16. The Prince that wanteth understanding. As every Tyrant doth, *Psal. 14. 4.* (though they think they deal wisely, as *Pharaoh*, *Exod. 1. 20.*) for they usually come to unclimely ends, as most of the *Cesarills Constantine*: and as our *Richard* the third, and *Queen Mary*, whose reigns are the thurst of all Kings since the Conquest, *Blasly* and *deceitful men live not half their daies*: or if they doe, it is for a further evil unto them, *1/a. 65. 20.*

But be that harden his heart. Covertness in the original hath its name

Latinitium  
um privileg.

Ad generum  
crevis sine  
causa, &c.

iram

from percing or wounding: and faithfully, both in respect of others, *Prov.* 1. 19, and himself, *1 Tim.* 6. 10.

Exort.

Verf. 17. *A man that doth violence unto the blood* ] The Hebrew word *Adam*, here rendered *Man*, hath one letter in the Original less than the rest: to shew, that a blood-shedder is not worthy to be called a man.

*Shall flee to the pit, let no man stay him* ] i. e. Let him dye without mercy, let no man mediate for him, left he pay down, as *Ahab* did, life for life, *People* for *People*, *1 King.* 20. 42. left he pay down, as *Ahab* did, life for life, *People* for *People*, 33; 34. and hinder the Man-slayer from repentance to salvation never to be repeated of. To blame then are the Papists (that open Sanctuaries to such; and if a Cardinal put his head on the head of a murderer going to execution, he is delivered from death. See *Deut.* 19. 13. with the note there.

Verf. 18. *Who so walketh uprightly shall be saved* ] See the Note on chap. 10. 9. *Shall be saved*; A little word, but of large extent. It properly noteth the privative part of a mans happiness, deliverance from evil: but is put here, and every where almost, for the positive part too: fruition of good as well as freedom from evil: it comprehendeth 1. *Malaorum ademptionem.* 2. *Bonorum ademptionem.*

But he that is perverse in his ways ] Heb. *In his two ways, shall fall in one of them.* Evil shall hunt the wicked man to destroy him; and albeit hee may fluffe for a season from vice to hide, as *Salomons* Asse did, to avoyd the Angels words, yet he shall not escape mischief. Let our Politick Protestants look to it, that can tune their Fiddle to the base of the times, that shall flit their sayls to the fitting of every wind, that like the Planet *Mercurius*, can be good in conjunction with good, and bad with bad.

Verf. 19. *He that tilleth his land shall have plenty* ] *Ar. fugiens molem fugit favinam*; Men must earn it ere they eat it: and not think that bread and other good things will drop out of the clouds to them, as *Towns* were said to come in to *Timothaus* his toyls while he slept. See chap. 12. 11.

Phil. in Sylla.

*Shall have poverty enough* ] As the Prodigal had, *Luk.* 15. and *Pythias*, who in a brave entertained *Xerxes* his whole Army, but was so poor at length, that he perished through want of meat.

Verf. 20. *A faithfull man shall abound in blessings* ] God will bless him, and all that bless him, *Gen.* 12. 3. See the note there. Men also shall rise up and call him blessed, saying, as *Deut.* 33. 29. *Happy are thou O Israel; who is like unto thee O People, saved by the Lord, the shield of thy help, &c.* Stars, though we see them sometimes in a puddle, in the bottom of a Well, nay in a stinking Ditch, though they reflect there, I say, yet they have their situation in Heaven: So Gods faithful servants, though in a low condition, yet are they fixed in the region of happiness. See *Lev.* 26. and *Deut.* 28.

But he that maketh haste to be rich, shall not be innocent ] *Ngvissim* (a better Lawyer than good Christian) was wont to say, He that will not venture his body shall never be valiant, he that will not venture his soul shall never be rich. But let their money perish with them, that (*Shimsh*-like) by seeking their servants, lose their souls; or (*Jonas*-like) care not to be cast over ship-board, (so the ship of their worldly wealth may be in safety. *Francis Xaverius* counselled *John* the third King of *Portugal*, to meditate every day a quarter of an hour on that Divine sentence, *What shall it profit a man, to win the whole world, and lose his own soul?* See *1 Tim.* 6. 9, with the note. What a woful Will was that of rich, but wretched *Habermus*, I yeeld, said hee, my goods to the Kings, my body to the Grave, my soul to the Devil?

Verf. 21. *To have respect of persons is no good* ] See the note on Chap. 24. 23.

For a piece of bread ] For a trifle, he will transgresse, and sell his foul dog-cheap for a groat, or less money. *Cato* in *Gellius* his *M. Cato* in the teeth with his baseness, that for a morsel of bread hee would sell either his tongue or his silence. And the false Prophets in *Ezekiels* days would doe the like, *Ezek.* 13. 19.

Verf.

Verf. 22. *He that hath envy is rich, hath an evil eye* ] He is sick of the lust of theeye, *1 John* 2. 16. (for all sinful lusts are *concupiscentie*) coveting his neighbours goods, envying his prosperity, and begrudging him every bit he eats at his table, *1 Pet.* 2. 10. 11. See the note there.

And considereth not that poverty shall come upon him ] *Eritur per mare pauperis angust, per saxa, per egres.* Though hee run as fast from beggary as he can hys, yet it will overtake him, and catch him by the backe, *Job* 27. 16. 17. Surely as the flatterers that went before the wise-men, went when they went, and staid when they staid: so riches fly the faster from a man the more eagerly he follows them; but then stay when a mans wingle is staid. In the fulness of his sufficiency hee shall be in straits, saith *Zophar*, concerning the munde, *Job* 20. 22. He is poor in the midst of his riches: but God will strip him of all, and make a poor fool of him, *Jer.* 17. 11.

Verf. 23. *Hathor rebu, etiam aman thul pidi, &c.* ] He that binds a mad man, or roulet up one in a lethargy, hath but little thank for prefer: so here, in the (wearing)-sickness, they that were kept awake deaped: but the sickness was deadly to them that were suffered to sleep. Let us keep one another awake (saith a Reverend man) unplesing work on both sides: but we shall one day thank such. See how well *Matter Gilpin* plain-dealing with the Bishop of *Carlisle* succeeded, in his life, written by *B. Carlson*, p. 58.

Verf. 24. *He that robbeth his father or his mother* ] As that idolatrous *Asiaticus* did his mother of her gold, as *Rachel* did her father of his gods, as *Adulphus* did *David* of his Crown. Though it may seem a light fine, it is much greater than stealing from another, as parricide is than man-slaughter, or as *Reubens* incest was, than another mans defiling his neighbours wife. Our Parents are our household gods, as that Heathen could say: and to give them cause of grief, must needs be an offence of a deep dye, of a crimson colour, condemned by the *Many Pagans*.

Verf. 25. *Hathor is of a proud heart, &c.* ] *Latus animus.* He that through pride and ambition, cannot keep within bounds of his calling or condition, but thinks great thoughts of himself, and therefore seeks great things for himself, if crossed, is easily kindled, and shall be made lean; God will tame him, and take him a link lower, as we say, *Isa.* 2. 11, 12, 13. See chap. 13. 10. with the note. This bigness of heart, is but the bigness of a blown bladder.

But he that putteth his trust in the Lord, shall be full ] He shall laugh and be full, as the saying is, he shall live at a great deal of hearts ease, and others shall live quietly by him. That which would break a proud mans heart, will break an humble mans sleep. He is content with his present condition, be it better or worse, hath a self-sufficiency. *1 Tim.* 6. 6. studies to be quiet, seeks peace and enjues it, depends upon God for direction, and succeeds in all businesses; and what should ayl this man, but that he may grow fat? the *Tribe* would ask him, (if they knew his wealth) what he meant to do?

Verf. 26. *He that trusteth to his own heart is a fool* ] He that saith, *Confutatio est in me mihi*, I am wise enough to order my own business, and need no advice of others, seek no success from above (*Ajax* acknowledged no other God but his word, *Polyphemus* but his belly) this man is a fool, a proud fool, and he shall be sure to be hampered.

But who so walketh wisely ] Taking others into counsell, and God above all, as *David*, *I will hearken*, saith he, what the Lord God saith unto mee: He shall be delivered, either from trouble, or into it: either with an outward or an inward deliverance. He shall enjoy a blessed, composedness, a sweet Sabbath of spirit howsoever being *medicus tranquillitas in mente*, as *Nepos* was, &c.

Verf. 27. *He that giveth unto the poor shall not lack* ] *Elemosyna est omnis unius quibuslibet*, saith *Chrysostomus*. Not getting but giving is the way to wealth. God will bless the bountifull mans stock and store, his barn and his basket, *Deut.* 15. to his righteousness and his riches together shall endure forever, *Psalm.* 112.

End



*But be that hideth his eyes]* i. e. that when he hath a fit object and opportunity of shewing mercy offered him, frameth excuse, and prettendeth this thing, and that, to his worldly and wicked retentions; that useth his wits to save his half-penny, but will not use his eyes to affect his heart with pity, *If. 58. 7.*  
*Shall have many a cure]* Men shall cure him, and shall

1. *hudi*, a hog in a trough, a fellow of no fashion, &c. God shall also order he will that his ears to hearts from him, as he did from *Haman*; in his necessity, his supplication, *Psalm*, 55. 1. *Isa.* 45. 15. Finally, he shall have judgment without mercy, that hath bewed no mercy, *Jam.* 3. 12. an evil, and together, and God shall suffer them on, as no creature shall be able to take them off.

Verf. 28. *When the wicked wife, men hide themselves* They are glad to skulk and fluster themselves from that fierce storm. See the note on verse 12.

*But when they perish, the righteous increase* When either they dye, or are depouled from their dignities, the righteous (warm as an hive bee in a warm sunny day: as they did when *Confucius* came to the Crown, and how, when *Queen Elizabeth* came as a fresh spring after a sharp winter, and brought the ship of England from a tempestuous sea to a safe harbour.

CHAP. XXIX.

Verf. 1. He that being often reproved hardeneth his neck.

[illegible]

Ver. 2. *When the righteous are in authority*] Or are increased, as chap. 28. 28.  
See the note there.  
*The people mourn*] Hebrew, *gish* (as the oppressed Israelites in Egypt did)  
where they dare not speak out. But what a bloody tyrant was *Sylla*, who pur-  
sued to death *M. Ptolemaeus*, only for fighting at the cruel exaction of *M. Pau-  
lus*? So one *Lancelot* was burnt in *Giles* his fields, for pitying the cruel dead  
of a couple of Martyrs. Ver. 2

Verf. 3.

Verf. 3. *Who so loveth wisdom, rejoiceth his father* } See the Note on  
Chap. 10. 1.

But he that keepeth company with Harlots ] See the note on chap. 5. 9. Those  
the sinners (as they call them) are costly Creatures; and they that keep them  
care not what cost they cast away upon them.

Ver. 4. *The Kingly judgement stablishes the land*] This one piece of *Salomons* Politicks hath much more good advice in it, than all *Lyppins* his Beehive, or *Machiavels* Spider-web.

But he that receiveth gifts | Heb. *A man of oblations*, that is, (as some interpret it) A man that sacrilegiously meddles with things dedicated to pious uses, and makes a gain of them to himself. See chap. 20, 25.

Verf. 5. *A man that flattereth his neighbour, &c.*] *A smooth-boots*, as the word signifies, a butter-poken man; see *Isa.* 3. 12. or a *divided man*: for a flatterer's tongue is divided from his heart.

Act. 6. In the *transgression of an evil man there is a shame* | O'er a cord, viz. to strangle his joy with, to check and choke all his comforts : in the midst of his mirth he hath many a lesser gripe , and little knows the world where his shoe pincheth him. Every fool that hath a fawning follower, hath not the sweetest life ; nor doth every care that bringeth a goodly-leader, bear good fruit. Gals give us a clearer sound than Silver, and many things glister before the eyes of Gold. The wicked man's jollity is, but the hypocrite of mirth : it may be a little more than he wants, but he wants the brow, but not fill the breast ; we may be fure, that as *Isaiah* had a cold heart under a painted-tampon, to many a mans heart akes and quakes within him, when his face counterfeiteth a smile.

But the righteous *do* rejoice! Good men only may be glad, and none have any reason to rejoice but they, *Hef. 9. 1*. The Papists have a proverb, *Spiritus Calvinianus*, *Spiritus melancholicus*, and the mad world are easily perverted by the Devil, that there is no comfort in a Christian's country; that your people follows here a melancholy and Monkish kind of life, and have no joy of any thing. Herein the Devil deals like those inhospitable *(savages in that country that make no fires and let forth terrible furies upon their Country-people, purposed to afflict them with cold and nakedness, and to drive them, brought up on evil report of the Land of Canaan, to return back and comfort the people: Lo doth the Devil and his Imps, of the purity of religion, the power of godliness, as uncouth and uncomfortable; when in truth there is no found comfort without it, no true joy but in it. Though said hath not been merry without a Fidler, Abak without Naboth's Vineyard, Haman without Mordecai's counsellor, yet a righteous man can be merry without all these: Ye can be merry as Lilly-fair, beautiful, and looks pleasantly, though among thorns; Ye can be merry as the birds of the air, (from whom never any our of Hell suffered more,) did not only glory in tribulation, but over-abound exceedingly with joy, 3 Cor. 7. 4.*

Verf. 7. *The righteous considereth the cause of the poor*]. The *cause*, not the *person* of the poor, for that is forbidden in the Law, *Leviticus*, 9. 15. The great must not be favoured for their might, nor the mean for their misery: but *Justice*, *Justice* must be done to all, as *Moses* hath it, that is, even law and execution of right (as the Oath runs that is given to our Judges) without respect of persons. The cause of the poor and needy must come into equal balance with the rich and mighty: lest he be trampled on by whole fat bulls of *Babylon*, to his utter undoing. For a poor man in his house, is like a Snail in his shell, with thar, and see kill him.

But the wicked regardeth not to know it.] Unlike those who more to be got by it. Hell had found enough of *Paul's* delinquency, because he expected some bribe from him, but nothing came. How ill-willing was that unjust Judge (*Lv. 19:15*) either to take knowledge of, or to take counsel for the relief of the poor widow? *Aperi bu-sam, aperi bu-sam; bu-sam*, hatch the greedy Lawyer: they (that cause lavish in payment of the big, are) little welcome to thy *Cramerius* (*Isa.*

C.



as one calls them, they Punt-makers, that will weigh your gold, but not your cause; and if a man put not into their mouths, they even prepare war against him, *Mich.* 3, 5.

Verf. 8. *Scornful men bring a City into a snare* The Vulgar renders it, *Pish-levet persons make a City or a State*, as *Naboth* did the *Ammonites*, 1 Sam. 11, 9, 11. and as his son *Hannu* did much more, 2 Sam. 10, 4. with 12, 31. *Mocking* is *contending*, as the *Perillence* - and no less pernicious to the whole Country. *Giraldus Cambrensis* tells of three *Irish Kings*, that being derided for their rude habits and fashions, rebelled, and let the Country in a combustion. And the young King of France jesting at *William* the Conquerors great belly, whereof he said he lay in at *Rouen*, so irritated him, as he being recovered of a sickness, entered *France* in the chiefest time of their fruits, making spoil of all in his way, till he came even to *Paris*, where this scornful King then was, so flew him of his vilting: and from thence march'd to the City of *Monti*, which he utterly sack'd and ransack'd, razed and harold.

But wise men turn away wrath. They stand in the gap, and divert the Divine displeasure, *Psal.* 106, 23. *Ezek.* 13, 5. Their persons are in acceptance; God will look upon them, and do much for them, when hee is most of all angry with the wicked, *Exod.* 32, 10, 14. *Job* 22, 28. *Wis.* 18, 23. Their prayers also are prevalent: something the Lord will yield thereunto, when most bitterly bent against a people, *Mich.* 24, 20. and when unchangeably reholved upon revenge, he takes course to silence such, *pray not for this people*, *Sachum* *semper* *Baruch* *terre*, *Isa.* 6, 13. The innocent shall deliver the Island, *Job* 22, 30.

Verf. 9. *If a wise man contendeth with a foolish man* Such fools were the *Pharisees* (though for their worldly wisdom called *Princes of this world*, 1 Cor. 2, 8.) *Mich.* 17, 16, 17. Christ piped to them, *John* mourned to them, neither wrought upon them: such was their peevishness and pertinacy in evil, that they resisted the counsel of God against themselves, *Luk.* 7, 30. being *ingrati* *gratia* *Dis*, as *Ambr.* said it, receiving the grace of God in vain, as *Paul*, turning good nourishment into vicious humours, as fool stomachs use to do: And as Wine a strong remedy against Hemlock, yet mingled with it, doubles the force of the poison: so was it with the most powerful means of grace, mingled with their obstinacy and unbelief. Tigers are enraged with pen-fumes, and Vulvures killed with Oyl of Roles, as *Ariftole* wrote.

Verf. 10. *The blood-thirsty hate the upright* As *Cain* did *Abel* for his goodness, 1 *Job*, 3, 12. and as many bloody Villains fill, who bear about, and so farre as they date, make use of *Cain* circumspect knock on the head Gods righteous *Mela*. All hatred is bloody, but especially the habit of hatred. No fight pleased *Hannibal* better than a ditch running over with mans blood. No fight pleased *Parafites* the Popes Champion, but to ride his horse up to the skirts in the blood of the *Lutherans*. *Charles* the ninth of France (Author of the Partisan Malignancy) looking upon the dead Carcasses of the Admiral, that flank by being long kept unburied, uttered this most stinking speech: *Quam suaviter* *cadaver* *inimici* How sweet is the smell of an enemies carcass? And the Queen-mother of Scotland, beholding the dead bodies of her Protestant Subjects, whom she had slain in battle, said, that the never law a finer piece of Tapistry in all her life.

But the just seek his soul In a good sense, as *Psal.* 142, 4. Seek the salvation of thy, as Christ did of his deadlied enemies, as *Paul* did of his Country-men the *Jews*, of whom five times he received forty stripes (wee one, 2 Cor. 11, 24.) As the Disciples did of those crafty Pharisees, that had carefully scolded them, *Mich.* 15, 2, 12. as that Martyr *Matt.* *Sanders* did, My Lord (said he to Bishop *Banner*) you seek my blood, and you shall have it. I pray God you may be baptized in it, that you may thereafter wash blood-jackets, and so become a better man. And another time, when *Steven Gardiner* being recently nipped and touched by the same *Sanders*, said, Carry away this French soul to *Paris*; hee answered, that he did give God thanks which had given him at the last

all. & M.  
fol. 1370.

last a place of rest and quietness, where he might pray for the Bishops conversion. If yet will not hear me speak for my self, said another Martyr, then send mee to my Prison again among my *Todes* and *Froegs*, which will not interrupt me, whiles I pray to God for you.

Verf. 11. *A fool understandeth all his mind* Hee is full of drinke, and can hold nothing; his heart lies to near his mouth, that all will out suddenly. *YB* a fool, and *NPB* suddenly, is from the face root. He hath little command of himself at any time, but especially when hee is angry: then hee spatters and spues out all that he hath in his heart. The Sepuagint here translate, *A fool understandeth all his anger*, he pulls out his wooden dagger, and cares not whom hee hits. Bishop *Banner* in this Vilification, because the Bells rang not at his coming into *Maddam*, nor the Church dressed up as it should, called Doctor *Bricket* *Knave* and *Heretic*; and striking at him, gave Sir *Thomas Josslyn*, who then stood next to the Bishop, a good blow under the ear: whereat the Knight somewhat astonished at the suddenness of the quarrel, said, *What moments your Lordship have you been trained up in Will Summers his school, to strike him that stands next you?* The Bishop still in a rage either heard not, or would not hear. And when Mr. *Fockham* would have excused him by his long imprisonment in the Marshalsey, whereby he was grown telfy, he replied merrily, *So it seems Mr. Fockham: For now that he is come forth of the Marshalsey hee is ready to go to Bedlam*. See Chap. 14, 33.

But a wise man keepeth it in till afterwards: Or, in an inner room, in the bottom and bottom of his mind, till hee can fit it again: as knowing well that all truths are not fit for all times, but discretion must be used, and taciturnity counted a virtue. The Rabbinus have this saying amongst them, *Majora sepes loq.* *decime* *desol.* *vana* *sapientia*, *plentium* *sapientia*. Silence is no less a wound to wisdom, than vows are to holiness; tything to riches, or their *Majoritas* pains to the Law. Open-heartedness is a fruit of fool-hardiness. Guard therefore the loyns of your minds with the golden girdle of meekness of wisdom; and keep your mouth with a bridle, while the wicked is before you, *Psal.* 39.

Verf. 12. *If a ruler hearken to lies, all his servants are wicked* Hee shall have his *Aimes* and *Negatives*, that will lay as hee saies, and fit his humour to a hair, as *Dauid* did *Saul*, as the false Prophets did *Abi*, as *Herods* Courtiers did him on his birth-day-feast, &c. These were fit selves for such masters; fit laives for such tips, fit servants for such masters.

*Mobile mutatur semper cum principe vulgum.*

*claudin.*

Like Prince, like people. The common sort are like a flock of Cranes: as the first fly, all follow: Or, as in a beast, the whole body follows the head. Rulers are the Looking-glasses according to which most men dresse themselves. Their sins doe much hurt, as by *Imitation* (a *Seme*, 2 the Prince finned, the People suffered) so by *imitation*: for man is a creature apt to imitate; and is led more by his eyes than by his ears. *Major* *intemper* *quid* *fecerit* *Jupiter*, *quid* *quid* *facit* *Plato*, *saith* *Augustine*. *Jupiter* adulteries drew the people to like wantonness. Hence *Chorea* in *Terrace*, *Hac* *ego* *non* *facere* *qua* *Jupiter* *fecit* *saith* *he*, Should I make dauntly of doing that which *Jupiter* did? Height of place ever adds two wings to sin, *Exemple* and *Scandal*, whereby it soars higher, and flies much faster. Let Rulers therefore look to it: Let them not be partakers of other mens sins, 1 Tim. 5, 22. (they have enow of their owne to answer for, *Potentes* *potentes* *torquentur*) let them take heed that the iniquity of their heels (of those that follow them at the heels) doth not compass them about, *Psal.* 49, 5.

Verf. 13. *The poor and the richer meet together* That is, the poor and the rich, as *Job*, 19, 6. because commonly *Ullers* are rich men, and many rich men *Ullers*. The Lord lighteth both their eyes, That is, hee gives them the light of life, *Job*, 1, 8. and the comforts of life, *Mich.* 5, 45. so that their eyes

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156d.

*dupli.*

*AB & Mart.*  
*fol. 1370.*  
*Teaches in inter-*  
*ims aliquo te-*  
*ro, in ubi*  
*mau rectis.*

*Dirge Abbi.*

*Delius regis,*  
*Prophet*  
*Mich.*

are lightened, as *Jonathans* were after he had tasted of the wild honey, 1 Sam. 14. Others read it thus: *The poor and the deceived (or crucified by the unwise) meet together*, that is, candle, or comfort one another: because they are both in the dark, as it were of poverty and misery, they can do one another but little help, more than by commending their cases to God; who through *enlighteneth them both*: that is, either he supplies their wants, and so their eyes are opened, as *Jonathans* were: or else gives them patience, as he did those believing Hebrews, chap. 10. 32. But call to remembrance the former days in the which *after you were illuminated* (viz. to see the glory that shall be revealed, wherof all the sufferings of this life are not worthy, Rom. 8. 18.) *Ye endured a great fight of affliction*. If we read it, *The poor and the unwise meet together: the Lord enlighteneth both their eyes*, understand it thus: The poor man he enlighteneth by patience, the unwise by repentance, and grace to break off his sinnes by righteousness, and his iniquity by shewing mercy to the poor as *Zacharias*, *Matthew*, and those furious Jews did, *Neb. 5*.

Ver. 19. *The King that faithfully judgeth the poor, &c.* [An office not unbefitting the greatest King to sit in person to hear the poor mans cause. *James* the fourth of *Scotland* was for this cause called the poor mans King. I have seen (saith a late Traveller) the King of *Peria* many times to alight from his horse, only to do justice to a poor body. *Help O King*, said the poor woman to *Tobem*: And if thou wilt not hear and right me, why dost thou take upon thee to be King? said another woman to *Phily* King of *Macedonia*. It is a mercy to have Judges made *audient* *qua sentiant*, as the Orator bath it, so that they have courage to do what they judge fit to be done. Adversary to pass an unrighteous sentence: Not so a King, he neither needs, nor fears any man: but is, if he be right, (as one saith of a just Law) an heart without affection, an eye without lust, a mind without passion, a treasure which keepeth for every man what he hath, and distributeth to every man what he ought to have.

cl. p. 210.  
m.

Phry.

Πῶς ἄνθρωπος νέμει μὴδὲ κρίνει ἐν ᾧ οὐκ ἔστιν.

Lo such a Prince shall sit firm upon his throne, his Kingdoms be bound to him with chains of Adamant, as *Dionysius* dreamt that his was; he shall have the hearts of his Subjects, which is the best life-guard, and God for his protection; for he is professedly the poor mans Patron, *Psal. 9.* and makes heavy complaints of those that wrong them, *Isa. 3.* and *10. Amos 5.* and *8. Zeph. 3.*

Ver. 15. *The rod and reproof give wisdom* [If reproof do the deed, the rod may be spared, and not else. *Chrysostom* is by some cited out upon as the first that brought the use of a rod into the schools; but there is no doing without it; for children are foolish, apt to imitate others in their vices, before they know them to be vices; and though better taught, yet easily corrupted by evil company, as young *Lapwings* are soon snatched up by every Buzzard. Now therefore as mouths are beaten out of Garments with a rod, so must vices out of childrens hearts. *Pecunia det intellectum*, Smart makes wit; it is put in with the rod of correction. See chap. 12. 15.

But a child left to himself bringeth his mother, &c. [For her fondness in cockering of him, and hiding his faults from his father, left he should correct or chastise him. Mothers have again hand in education of the children, and usually *Pecunia sequitur ventrem*, the birth follows the belly, as we see in the Kings of *Judah*, whose mothers are therefore frequently nominated. No wonder therefore though the mother deeply lieth in the flame and grief of her daughters mis carriage. See chap. 15. 20.

Ver. 16. *When the wicked are multiplied, transgression increaseth* [As faith the Proverb of the Ancients; wickedness proceedeth from the wicked. Miserable man hath by his fall from God contracted a necessity of sinning against

gainst God. And when a rabble of Rebels are gotten together, are grown many and mighty, they make account to carry all before them, and not to suffer a godly man to live, as in *Spain*, and where the Inquisition is admitted. But the righteous shall fee their fall; shall see it and rejoice at it, as the Hebrew Doctors expound this text by comparing it with *Gen. 12. 13*. Thou shouldst not have looked on the day of thy brother in the day of his calamity, neither shouldst thou have rejoiced over the children of *Judah*, &c. The righteous shall rejoice when he seeth the vengeance (being moved with a zeal of God, hee shall rejoice with trembling) he shall wash his feet in the blood of the wicked, (beholding their ruine he shall become more cautious) so that a man shall say, (any man but of an ordinary capacity shall make this observation) Verily there is a reward for the righteous, verily he is a God that judgeth in the earth, *Psal. 58. 10. 11*. that will sink to the bottom the bottle of wickedness, when once filled with those bitter waters, *Gen. 15. 16*.

Ver. 17. *Correct thy Son and he shall give thee rest* [Hee will grow so towards, that thou shalt with little ado let him when grown up, or at least, thou shalt have peace within, in that thou hast used Gods means to mend him.

Yea, he shall give delight [See chap. 10. 1. The often urging this nurturing of Children, shews that it is a most necessary, but much neglected duty.

Ver. 18. *Where there is no vision the people perish* [Or, are barred of all vertues and driven back. Great is the misery of those *Brasileans* of whom it is said, that they are *fine sine, sine regis, sine lege*, without faith, King, or Law, and no less unhappy those *Israelites* about *Asa*'s time, that for a long season had been without *thee* *Law*, and without a teaching Priest, and without *Law*, 2 Chron. 15. 3. Then it was that Gods people were destroyed for lack of knowledge, *Isa. 4. 6*. And not long after, that they sorrowfully complained that there was no more any Prophet among them, nor any that knew how long, *Psal. 74. 9*. no Minister ordinary or extraordinary. How did it pity our Saviour to see the people as sheep without a Shepherd? This troubled him more than their bodily bondage to the *Romans*, which yet was very grievous, *Mat. 9. 36*. And what good heart can but bleed to think of those once flourishing Churches of *Africa* and *Africa*, now over-spread partly with Mahometanism, and partly with Heathenism; and that by the most miserable occasion might befall, namely, famine of the Word of God, through lack of Ministers [What a world of Sects, Superstitions, and other horrible abuses got into the Church of *Rome*, when Prophecy was suppressed, and reading the holy Scriptures inhibited? And what a slaughter of souls ensued thereupon? Letters were framed by some, as sent from Hell to the Popish Clergy, Anno 1572, wherein the Devil and his Angels give them many thanks for such a number of souls sent them down daily, by their neglect of Preaching, as had never been before: Hence it was, that in this Kingdom, at the first Reformation, for want of Ministers, Readers were sent: Whence one of the Martyrs wished that every able Minister might have ten Congregations committed to his charge, till further Provision could be made. For of preaching it may be said, as once *David* did of *Goliath*'s Word, *There is none to that*, for Conversion of souls: as where that is wanting, people goe tumbling to bell thick and three-fold.

But he that keepeth the Law, happy is he [Though to want the Word preached and sincerely handled, rightly divided (for as every found is not Muck, to every Pulpit-discourse is not a Sermon) be a great unhappiness, ready road to utter ruine: yet is not the bare hearing of it that redemts a man blessed, unless he hide it in his heart with *David*, and lift up his hands too to the practise of it, *Psal. 119. 48*. The words of the Law are *verba vivenda non legenda*, as one said, words to be lived and not read only. Let not your lives be Antinomian; no more than your opinions, faith another. That is a monstrous opinion of some Swenckfeldians, that a man was never truly mortified till he had put out all sense of sin, or ease of duty: if his conscience troubled him

Altera Perdit  
ita consuet.

Mat. Paul. 11. 17.

Pendellus.

him about such things; that was his imperfection, hee was not mortified enough. Some of our *Antisemians* are not farre from this. Their predecessors in *Germany* held, that the Law and works only belong to the Court of *Rome*; that good works are *pernicious* *ad salutem*, hurtful and hinderfull to salvation; that that saying of *Peter*, *Maké your calling and election sure by good works*, was *dictum inutile*, an unprofitable saying; and *Peter* did not understand Christian liberty: that to looke as a man begins to think how hee should live goddily and modestly, he wadeth from the Gospel, *David George* was so farre from accounting Adulteries, Fornications, Incests, &c. for being any sins, that hee did recommend them to his most perfect Scholars, as acts of grace and mortification. This fellow was sure somewhat a kin to those *Carpathian* Hereticks in *Saint John* days, who taught that men must sin, and doe the will of all the Devils, otherwise they could not enter into heaven.

Verf. 19. *A servant will not be corrected by words*]. Some Servants will not, but must have blows. If words will doe, they must be children with good words, and not reviled. Christians must be *no brayers*, but *gentle*, *showing all meeknesse* *all men*, Tit. 3. 2. And Masters must doe the same things, forbearing threatening, knowing that their Master also is in Heaven, neither is there respect of persons with him *Ephes. 6. 9.* *Severitas nec sit terna nece teretica*, faith must be beaten to their work, like those *Phrygians*, *Qui non nisi flagris castigantur*, that will doe nothing longer than flogged to it: or the *Epistim* Women, that love that Husband best that beats them most, and think themselves else not regarded, unless two or three times a day well-favour'dly swaled, therefore let him that knows his Masters will, and yet (out of stoutness, fullness, or laziness) will not doe it, be beaten with many stripes: let him bee buffeted for his faults, 1 *Per. 2. 20*, and made servicable in all things, not gain-saying, nor parodying, Tit. 2. 9, 10.

Verf. 20. *Seest thou a man that is haughty in his words*]. Of Masters: that weighs not his words before he utters them, but over-keen shoots his *foolish*, let it light where it will, hit or misse, it matters not; that had rather bee reckoned *temerarious* than *timorous*, and is with child till delivered of an abortive birth: that rashly rusheth on the weightiest businesses, and holds it losse of time to take counsel; that haughty head-long man, as hee never wants woe, so (because he is so losse head-strong than head-long, wife in his own conceits, than wiselike in every mans else) there is more hope of a *Natural* than of him, and sooner he will be wrought upon. *Sealiger* tells us the nature of some kind of Amber is such, that it will draw to it all kind of stalks of any Herb, except *Hepatica* an Herb called *Capitata*, because it maketh men heady, filling their brains with black exhalations. Thus those *Hastings*, who by the fumes of their corrupt wills, are grown head-strong, and withall are conceited (as *cho. 26. 2. 2.*) will not be drawn by that which draws others that are of lower parts and capacities; it being easier to deal with twenty mens reasonings than with one mans will. Good therefore is the counsel of *St. James*, *Be swift to hear, slow to speak*, &c. and of the Preacher, *Ecclesi. 5. 2.* *Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God, in Prayer, Vows, and especially in preaching*. It was a wise speech of *Arifides*, who being required of the Emperor to speake to something propounded *ex tempore*, answered, propound to me, and I will answer to morrow, for we are not of those that spit or vomit things, but of those that doe them carefully and accurately. *Demosthenes* in like manner, whenit was objected unto him, that he came premeditated to plead, answered, that he, if it might be possible, would plead. *Nepotianus*, *Scripta sed etiam sculpsit*, not things written only, but even engraven. And when *Ecceius* told *Adelantibus* that it was little for his praise, that he was so long ere he answered his adversaries arguments (he would take three dayes sometimes to think on it) hee replied, *Non nos quærimus gloriam, sed veritatem*, we seek not victory but verity.

Verf. 21. *He that delicately bringeth up his servant*] A master that would be

be (as he ought) both loved and feared by his servants, must see to two things, 1 The well-chusing; and 2 The well-using of them. This *Salomon* himself (that thus adviseth here) was not so well advised of; for he saw that *Jersabab* (who gave occasion for, as it is conceived, of uttering this Proverb) was meet for the work, and therefore (not examining his religion) presented him into his service, yea placed him over the family of *Jephthah*, admitted him into so much familiarity, and so let loose the bridle of ecclesiastical discipline to him, that hee took state upon him as a young master in the house, and soon after turned traitour, and would needs be as his sonne, and more. The like is to be seen in *Abner*, *Ishbosheth* servant, who grew to haughty and haughty, that he might not be spoken to, 2 *Sam. 3.* And in *Zimri*, whom his master *Eliab* so favoured and esteemed, that he made him captain over the half-part of his chariots. But this begger thus set on horse-back, rides without reins to the ruin of his master and his whole house, 1 *King. 16. 11*. So true is that of the Poet.

Αδούτος ἐστὶ μακρὸς οὐρυχθῶν.

Asperum nihil est humilis domus surgit in altum.

Tisiah the servant is so insolent there's no dealing with him.

Verf. 22. *An angry man stirreth up strife*] See Chapter 15. 18. and 16.

21. *And a furious man*] Hebr. *A master of fury*, or *one that is mastered and over-matched by his fury*, that hath no command of his passions: but is transported by them, or (as some make the metaphor, and the Original will well bear it) is wedded to them, as a man is to his wife: commanded by them, as the Persian Kings were by their Concubines, being *capitiverum suorum captivi*, slaves to their slaves. Such a man being big with wrath, not only breeds contention, but brings forth transgression in great abundance, he sets his mouth against heaven, and his tongue walketh through the earth, *Eccl. Psal. 73.* be less by on both hands: and lays about him like a mad man.

Verf. 23. *A man pride shall bring him low*] For it sets God against him, and Angels, and men, not good men onely, but bad men too, and those that are as proud as themselves. For whereas one durketh love another, and one thief another, &c. one proud person cannot endure another, but seeks to undermine him, that he alone may bear the bell, carry the commendation, the praise and promotion. See chap. 11. 12. and 15. 33. and 18. 12.

Verf. 24. *Who is partner with a thief, hateth his own soul*] Sith to hold the bag is as bad as to fill it; to consent to him, or to conceal it, as bad as to commit it. By the one as well as by the others, a man may easily become, as *Corah* did, a partner against his own soul, and cruelly cut the throat of it. Let our publicke theves look to this. See *Isa. 43.*

He heareth cursing and bewrayeth it not] See *Lewis. 5. 1.* with the Note. To conceal treason is treason, so here. Have no fellowship therefore with the unfruitful works of darkness, but rather reprove them. Let me be counted proud or pragmatical, faith *Luther*, rather than found guilty of sinful silence, whilst my Lord suffereth.

Verf. 25. *The fear of man bringeth a snare*] This carnally passion exasperates and exposes a man to many, both finnes and sufferings. And albeit faith, when it is in the heart, quellereth and killeth distrustful fear, and therefore fully opposed to it in this sacred sentence: yet in the very best, Sense fights fore against Faith when it is upon its own dunghill, I mean, in a sensible danger. Natures retraction of it fell from a visible fear, may cause the yulle of a Christian that beats truly and strongly in the main point (the state of the soul) to intermit and fluctuate at such a time, as we see in the examples of *Abraham*, *Isaac*, *David*, *Peter*, others, who shewed some repulsion and timidity, and like fearful birds and beasts, fell into the pits and toyle of the Harrier, and

Subscr.

Vite Dav. Georg.

Epist.

Sidon. Epist.

Wylf. Gog.

oial. Xerxes. 140. Num. 11.

ὁ γὰρ τὸ μὲν τῶν ῥημάτων ἔλλατ' τῶν αἰνῶν, ὡς βούληται.

Luth. Epist. ad August.

and hazarded themselves to Gods displeasure. The Chameleon is said to be the most fearful of all Creatures, and doth therefore turn himself into so many colours, to avoid danger, which yet will not be. God equally hateth the timorous, and the treacherous. Fearful men are the first in that black bed-role, Rev. 21. 8.

*Testat. & man.* But he that trusteth in the Lord shall be safe. Or, set on high, as on a rock, his place of defence shall be the mountains of rocks, Isa. 33. 15. fare out of harms way; he shall be kept safe, as in a tower of brass, or town of war. Even the youth shall faint and be weary, and the youngmen shall utterly fall; But they that wait upon the Lord shall mount up with wings as Eagles, &c. Isa. 40. 30, 31. Like as the Cony that flies to the holes in the rocks doth easily avoid the dogs that pursue her, when the Hare that trusts to the swiftness of her legs, is at length overtaken and tore in pieces: So here.

Verf. 26. Many seek the Rulers favour. More than the love of God: and so cast themselves into a second snare, besides that, verf. 25. But as he that truly trusts in God, will easily expel the fear of man: so he that looks upon God as Judge of all, from whose sentence there is no appeal, will rather seek his face than the favour of any earthly Judge whatsoever. Especially, since whether the Judge clear him or cast him, the judgement he passeth is from the Lord.

ἀποφύγε-  
τες.

διὰ τὴν ἁμαρτίαν.

Verf. 27. An unjust man is an abomination to the just. Who yet hates, non virum sed vitium, not the person of a wicked man, but his sin, (as the Physician hates the Disease, but loves the Patient, and strives to recover him) hee abhors that which is evil, perfectly hates it, Psal. 139. 22. hates it as hell (so the Greek word signifies, Rom. 12. 9.) hates it in his dearest friends, as Aia did in his mother Maacha, hates it most of all in himself, as having the Divine Nature transfused into him (whereby hee resembles God) and that life of God, which unto him (he knows) is a destructive poison, a sickness unto death, Job. 5. Hence his implacable and no less impartial hatred of all, as well as any sin, for all hatred is true. τὸν ἄνθρωπον (as Aristotle hath it) to the whole kind. It was said of Antioch, that he hated a Tyrant, not Tyranny; it cannot be said of a Saint, he hates sinners, not sin, but the contrary.

And he that is upright in the way, is abominable to the wicked. So, there is no love lost betwixt them. The Devil hath set his limes in all wicked people, they are a Serpentine seed, a viperous brood, and the old enmity continues, Gen. 3. 15. see the Note there. Antipathies there are in Nature, as between the Elephant and Boar, the Lion and Cock, the Horse and the Stone called Taraxippi, &c. But this is nothing to that betwixt the godly and the wicked; and why? but because the ones works are good, and the others evil; and because the just man condemns the unjust by his contrary courses: yea, hee alights his heart, and terrifies him with his presence and company.

### CHAP. XXX.

Verf. 1. The words of Agur the son of Jakeh

ἡλικὸς ἱστὶν  
ἄνθρωπος.

The Vulgar renders it, Verba Congregantis filii Vomeris, taking these proper Names for appellatives: as if the Pen-man of this Chapter meant to tell us, that he would here give us his sacred Collellianus, or Miscellanies, such as he had taken up from the mouths of wisest men, that had vomited or cast them up, in a like sense as that Painter in Aetna drew Homer vomiting, and all the other Poets licking it up. This Agur (whether he lived in Solomon's days, or Elia's) was an excellent man (as the word Gheber here used imports) Vir bonus & prudens, minus tamen clarus (as one faith of Jests, David's latter) a godly wise man, though nothing be elsewhere spoken of him in Scripture. Some think, that being requested by Ishbel and Neah, two of his Disciples, to give them a lesson, Sacerdos-like, he answered, Hoc sum scisquid, nihil scis. This something I know, that I know nothing: Surely I am more brutish than

any man, i.e. of my self, further than taught of God: for every man is a brute by his own understanding, as Jeremy hath it. But I rather incline to those that take Jer. 10. Ishbel and Neah for Christ: whose goodness and power (the two pillars of a Christian's faith, as Fackin and Boae were of Salomon's Temple) is by these two names depicted: and whom hee propounds as the matter of his Prophecy. Now because sense of misery must precede sense of mercy: neither can any be welcome to Christ, but the weary and heavy laden, therefore hee first betwixt his own brutishness (fetching it up as low as Adam fallen, verf. 2. and aggravating it in that he had not yet acquired better abilities, verf. 3.) Next hee flies to Ishbel and Neah by the force of a particular faith (Ishbel God with me, and Neah God Almighty, through whom I can do all things.) This, this was the right ready way for coming to Christ: and him that thus cometh, hee will in no wise cast out, Job. 6. 27. There is a good Interpreter that paralleling this text with Jer. 9. 23, 24. reads it thus: Gathering together of the words of Agur the Son of Jakeh: Let the excellent man say, Let God be with me, let God be with me, and I shall prevail.

Verf. 2. Surely I am more brutish than any man. Or, Surely I have been brutish since I was a man. See how this good man vilifies, yea nullifies himself to the utmost. This was true humility, that like true Balm ever sinks to the bottom; when Hypocritical, as Oyl swims on the top, Humilis ab humo, because it layeth a man flat on the ground. Agur had seen Ishbel and Neah, hence hee saith to little by himself Job 42. 5. Now mine eyes have seen thee: what first I abhorred in my self. &c. We are sure for I am nudus: faith Elys, for mine eyes have seen the King the Lord of Hosts, chap. 6. 5. Hee that looks intently upon the Sun, hath his eyes dazzled: so he that beholds the infinite excellencies of God, considers the distance, cannot but be sensible of his own naughtiness, nothingness. It is in the foundation that hee laid deep, where the building is so high. Agur's humility was not more low, than his ayes lofty: who hath abased up into heaven, &c. It is an high pitch that hee flies, for he knew well, that godliness as it begins in the right knowledge of our selves, so it ends in the right knowledge of God.

And have not the understanding of a man. Or, Neither is there in me the understanding that was in Adam. Man when hee came first out of Gods Mint, those most glorious in knowledge, righteousness, and holiness. Societians, hee seign him silly, and therein betray their own silliness. Hee had a large measure of objective knowledge, both in Natural things, and Supernatural: which we have lost in him, 1 Cor. 2. 14. This we should wish Agur here sit down and bewail, as those in Ezra did the burnt Temple, chap. 3. 12.

Verf. 3. I neither learned wisdom. As he had it not by nature, so neither had he attained unto it by any pains or skill of his own. There is a spirit indeed in man (a reasonable soul and a faculty of reasoning) But the inspiration of the Almighty giveth understanding, Job 32. 8. Not that Agur neglected the means of knowledge, or put off the study of it (as Salomon's fools, Prov. 24. 7.) from a conceit of the impossibility of reaching to it. Neither yet was hee of their mind of whom Aristotle makes mention, that they cast off the care of knowledge, because knowledge puffeth up; and so would be ignorant that they might be humble, and want knowledge that they might want pride. This was to doe as the Philosopher that pluckt out his eyes: to avoid the danger of uncleanness. Sed nihil aliud est quam quod fatuissimum fuit urbi manu. In Agur's. I neither saw, faith Terebellan, wherein he proclaimed his own folly to all the country. But holy Agur here affirms us, that flesh and blood never revealed these high things that follow unto him, but as Paul was an Apostle, so was he a Prophet not of men, neither by man, but by Jesus Christ and God the Father, Gal. 1. 1. even the Father of light, Jam. 1. 17. In Nature's School nothing is to be learned concerning Ishbel and Neah, Saint Augustine thought Confess. lib. 3. much taken with Cicerio's Horrendum, yet because hee found not the name of Christ in it, hee could not so heartily affect it. The Philosphers much affect it.

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nific the mind of man as full of Divine light and pendency; when the truth tells us that it is

*Mens obliu Dei, uiderimus obliu a eam.*

There is nothing great in the earth but man, nothing in man but his mind: *Si cuique scilicet, calum transcedit* (said *Favorinus* the Philosopher) if you get up thither, you ascend beyond heaven. But *Agur* had not so learned Christ. He talks of natural blindness and other evils born with him. *Erras si tuum uis nesci putes; sapienter, ingenuum*. You are out *Agur* (saith *Senedius*) if you talk on that manner: blindness is not natural to you, but adventitious. *Agur* bewails his loss in *Adam*: This Nature eye never had, and therefore heart never rued, those that were born in hell knew none other heaven, as the Proverb is. *Agur* tells us here, that he never learned true wisdom from any man, but must thank God for that measure thereof that hee had attained to. On the contrary, *Toby* tells us, that inasmuch as every man acquires to himself that virtue that he hath, no wife man ever yet gave God thanks for it. And *Simeon* faith, It is of the gods that we live, but of our felices that we live well and honestly. How different are the Saints in Scripture from the worldly wifards?

*Nor have the knowledge of the holy* That is, of the Angels; as *Dan. 4. 13. 17. 22. 23.* whom *Jacob* saw ascending and descending (*Gen. 28. 12.* compared with the next verse of this Chapter, and with *John 1. 51.*) *Moses* made them looking intently into the Mercy Seat, *Exod. 25. 18. 19.* *Peter* lets them forth as stooping down to look wisely and earnestly into the Mystery of Christ, *1 Pet. 1. 12.* which was bid from them till the discovery, and ever since, that they are great students in it, *Eph. 3. 10.* But how should *Agur* or any man else that cannot tell the form and the quincidence of things, that cannot enter into the depth of the Flower, or the Grate he treads on, that cannot understand the nature and properties of so small a Creature as an *Ant or Bee*, (*They* tells of one that spent eight and fifty years in learning out the nature of the *Bee*, and yet had not fully attained unto it.) How is it possible, I say, that the wisest Naturalist should have the wit to enter into the deep things of God? *Eye hath not seen, nor ear heard, &c.* *1 Cor. 2. 9.*

*Ver. 4. Who hath ascended up into heaven, or descended?* Who, but the Son of man which is in heaven, *1 Joh. 3. 13?* who, but the holy Angels upon that Son of man, the Ladder of life, *Joh. 1. 51?* Who, but those that have (in some measure) the knowledge of *those holy ones*, ver. 3, the knowledge of God in Christ, which is life eternal, *Joh. 17. 3.* Heaven aforehand? *Holy Agur* holds it out to us here, that to know heavenly things, is to ascend into heaven. Even *Arifin* faith, that a little knowledge, (though but conjectural) about heavenly things, is to be preferred above much knowledge, though certain about inferior things: and yet he knew no heaven beyond the moveable heavens, neither acknowledged any body, or time, or place, or vacuum there. The truth is, no natural knowledge can be had of the three heaven, nor any help by Human Arts: for it is neither assestible nor moveable. As no man hath seen God at any time, so, nor Heaven, the Throne of God: only the only begotten Son of God which is in the bosome of the Father, hee hath declared both him and Heaven, *Joh. 1. 18.* as that, there are many Mansions, Crowns, Scepters, Kingdoms, Glories, Beauties, Angelical entertainments, beatificall Visions, sweetest varieties, felicities, eternities. And yet all this, or whatsoever more can be said of Heavens happiness, is not the one half (as *Isaac* said of *Salomon's* Magnificence) of what we shall find in that City of Pearl. To expresse it, as is impossible, as to compass the Heavens with a span, or contain the Ocean in a Nut-shell. Let there be continual ascensions thither in our hearts: let us lift up hearts and hands to God in the Heavens, and hee will shortly send his Charities for us, as *Joseph* did for his Father: fetch us riding upon

*Rela fili qui uisum agniti, nam uisum est in agniti de de gratia Dei agniti. Lib. 3. de nat. Dom. Deum quidem uisum est quod uisum est.*

*Agur. 1. 12.*

*Lib. 12. cap. 9.*

*De nat. 12. cap. 9.*

upon the Clouds, convey us by his Angels shorow the ayr, as shorow the enemies Country, and puts us into that *Panegyric*, that *General Assembly*, and solemn celebrity of holy and happy souls, *Heb. 12. 23.* As in the mean space, how should we every day take a turn or two with Christ upon Mount *Thabor*? get up to the top of *Pisgab* with *Moses*, and take a prospect of Heaven? turn every solemnity into a School of Divinity? Say, as *Eugenius*, when hee saw the Nobility of Rome sit mounted in their bravery, *Si talis est Roma terrestris, qualis est Roma celestis*? If Rome bee such a glorious place, what is Heaven? What *Mulick* may we think there is in Heaven, (said another good soul, when hee saw and heard a good Comfort of Musick, This is the principal end, and most profitable use of all Creatures! *Cum sole nobis & de fiam*, when they become Ladders and Wings to us, to mount up to Heaven.

*Who hath gathered the Wind in his fist, &c.* None but God the great Wonder-worker, the right *Solus*, that bringeth the winds out of his treasures, *Ysa. 135.* and bids them at his pleasure *Peace and be still*. We read of a Whirlwind raised by the Devil, *Joh. 1. 19.* and of a Tempest laid by the Magicians, *Herodotus in Polymnia*. But it cannot be said, as *1 King. 19. 11.* that God was not in that Wind: for hee hath the royalty of all the Creatures, though hee suffer the Devil to play *Rex* sometimes, for ends best known to himself.

*Who hath bound the waters in a garment* That above the Firmament, in Clouds (show which they distill and drop down, as water would doe if bound up in a garment) those below in Channels and Bottles, as the *Psalmist* hath it. Water is naturally above the earth, as the garment above the body: and would (but for the providence of God) prove as the shirt made for the murdering of *Agamemnon*, where the head had no issue out, &c. See my notes on *Gen. 2.*

*What is his name* God is above all name (to speak properly.) When *Moses* enquires after his name, the answer is, *'Tis Wonderful*: that is, I am called as I am called; but such is thy weakness that it passeth thy conception: this Ocean will not be measured by thy Muscle-fish, *Multa nomina & luminosa sunt precantur Infideliter*. The Heathens had many names for their Dughill-deities: but the Africans called an unknown God whom they worshipped, *Amon*, *Lib. 4. lib. 4. of*

*And what is his Son name* Christ hath many names in holy Scripture, as *Mat. 9. 6. 7.* So *Jehovah* our righteousness, *Messiah* the Prince, *Dan. 9.* whereunto answereth in the New Testament, the Lord Christ: but who can declare his generation? *Mat. 13. 8.* whether that eternal generation, or that in the fullness of time, the mystery whereof was beyond words? Our safest eloquence here will be our silence, our greatest knowledge a learned ignorance: Only wee have here a clear testimony of the distinction of the Persons; and that the Son is co-equal and con-substantial with the Father, *1 Joh. 1. 1.* (as the Father) above all name and notion.

*If thou canst tell* But so can none: *Nemo knoweth the Son but the Father, neither doth any man know the Father but the Son, and he to whom the Son will reveal him*, *Matth. 11. 27.* The Son is so like the Father here, that if you know the one, yet cannot but know the other, *Joh. 14. 7. 8. 9.* Milk is not so like milk. *Nemo tam enim uisio similis*. He is the brightness of his Father's glory, and the express Image of his Person, *Heb. 1. 3.* See the Note there. And if wee desire a glass wherein to behold the face of God the Father, and of his Son, here is one held forth in the next verse.

*Ver. 5. Every word of God is pure: he is a shield* All the sacred sentences contain'd in this blessed book are pure, precious, and profitable, yet as the star in Heaven out-shineth another, so doth one Proverb another, and this is among the rest, *uicis inter stellas, luna minoris*, an eminent sentence of *Isaiah* recorded in Scripture, and far better worthy than ever *Pindarus* his tenth Ode was, to be written in letters of gold. Every word of God is purer than gold tried in the fire, *Rev. 3. 17.* purer than silver tried in a furnace, and

*Oldissima find. causa fuit aduersum a. and Rhodus in iur. scripta in templo aene. littera, 179. Joh. Blaus. loc. Cod. 414. and*

Spec. Europe.

Critic. in 3. Reg.

Firmamentum contraxerunt.

Aug. in Johan.

1. Field, 2. Paffion, de p. fac. verbo

2a. Aniq.

Lib. 2 de Parit.

cap. 16.

Cyprian, in

1 Cor. 14.

Buxton, Titiv.

Rev. p. 552.

Jacobus Reus

hij. P. 35.

and seven times purged, *Psalm. 12. 6. Joshua* (therefore that odious Apostate) is not to be thickened to, who saith, there was as good stuff in *Pharaoh's*, as in *Salomon*, in *Pindarus's* Odes, as in *David's* Psalms. Nor is that bawling dog *Porphyrus* to be regarded, who blasphemously accuseth *Daniel* the Prophet, and *Matthew* the Evangelist, as writers of lies. *Of darwin*! The Jesuits (some of them) say little less of *Saint Paul's* Epistles; which they could with by some means censured and reformed, as dangerous to be read, and favouring of heresie in some places. Traditions they commonly account the touch-stone of doctrine, and foundation of faith; the Scriptures to be rather a *Communition* (as *Bellarmino* calls it) a kind of store-house for advice, then *Cor & animum* *2 Tim. 3.* the heart and soul of God, as *Gregory* calls them; *Fortress* against *Errors*, as *Augustine*. The Apostles call conscience fire; *as non licet nobis sua legem*; but we may not call it so, faith *Possimus* the Jesuit. The Author to the *Hebrews* faith, *Marriage is honourable among all men*; but the Rhemists on *1 Cor. 7. 9.* say, that the marriage of Priests is the worst sort of incontinency. Christ saith, the Sin against the Holy Ghost hath no remission. *Bellarmino* faith, that it may be forgiven. The Council of *Constance* comes in with a *non-essante* against Christ's institution; withholding the Cup from the People at the Sacrament. And a *Parisian* Doctor tells us, that although the Apostles would have sermons and service celebrated in a known tongue, yet the Church for very good cause hath otherwise ordered it. *Bishop Bonner's* Chaplain called the Bible in Scots, *his little pretty Gods book*, and judged it worthy to be burnt, *sanctum doctrina pergrinum*, as strange doctrine. *Gifford* and *Reynolds* said it contained some things prophane and apocryphal. Others have filled it the *mother of heresie*, and therefore not fit to be read by the common people, lest they suck poison out of it. Prodigious blasphemy! Of the purity and perpetuity of the holy Scriptures. See note in my True treasure, pag. 85. 139.

*It is a mischief to them that put their trust in him*! See *Gen. 35. 1.* with the note, and *Prov. 29. 25.*

*Vet. 6. Adde them not unto his words*! As the Jews at this day do by their traditions, which they arrogantly call *Melchiamoncha*, *Completo*, *perfectio*, because they think that thereby the Law is complicated and perfected, as the Artimeites, (and after them the School-men) corrupted the Scripture out of *Abraham's* and *Thophar's*, turning all into questions and quillies. As *Machomet* joined his *Alcoran*, his service book, an horrible heap of all blasphemies, to the three parts of holy Scripture (as he divides them) the Law, Psalms, and Gospel: As the Papists add their humane inventions, and unwritten vrities, which they equalize unto, if not prefer before the book of God, as appears by that Heathenish decree of the *Council of Trent*. And when at the Council of *Agde*, the Hussites denied to receive any doctrine that could not be proved by Scripture. Cardinal *Cusan* answered that Scriptures were not of the being of the Church, but of the well-being, and that they were to be expounded, according to the current rite of the Church; which if it change its mind, the judgement of God is also changed. Lastly, such add to Gods Word, as wrest it, and rack it, making it speak that which it never thought: causing it to go two miles where it would go but one; gnawing and tawing it to their own purposes, as the Shoemaker taws his upper-leather with his teeth. *Tertullian* calls *Marcion* the heretic, *the Paviour*, of his atroding and gnawing the Scripture, to make it serviceable to his errors.

*Left be reproved thee*! Both verbally and penally; both with words and blows. Left he severely punish thee, as one that adds to his will, or imbalch his coyn.

*And thou be found a liar*! As all Popish forgers and sycophants at this day are found to be. God hath ever raised up such as have detected their impurities, and vindicated the purity and perfection of the sacred Scriptures.

*Vet. 7. Two things have I requested of thee*! Two special requests he had among many; for our present condition is a condition of singular vanity and indigency; we get our living by begging; and are never without some-

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what to be required of God; never without our wants and ailments; and laces for supplies.

*Do not me them not*! See here both his familiarity with God in Prayer, and his importunity: for a lazie Sinner begs a denial: *Agur* therefore re-enterseth his request: it was bought, else he would never have begun it: but being so, he is resolved to follow it. So doth *David* with his *one thing* which hee did desire, and he would desire, *Psalm. 27. 4.* he would never give it over; So *Jacob* would have a blessing, and therefore wrestles with *night and fight*; and this he doth in the night and alone, and when God was leaving him, and upon one lodge he had a hard pull of it, and yet he prevailed. Let me goe, saith God: No, thou shalt not goe, saith *Jacob*, till I have my request, it is not unlawful for us to be importunately in Prayer, to be importunate, and alter a fore importunate, *Luke 18. 8.* Was not the Woman of *Canaan* so? *Matth. 15. 22.* Shee came for a Cure, and a Cure she would have: and had it too, with an high commendation of her heretical faith. Christ, he was no Penny-father, he had more blessings than one, even the *abundance of Spirit* for them that ask it: When poor men make requests to us, we usually answer them as the Echo doth the voice, the answer we say off half the Petition if it ask us two things, we think we deal well if we grant them one. Few *Nasams*, that when you beg ote talent, will force you to take two. But God heape mercies upon his Suppliants: and blames them for their modesty in asking. *Hebrews* you have asked not nothing. Nothing to what you might have done, and should have had. *Art, that your joy may be full*. Thou shouldst have smitten five or six times (said the Prophet to the King of *Israel*, that smote thine only) then hadst thou smitten *Syria* till thou hadst compassed it.

*Before I dye I goe*! I intend to be a daily Sinner for whom whilst I live: and when I dye, I shall have no more to doe in this kind. Every one as hee hath some special grace or gift above others, and as he is dogged with some special temptation or violent corruption, so he hath some great request. And God holds him haply in hand about it all his life-long, that he may daily heart from him, and that a constant entercourse may be maintained. Thus it was with *David*, *Psalm. 27. 4.* and with *Paul*, *2 Cor. 12. 8. 9.* In this case we must resolve to give God no rest, never to stand before him, but ply this Petition: and yet take heed of prescribing to him, of limiting the *body* of *Israel*: say with *Luther*, *Fiat voluntas mea: Let my will be done*: but then hee sweetly falls off, with *Alaculatus, Domine, quia tua*. My will Lord, but because it is, and no further than it is thy will too.

*Vet. 8. Remove farre from me vanity and lies*! i. e. All sorts of sins, those lying vanities that promise much happiness to those that pursue them, but perform little enough: *flume* at the best, but usually *death*. *Rom. 6. 21. 23.* Free me both from the *dawning*, and from the *dawning* power of sin, both from the sting and stame of it, from the guilt and filth, from the crime and curse, from the power and punishment. Let my person be justified, and my lusts mortified. *Forgive me my trespasses, and deliver me from evil*.

*Give me neither Poverty nor Riches*! So that God must give to be poor as well as to be rich. He makes holes in the Money-bag, *Matth. 13. 6.* and hee stops the secret fifties and drains of expense, at which mens estates run out, they know not how nor when. *Agur* would have neither Poverty (for the many inconveniences and discomforts that attend it) nor yet Riches (for the many cares, cumber, and other evils not a few that follow them) but a mediocrity, a competency, a sufficiency without superfluity. A state too big (hee knew) is troublesome, as well as a shoote too bigge for the force. They say, it is not the great Cage that makes the Bird sing: sure we are, it is not the great estate that brings always the inward joy, the cordial contentment. *Clauis* keeps out wind and rain, but lets in the light, and is therefore useful in building. A moderate estate is neither so means, as to expose a man to the injuries, nor so great, as to exclude a man from the influence of heaven. A staff may help a Traveller, but a bundle of staves may be a burden to him: so may too great an estate to a godly man.

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malis modo in oculis (seen in oculis, in oculis, in his eyes, expences cups. See chap. 6. 17.)

Verf. 14. *There is a generation whose teeth, &c.* These are sycophants, and greedy grippers, of whom before, often, in this book. In the year 1235, there were spread through England certain Romanuliers, called *Curfies*, *quasi cupientes nris*, devouring bears (quoth *Pereu*) who had intangled the King, Nobles, and all that had to do with them. These were called the *Pope's Cler-*

*Sycophants.*  
Hircuto Salomon  
lemeth to resemble  
those cruel comorant  
spoken of in the  
former verse.  
By the hode-leech  
some understand  
the devil, that grow  
red Dragon, red  
with the blood of  
souls, which he  
hath sucked and  
swallowed,  
1 Pet. 5. 8. (seeking  
whom he may let  
down his wide  
gullet, while he  
gluts his blood,  
as the young  
Eagles are said to  
do (Job 39. 30.)  
by a word made  
from the found.)  
By the horse-leeches  
two daughters  
they understand,  
*Crotonchus* and  
*Lanxus*: whom  
the devil hath long  
since d'spouled to  
the Romanish  
Clergy.

*Sycophants.*  
Hircuto Salomon

*Cujus avaritia tantum non sufficit orbis,  
Cujus luxuria meretricis non sufficit omnis.*

Verf. 16. *The grave* Which in Hebrew hath its name of *craving*. It is a *Sarcophagus*, feeds on flesh, and it as little appears as once in *Pharaoh's* lean kine; or as in those that having a flux, take in much, but are neither fuller nor fatter. The word here used, may be rendered *Hole*, called by the Latins, *Infernum ad inferandos*, from the devils continual carrying in (souls to that place of torment.

*And the barren woman* Barren women are most desirous of children, which yet are certain cares, but uncertain comforts. How impatient was *Rachel*? how importunate was *Hannah*? One hath well observed, that the barren women in Scripture had the best children, as being the fruit of their faith, and the product of their prayers. The Vulgar renders it, *Os vulvae*, and *Mercer Origenum meretricis*, reflecting it not to barren, but to incontinent women (such as was *Mefala*, and other inflatè punks, *quorum libidinis non expletur virginitas* mine vel carnis.

*The earth that is not filled with water* That can never have enough at one time, to serve at all times. That is a strange earth or country that *Pliny* speaks of, *ubi fecit aut tantum, imbre pulverem*, where drought makes dirt, and rain causeth dust. And yet so it is with us (saith a Divine.) The plentiful showers of Gods blessings rained down upon us: are answered with the dusty barrenness of our lives. The sweet dew of *Herman* have made the hill of *Sion* more barren. Oh! how inexcusable shall we be? &c.

*And the fire that saith not, It is enough* Fire is known to be a great devourer, turning all combustibles into the same nature with it self. How many stately Cities hath this untamable element turned into ashes? It is an excellent observation of *Hieronymus*, that the sparks and cinders of *Troy* are purposely set before the eyes of all men, that they might be an example of this Rule; *That great fires bring great punishments from God upon the fouls of men.* *Sicily* having set *Carthage* on fire, and beholding the burning, foresaw and bewailed the destiny of *Rome*: which as it hath been often burnt already, so it shall be shortly to purpose: the Kings, mariners, and merchants, standing aloof and beholding the smoke of her burning, *Rev. 17. 16. and 18. 8. 9.* God will cast this rod of his wrath into the fire, burn this old whore, that hath so long burnt the Saints for heretics, and refused to be purged by any other nire or means whatsoever: therefore let her drofs and trash (that) pass the fire. This is to plain the truth, that even the Papists themselves subscribe to it. Here what *Idria*, a learned Jesuite (saith) *Romam non solum, sed pristinam impietatem, &c.* That *Rome* as well for

*Tōn μέγα-*  
*λον ἀσπον-*  
*δωτον πό-*  
*λεως, ἡ ἡ-*  
*νὸς ἐν ἡ-*  
*μῶν ἀπὸ*  
*τοῦ πυ-*  
*ρὸς*

*Rij in loc.*

for its ancient impiety, as for its late iniquity, shall be destroyed with an horrible fire, it is for certain and evident, that he must needs be a fool that doth but go about to deny it.

Verf. 17. *The eye that mocketh at his Father* As *Ham* did at *Noah*. And despiteth to obey his mother, or, despiteth the wrinkles of his mother, as some read it, that looks upon her with disdain as an old withered fool.

*The Ravens of the valley shall pick him up* God takes notice of the offending members, and appoints punishments for it: By the Law (such a child was to be put to death, and here is set down what kind of death, hanging upon a tree, which the Greeks also call a being cast to the crows or ravens. Thus the Scripture is both Text and glofs: one place opens another; the Prophets explain the Law, they unfold and draw out that *Aras* that was folded together before. The ravens of the valleys or brooks are said to be most ravenous; and the young Eagles or Vultures smell out carcases, and the first thing they do to them, is to pick out their eyes. *Effusa oculis vultus vultuque domus*. They are cursed with a witness whom the holy Ghost thus curseth in such emphatical manner, in such exqu shore terms. Let wicked children look to it, and know, that *Pul-* in sepe leditur pietas, as the very Heathens observed: that a proud or paltry look cast upon a parent, is a breach of piety punishable with death, yea with a shameful and ignominious death. Let them also think of those infernal ravens and vultures, &c.

Verf. 18. *There be three things which are too wonderful for me* [The wisest man that is, cannot give a reason of all things:] as of the ebbing and flowing of the sea, of the colours in the rain-bow, of the strength of the nether chap, and of the heat in the stomach, which consumeth all other things, and yet not the parts about it. *Agur* here confesteth himself grieved in four things at least, and benighted.

Verf. 19. *And the way of a man with a maid* That is, either with a close and chaste virgin, that is kept close from the access of strangers, and gosscovered with a veil; or else with a maid, that though deflowered, yet would pass for a pure virgin, and is so taken to be till her lewdness is discovered. It is expressly noted of *Rebecca* to her commendation, that though fair to look upon, yet she was a virgin, neither had any man known her, *Gen. 24. 16.* there are that pass for virgins and yet it cannot be said of them, that man never knew them.

*Thesaurum cum virgo inuini vbi fidei fuerit,  
Et fugiat que sunt mortis, tunc time.*

Verf. 20. *So is the way of an adulterous woman* The strumpet when she hath eaten stolen bread, hath such dexterity in wiping her lips, that not the least crumme shall stick to them, for discovery. So that *Agur* here shews it to be as hard to find it out, as the way of an Eagle in the air, the way of a serpent on a rock, &c. Unless taken in the manner, the stoutly denies the action. And if so taken, yet

*---nihil est audacius illi,  
Deprensus, iram atque animos a crimine summat.*

Verf. 21. *For three things the earth is disquieted* Such trouble-towns are odious creatures, the places where they live, long for a visit to spue them out. As they live wickedly, so they dye wickedly, there is a good worth-ridance of them, as there was of *Nikeis*, and of those in *Jud. 27. 22.* with 15, who were buried before half-dead; being hilled and kicked off the stage of the world, as *Phoen* was by *Hercules*.

*And for four which it cannot bear* The very axle-tree of the world is even ready to crack under them, the earth to open and swallow them up.

Verf. 22. *For a servant whom he reigneth* As *Jerobam*, *Sams*, *Zimri*, *Hador*, &c.

*Hircuto Salomon*  
in cruce corvus  
pro infidelis pos-  
uit. Ep. 7. 2  
his iniquitates

*corvus fucul-*  
*lis.*

*Willis in La-*  
*vis.*

*Jerom sup.*  
*6.*



*Herod, Heliogabalus, Phocas.* See the Note on chap. 19. 10. *Vespasian* only of all the Emperours, is said to have been better for his advancement.

*For a fool when he is filled with meat* ] When his belly is filled with Gods hid treasure, *Psalm* 17. 24. when he prospers and hath what he will. Prosperity is hard meat to fools, they cannot digest it. They grow giddy (as weak heads do after a cup of generous wine) and lay about them like mad-men: the folly of their rich fools, is foolishness with a witness, *Prov.* 14. 24. See the Note there.

*Verf. 23. For an adieu woman when she is married* ] Such an one was *Peninnah*, who vexed good *Hannah*, to make her so barren, as the Original hath it. Such was *Jezebel*, *Herodias*, *Megastina* Wife to the Emperour *Claudian*, who was her Agent to effect her sinful purposes, and her Patient to sustain her lewd conditions. She compelled also other *Roman* Ladies to be as lewd as her self, and those that would not, she hated, and banished them from the Court.

*And on bread-meat that is her to her misery* ] That succeeds her in the Marriage-bed: her good and her blood will rise together, as we see in *Eger*. Hence that counsel of the Greek Poet:

μνηστήρ δὲ δαίμονα καὶ γυναικὸν ἀναίματον.

*Never make thy Maid thy Mistress.*

Such Hens will be apt to crow, such Wives to breed disturbance in the Family.

*Verf. 24. There be four things* ] made up thus in quaternions (as the 119. *Psalm* is in *Alphabetica*, and those in an Alphabetical order) for help of memory.

*Which are little upon the earth, but exceeding wise* ] God is maxims in quinquies, very much teen in the smallest Creatures. *In sermone major, anima quam in Elephantis, in sensu quam in grigoriis.* The soul is more active in Ants than Elephants, in Dwarves than in Giants. *Who hath despised the day of small things?* *Zech.* 4. 10.

Ovid.

*A cane non magno sapio tenerior aprae.*

The Creatures, next to the Scriptures, are the best Lay-mans-Books; whereby we may learn to know God and our selves livingly. *Ask now the beasts, and they shall teach thee; and the Fowls of the Earth, and they shall tell thee.* *Job* 12. 1.

*Verf. 25. The ants are a people not strong* ] A feeble folk, but notable for their fore-cast. See chap. 6. 6, 7. Let us be so, but specially in Spirituals.

*Verf. 26. The Camels are but a feeble folk* ] But what they want in strength, they have in wildome, whilst they work themselves holes and burroughs in the earth, *Camelus in fossis habitare consuevit arabis*, secures her self in the rocks and stony places: It shall be our wildome to work our selves into the rock *Christ* Jesus, where we shall be safe from hellish hunters.

*Verf. 27. The Locusts have no King* ] They are all belly, which is joyned to their mouths, and endeth at their tails: hence they make such havoc where they come in those Eastern-countries. See *Isai.* 2. where they are called *Gods great army*. For though they have no King to command them, yet they goe forth by bands, and march all in a company, to teach men concord and combination in lawful affairs and attempts. For,

*Conjuncti pollice citius vibramur interire.*

Those Locusts in the Revelation (whereby is meant the Popish Clergie) have their King *Abaddon*, the Pope, *Revel.* 9. 11, to whom they appeal from their lawful Sovereign; yea the rebellion of a Clergie-man against his Prince,

15

is not reason faith so the Justice, *quia non est Principi subiectum*, because he is the Popes (subject). And when the English Clergie whipped King *Henry* the second for a Penance for *Becket*s death, one of the Popes Legats said unto him, *Dominus, noli minari, &c.* Sir, never threaten us, for wee fear no men: as being of such a Court as useth to command Kings and Em-

*Isaiah. Reus de vi. Pontif.*

*Verf. 28. The Spider taketh hold with her hands* ] Some render it the Age: and the Hebrew *Senamith* is somewhat like the Latine *Simia*, a Creature that is very witty, active, and imitative, taking hold with his hands (such as they are) and doing strange feats; being therefore much in Kings Palaces, who delight to look upon them, as *Salomon* did for recreation. If wee take it for the Spider, the doth her work painfully and curiously, spins a finer thread than any woman can do; builds a finer house than any man can do; in manner and form like to the tent of an Emperour. This fine Creature may teach us this wildome, faith ones, not to be bunglers or flusterers in our works, but to be exact in our Trades, and labour (so to excel therein, that our doings may be commendable and admissible.

*Verf. 29. There be three things that goe well* ] And all for our learnings, to reach us in our several stations to deport our selves in all gravity, maintain our dignity, and shew our magnanimity. Only let your conversation be as becometh the Gospel of Christ, faith *Paul*, *Phil.* 1. 27. There is a *virtutum*, a comeliness and fortidness of carriage becometh to every calling, and this must be carefully kept. *Vilem si non effem Imperator*, said *Scipio* to one that offered him an Harlot. I would, if I were not a General. And remember that thou art a Kings Son, said *Manedemus* to *Antigonum*; that will be a tentative to thee from unfeemly practices. Should such a man as I fly? *Neb.* 6. 11. -- *O Turnum fugientem hac terra videbis* ] It is a punitimity to yield to much to men: The Lion will not alter his gate, though he dye for it. We should learn *regnum in pello gerere*, to be of noble resolutions. It is a common saying amongst us, *Such a one understand himself well*, that is, hee understands his place, worth, dignity, and carries himself accordingly.

*Verf. 30. Lay thy hand upon thy mouth* ] That is, better bethink thy self, communicate with thine own heart, and be still. Repent thee, as *Job* did in like case, chap. 39. 37, 38. *Quem penitus peccasse, penes est innocens.* It is not the falling in-

*Seneca. Agrim.*

to the water that drowns one, but the lying in te. *Verf. 31. So the forcing of words* ] Too much stirring in an offensive matter brings forth brawling, lawing, warring, fighting. *Patientia lesa fit furor.* The most patient that is may be put beyond all patience if much provoked. *Abuse* bare long with *Asahel*, but sped him at length. *Abused* mercy turns into fury. See *Prov.* 15. 1.

## CHAP. XXXI.

*Verf. 1. The words of King Lemuel* ]

*I* *Emuel*s Lesson, *Bathsheba*s Catchisme, *Lemuel* the calls him, because *God* had owned him; (*1 Sam.* 7. 14. I will be his Father, and he shall be my Son) and was with him so long as he was with *David*, according to *2 Chron.* 15. 2. Indeed when he grew difficult and disolute, then *God*s soul *saith* *Isaiah* to him, *and was disjoynted from him*, *Jer.* 6. 8. and the ruler, because he had had the best of better education. *His father had a single him*, and had taken much pains with him, *Prov.* 4. 4. His mother also had counselled and cautioned him be- times, not to give his strength to wine and women. And yet he was most inordinate in his love to these two, *Eccles.* 2. This was almost as great an aggravation of his sin, that he was better taught and brought up, as that other, *Isaiah* that he forsook the Lord that had appeared unto him twice. The words of King *Lemuel* they are called, because though combed by his Mother, yet for his

*Ariflipus dilus est dicitur*  
*quod cum mater dicitur dicitur*  
*Ariflipus dicitur*  
*1 King. 11. 9.*

E c 2

use in the same terms, as *Psalm 127*, is styled, *A song of degrees of Solomon, or for Solomon*, though made by his Father: who tells him there, that which he found true by experience. *Loe, children are an heritage of the Lord, &c.* for by all his Wives, *Salomon* had none but one Son, and him none of the wisest neither.

*Verf. 2. What, my son! and what, the son of my womb!]* An abrupt speech, importing abundance of affection; even more than might be uttered. There is an Ocean of love in a Parents heart, a fathomless depth of desire after the Childs welfare, in the mother especially. Some of the *Fetters Doctors* hold, that this was *Bathsabe's* speech to her son after his fathers death when the party perceived which way his Genius leaned and lead him: that then she schooled him in this sort, *q. d. Is it even so my son, my most dear son, &c. O do not give thy strength to women, &c.*

*Verf. 3. Give not thy strength to women]* Waste not unworthily the fax and marrow of thy dear and precious time, the strength of thy body, the vigor of thy spirits, in sinful pleasures, and sensual delights. See *chap. 5, 9.*

*Nor thy ways to that which destroyeth Kings]* *Wenry* is called by one, *Deaths best Harbinger*. It was the destruction of *Alexander* the great, of *Otho* the Emperour (called for his good parts otherwise, *Miraculum mundi*) of Pope Sixtus the fourth, (*qui decessit tabidus vulnere*, faith the Historian, dyed of a wicked waste) and of Pope Paul the fourth, of whom it passed for a Proverb, *Em per eandem partem animam profundius per quam acceperat*. The *Lacedemonian* Common-wealth, was by the hand of Divine Justice utterly overturned at *Leuctra*, for a rape committed by their Messengers on the two Daughters of *Sparta*. And what befell the *Benjamites* on a like occasion, is well known out of *Judg. 30*. that I speak not of the slaughter of the *Schemites*, *Gen. 34, &c.*

*Verf. 4. It is not for Kings to drink wine i. e. To be drunk with Wine,* wherein is excess, *Ephes. 5, 18.* where the Apostle determines excessive drinking to be *down right drunkenness*, viz. when as Swine do their bellies, so men break their heads with filthy quaffing. This as no man may lawfully doe, so least of all Princes: for in *maxima libertate minima est licentia*. Men are therefore the worse, because they are bound to be better.

*Nor for Princes strong drink]* Or as some read it, *where is the strong drink?* It is not for Princes to ask such a question. All heady and intoxicating drinks are by nature here forbidden them. Of *Bonifon* the Emperour it was said, that he was born, *non ut viveret, sed ut bibat*, not to live, but to drink; and when, jested, that a tankard hung there, and not a man. But what a Beast was *Adrian Antonius*, that wrote (or rather spued out) a book concerning his own strength, to bear strong drink? And what another was *Darius King of Persia*, who commanded this inscription to be set upon his Sepulcher, *I was able to hunt lustily, to drink wine soundly, and to bear it bravely?* That Irish Rebel *Tyrone*, Anno 1697, was such a Drunkard, that to cool his body when he was extremely inflamed with Wine and Uskabhagh, hee would many times be buried in the earth up to the chin. These were unfit men to bear rule.

*Verf. 5. Let thy drink and forget the Law]* Drunkenness causeth forgetfulness, (hence the Ancients leigned *Bacchus* to be the *god of forgetfulness*) and stands in full opposition to reason and religion: when the Wine is in, the Wit is out. Hence faith, that for a man to think to be drunk, and yet to retain his right reason, is to think to drink rask payson, and yet not to dye by it.

*And perverts the judgement, &c.]* Pronounce an unrighteous sentence which when *Philip King of Macedony* once did, the poor woman, whose cause it was, presently appealed from *Philip* now drunk, to *Philip* when hee should be sober again. The *Carthaginians* made a Law, that no Magistrate of theirs should drink wine. The *Persians* permitted their Kings to be drunk one day

day in a year only. *Solan* made a Law at *Athens*, that drunkenness in a Prince should be punished with death. See *Eccles. 10, 16, 17.*

*Verf. 6. Give strong drink to him, &c.]* To chole that stand at the barre, rather than to them that sit on the bench. Wine maketh glad the heart of man, *Judg. 9, 13. Psalm 104, 15.* *Plato* calls Wine and Musick the *seductrices*: *Alienators of mens miseries*. Hence that laudable custom among the *Jews* at Funerals, to invite the friends of the deceased to a feast, and to give them the cup of consolation, *Jer. 16, 7.* And hence that not so laudable, of giving Wine, mingled with Myrrhe, to crucified Malefactors, to make them dye with less pain. Christ did not like the custom so well, and therefore refused the potion. People should be most serious and sober when they are to dye: fish in Death, as in *Isa. 17, 14.* *Warre*, *non licet his errare*, if a man misse at all, he misse for all and for ever. *Vicissim* therefore took a wrong course, who looking for the messenger Death, made himself drunk to drown the fear of it.

*And Wine unto them that be of lascivious hearts]* Heb. *biter of spirit*, as *Nammi* was, when hee would needs be called *Adarah*, *Ruth 1, 20*, as *Hannab* was, when she pleaded that she had neither drunk Wine nor strong drink (though at that time she had need enough of it) but was a Woman of a sorrowful spirit, *1 Sam. 1, 15*, as *David* was, when his heart was leavened and sowed with the greatness of his grief: and he was pricked in his reins, *Psalm 73, 21*. This grief was right, because according to God, *1 Cor. 7, 11*, so was that bitter mourning, *Zach. 10, 12*, and *Peter* weeping bitterly. Their waters of *Adarah* that flow from the eyes of repentance, are turned into wine, they carry comfort in them; there is a clear shining after this rain, *1 Sam. 23, 4*. Such a pre-flowers being on *May-flowers*.

*Delectat ut revelat, premis ut solentia proficit:*  
*Enatat ne possit vivificare Deus.*

*Verf. 7. Let him drink and forget his Poverty]* And yet let him drink moderately too, lest hee increase his sorrows, as *Levi* did, and not diminish them: for drunkenness leaves a sting behind it, worse than that of a Serpent, or of a Cockatrice, *Prov. 23, 32*. Wine is a prohibited ware among the *Turks*: which makes some drink with scruple, others with danger: The baler folk, when taken drunk, are often balladod upon the bare feet. And I have seen some, (saith mine Author) after a fit of drunkenness, lie a whole night crying, and praying to *Mahomet* for intercession, that I could not sleep next them so strong is conscience, even where the foundation is but imaginary.

*Verf. 8. Open thy mouth for the dumb]* i. e. Speak wisely and freely for those that either cannot, or may not speak for themselves. Thus *Nicodemus* spake for our Saviour, *Joh. 7, 51*. *Paphnuzius* in the Council for the married Clergy, *Pliny* to *Trajan* for the persecuted Christians, the Elector of *Saxony* for *Locher*, &c. *Oculompadini* faith, that while men only open their mouths, for a fools mouth is never but open. Hence *scissors* Gayes are put for fools in *Latian* and *Arifophanes*.

*Verf. 9. Plead the cause of the poor and needy]* These are Gods great cares, as appears in many texts. *Job* comforted himself in this, that hee had been eyes *Job 29, 15, 16* to the blind, feet to the lame, a father to the poor, &c. *Ebedmelech* is renowned for pleading the cause of the poor Prophet, and so should *Pharao* Butler have been if he had done it looser. Master *Hale* who was of Council to Master *Pryn* (when so unjustly censured in the Star-chamber) but refused, (through cowardice) to sign his answer according to promise, being over-awed by the Prelates, bewailed his own baseness to his wife and friends: And soon after falling sick for conceit only of the mis carriage of that cause, he dyed never going to the Star-chamber after that bloody sentence.

*Verf. 10. Who can find a virtuous woman]* Good Wives are rare commodities, and therefore precious and highly to be prized, even above Ru-

Κυνηγῶν  
καὶ τὸν  
πολὺν χρόνον  
ἐν τῷ ποτῷ  
ἐξ ὧν ὁ  
Στραβὼ  
Camd. Elis.

Philarch. in  
Olympi.

Adarah  
biter of spirit  
Namm  
Hannab  
David  
Zach.  
Petrus  
Mahomet  
Oculompadini  
Arifophanes

Latian  
Job 29

New discov-  
eries of the Pre-  
lates of the  
p. 47, 48.

слова  
слова  
дрв. Ебл.

bies. The Hebrews put *varum pro chare*, as 1 Sam. 2. 2. and Prov. 25. 7. Let thy feet be precious in thy neighbour's house, that is, let them seldom come there, lest thou become over-cheap and under-valued. It is easy to observe that the New-Testament affords more store of good Women than the Old. When Paul came first to Philippi, few or none came to hear him but women, *Act. 16. 13*; but they drew on their husbands, and it soon became a famous Church. What a rare piece was *Priscilla*, who better instructed *Apolo*, ventured her life for Paul, *Rom. 16. 4*, and was such a singular help to her husband, that he is mentioned before him, as the more forward of the two, *Rom. 16. 3*.

*Exod. 18. 24, 25* Like as was also *Manoah's* wife, and *Nazianzen's* mother. *Salomon's* mother was behind none of them, as appears by this *Poem*, either composed by *Salomon* as a character of her (as some have thought) or else by her self, for his direction in the choice of a good wife, which would be worthy his pains, though he should teach her as far as men do rubies, *Prov. 31. 10*. What a way sent *Abraham* and *Isaac* for good Wives for their Sons!

Verf. 11. *The heart of her husband doth safely trust in her*]. Hee is confident of her love, care, and fidelity: he dare trust her with his soul-secrets, &c. hee doubteth not of her chastity, secrecy, or care to keep his family.

So that he shall have no need of feign] i.e. of necessary commodities: for these he will provide as plentifully by her industry, as if he had shared in the spoils of a sack and sackcloth City. The Turks, when they took *Constantinople*, were so enriched, that it is a Proverb amongst them at this day, if any grow suddenly rich, to say, *He hath been as the sacking of Constantinople*.

Turk. Mif.  
fol. 347.

Verf. 12. *She will do him good and not evil, &c.*] She is constant in her conjugal affection, and sticketh to him, as *Sarah* did to *Abraham*, in all changes and chances whatsoever. She leaves not off her kindness to the living, and to the dead, *Ruth 1. 20*. See that notable example of the Lady *Valadoura* in *Lud. Vices*.

Verf. 13. *She seeketh wool and flax*] This was held no shame for *Salomon's* wife. *Augustus Cæsar* taught his Daughters to Spin and Card: hee wore no Garments but what his Wife and Daughters made him. The like is reported of *Charles* the great. *Spinster* they say is a term given the greatest women in our Law, *Rebecca* was a dainty Cook, so was *Thamar David's* daughter, 2 Sam. 13. By *Mahomet's* Law, the grand Turk himself must be of some trade.

And worketh willingly with her hands] As if her hands did desire to doe, what she put them to doe: for so the Original soundeth. *She worketh with the will of her hands*. The vulgar renders it, *with the counsel of her hands*, as if her hands were *sculpts*. She discreetly and cheerfully rideth her work, with fervour and fore-cast.

Verf. 14. *She is like the Merchants ships*] That is, she gets wealth apace, yea though the storme not off her stoole, and studies how to buy every thing at best hand, though the season for it. Of the Low-Country-men it is said, *Persevent calum nonibus Belgæ, si navibus perire possent*. So the good Housewife would doe any thing to further thrift.

Verf. 15. *Shee riseth also while it is yet night*] That is, betime in the morning, a great while before day, as our Saviour also did to pray, *Mark 1. 35*.

And aportion to her maid] She neither pines, nor pampers them: but allows them that which is sufficient. Three things saith *Aristotle* a man owes to his Servants, *work, meat, and correction*.

τρεῖς, τρεῖς,  
κόλασιν.

Verf. 16. *She considereth a field and buyeth it*] Here's the fruit of her pains and providence. The *Mauis motuans*, the stirring hand maketh rich, *Prov. 10. 4*, and a wife woman buildeth her house, *Prov. 14. 1*. See the Notes. She considers of the convenience of this field, and then calls about how shee may compass it.

Verf. 17. *She girdeth her loins with strength*] She fitteth about her work, and sets on it with a courage. We have read of women in whom belies their

their Sex, there was nothing woman-like or weak, such were *Semiramis*, *Zenobia*, *Blondine*, that brave *Hungarian* woman, who in an assault at the Siege of *Buda*, thrusting in among the Souldiers, upon the top of the Fort, with a great Sythe in her hand, at one blow struck off two of the *Turks* heads as they were climbing up the rampier. The like is reported of *Marulla* a Maid of *Lebanus*, who seeing her Father slain in the Gates of the City by the *Turks*, which hoped to have surprized it, took up the Weapons that lay by him, and like a fierce *Amazon* notably revenged his death.

Turk. H. H.  
fol. 741.

Ibid. 413.

Verf. 18. *She perceiveth that her merchandise is good*] She feels the (sweet of it) and is heartened to redouble her diligence: as a Draught-horse feeling his load coming, draws the harder. The good soul doth the same. For having once tasted how sweet the Lord is, it can never have enough of him: but is carried after him with strength of desire, as the Doves to their *Columbaries*, as the Eagles to the Carcasses, *Psalm. 144. 2, 3*. No reason would satisfy *Moses*: but when God had done much for him, he must still have more, *Exod. 33. 12, 13, 14, 17, 18, 19, 34. 9*.

Verf. 19. *She reacheth her hands to the Spindle*] Notwithstanding her late purchase, and plaining a vine-yard, verf. 16, and other out-busineses. See the Note on verf. 13. The two Cardinals *Wolfe* and *Campens* coming from King Henry the eighth on a message to Queen *Katherine of Spain*, a little afore the divorce, found her with a skain of red silk about her neck, being at work with her maiden. And Queen *Anne of Bullen* kept her Maids, and all that were about her, so busied in sowing and working, that neither was there seen any idleness amongst them, nor any leisure to follow such pastimes as are usually in Princes Courts.

Lustoria inter  
milia et Lu-  
crecia filia Lu-  
cretia.  
Life and Death  
of Queen An-  
ne. Ad. & Mon.  
fol. 977.

Verf. 20. *She reacheth out her hand to the poor*] Shee laboureth with her hands to that purpose, *Ephes. 4. 28*, and findeth by experience, that not getting, but giving is the way to thrive. See my common-place of *Almes*.

Then she reacheth forth her hands to the needy] Necessarily needy, as one phraeth it. To those that are extremely poor, the rich only *reacheth*, but *reacheth*, not her hand only, but both hands; yea the rich her Almoners to give to those that she cannot give to: as Queen *Anne of Bullen* had. For besides what she dealt and distributed by the hands of others, she carried ever about her a certain little purse: out of which she was wont to scatter about daily some almes to the needy; thinking no day well spent, wherein some man had not fared the better by some benefit at her hands. The like is storied of *Placidia* wife to the Emperor *Theodosius*, that for her countesse and bounty to the poor, she was called *quærens*, *Tea* your *monis* friend.

Ibid.

Verf. 21. *She is not afraid of the snow*] As she is liberal to the poor, so her chief care is for those of her own house, that they may be accommodated. For she knows that to stretch beyond the staple, were to marre all; and not to provide for her own, were to be worse than an *infidel*, 1 Tim. 5. 8.

Verf. 22. *Her clothing is silk and purple*] Suitable to her Husband's condition, who is a principal man, verf. 23. That's excellent counsel that *Terrin* gives Women, *Præstare vos vestire pretioso, hisse sine sanctitate, purpure à pudicem*. Cloath your selves with the silk of piety, with the satin of sanctity, with the purple of modesty, &c.

Verf. 23. *Her husband is known in the gates*] Is renowned and noted for his wives worth, besides that he is a ruler in *Israel*.

Verf. 24. *She maketh fine linen and sella it*] Such *findings* as our Saviours dead Body was wrapp'd in, and for girdles, read 2 Sam. 18. 11. *Isa. 3. 24, 37. 1, 32*. It was anciently no shame for a Queen to make gain of her handy-work.

Verf. 25. *Strength and honour are her clothing*] See verf. 22. She is not of those *que* *insigne* *magistratus*, *sedant meritis*, that are well-habited, but ill-mannered. No, she is inwardly decked with Spiritual attire, such as tendreth her glorious in the eyes of God and Angels. The joy of the Lord is her strength, so that the laughter at the time to come. This daughter of *Sarah*, so long as shee doth

Aug. in Psal.  
137. 22. d. 1.

doth well, and husbandlike: a good Conscience, is not afraid with any amazement (as women are apt to be): 1 Pet. 3. 6. *Gaudetur*. *Crispina cum iacobatur, non audiebatur, cum deponebatur, cum dicebatur*. So did Mistress Anne Atkins, Alice Drivver, and many other gracious women, that suffered for the Truth in Queen Mary's days: Strength and honour was their clothing: and they rejoiced at the time to come: they went as merry to dye, as to dine: and cheered up one another with this. That although they had but a bitter break-fast, yet they should lup with Christ in joy.

Verf. 26. *She openeth her mouth with wisdom*. Her mouth is not always open, but duly shut, and discreetly opened: her words are few, true, and ponderous; the stream and current of her conference tends either to *wisdom* or *kindness*, that is, to duties either of *piety* or *charity*. The Jesuits forbid Women to speak of God and his ways, either in good sort or in bad: and to meddle only with the distaff. But the good Woman in both Testaments, *Abigail*, *Hannah*, *Esther*, the Virgin *Mary*, *Priscilla*, *Luis*, &c. never heard of this new doctrine. *Tatianus* tells us, that in the Primitive Church every Age and Sex among the Christians, were Christian Philosophers: yea that the very Virgins and Maids, as they sat at their work in wool, were wont to speak of Gods Word. And *Nicéphorus* writes, that the Christians, even as they laboured or journeyed, were wont to sing Psalms: and that thereby there was at a certain time Jew converted. It were surely a great care (saith *Lambert* the Marston) if we might have the Word of God diligently and often spoken, and sung unto us in such wise, that women and children might understand it. There should it come to passe, that Crafts-men should sing Spiritual Psalms sitting at their work. The Husband-man at his Plow, the good Huswife at her Wheel, as with this *St. Hierome*.

Hib. Bebel.  
105. 2. 2. 37.

Act. & Mon.  
fol. 101.

Daniel 26.

Speed 424.  
Cauid. in Oid.  
Aurel. f. 432.

Arift. 1.  
Rhet. lib. 1.

*And on her tongue is the law of kindness*. It is worthy the mark (saith the Chancellor) that *Edward* the first, and his Grand-son *Edward* the third, the best of our Kings, had the two best Wives: Ladies of excellent virtue, that drew evenly with them in all the courses of Honour, that appertained to their side. The first of these *Edwards* being traitorously wounded (whiles hee was yet Prince) in the Holy Land (as they called it) by the poisoned knife of an Assassin, the Lady *Elinor* his Wife extracted the Poison with her tongue, licking daily, whilst her Husband slept, his rankling wounds, whereby they perfectly closed, and yet her self received no harm: So sovereign a medicine is a Wives tongue, annoynted with the virtue of kindness and affection.

Verf. 27. *She ingoth well to the wayes of her husband*. She bath an oar in every boat, an eye in every business; She spies and pries into her Childrens and Servants carriages, and exacts of them strict conversation and growth in godliness: She over-looks the whole Family no otherwise than if he were in a Watch-tower, *Speculator statera domus sue*.

*And catcheth not the bread of idleness*. It she earns it before the cats ir. *Ariftoteles* also commendeth *Philopoleis*, laboriousness in a woman, and joynts it with temperance and chastity, which are preferred by it. So is taciturnity and sober communication, for which she is commended in the former verse. For as idleness is the feed of talkativeness, 1 Tim. 5. 13. so painfulness is a singular help against it. Queen *Katharine* of Spain, wife to our Henry the eighth, was not more busy in her calling, than prudent in her carriage. She had been conspired to it by *Lauvencius Paves*, who came into England with her, and was Master to her Daughter the Lady *Mary*. See the note on verf. 19. of this Chapter.

Verf. 28. *Her children arise up and call her blessed*. As they grow to any bigness, and consider their beboldingness, to they bless her, and blefs God for her: they bless the time that ever they were born of her, and so virtuously bred by her being ready to lay out her, as once *Duke* said of *Jael*, Judg. 4. 24. Blessed above women shall *Jael* the wife of *Heber* be, blessed shall she be above women in the tent. Blessed be the womb that bare us, and the paps that gave us suck.

*Her husband also* whom she commanded by obeying, as *Livia* did her Husband *Augustus*.

And

*And he shall praise her*. Praise is due to virtue, And albeit --- *laudis non indignus virtus, ille sed est proprio place syntema theatri*; Virtue is her own reward, and she is the best woman, and best to be liked, saith *Theocritus*, *de con- jux laudat vel vinu per minimu fit sermo*, of whose praise or dispraise, there is no least said abroad: yet for as much as praise is a spurte, and virtue grows by it, why should it be denied to those that deserve it? Is not a Garland here made up by the hand of the Holy Ghost, and set upon the head of this excellent Huswife? Neither is it any disparagement, that her own Husband and Children commend her; for her business lying most within doors, who to fit to praise her as those that were ever present with her? and yet neither doe they more praise her by their words, than by their lives, formed by her to a right posture.

Verf. 29. *Many daughters have done verisimily*. By the benefit of a better nature, or civil education, or for praise of men, or for a quiet life: sure it is, that all unadorned Women, though never so well qualified, have failed, both *quod sonum*, & *quod finem*, for want of faith for the principle, and Gods glory the ayem of their veracious adions. And therefore though they bee, *su- genore*, praise-worthy, yet they are farre short of this gracious Matron. The civil life without faith is but a beautiful abomination, a smoother way to hell. *Astion est pallens aurum quam fulgens aurichalcum*, better is pale gold than glittering copper. Say the world what it will, a dram of holiness is worth a pound of good nature. Prefere that before this (in the choice of a Wife especially) as yee would doe a piece of gold for weight, rather than for *workmanship*, for value, than for elegance, like that *French* coyn in the Historian, *in qua plus formae quam ponderis*, wherein there was more neatnes than weightiness. Of carnal women, though never so witty, well-spoken, and well-deeded too, we may say, as the Civil Law doth of those mixt beasts, Elephants and Cammels, *operum praesant, naturae seua est*, they doe the work of tame Creatures, but they have the nature of wild ones.

*But thou excellist them all*. As the only Paragon of the world, the Female glory, the wonder of Women-kind.

Verf. 30. *Favour is deceitful*. Some marry by their eyes, and some by their fingers ends; *Dos non Deu* makes such marriages: but they commonly prove unhappy. There's *esp*, *esp*, fire, fire of debate and discord betwix that *Ith* and *Ithab*, that Man and Wife, where *Jab* is not the Match-maker, as the *Cabbalists* have collected: Favour will fade, and beauty wither; an herd of pox will marre the fairest face, and of a *Nirne* make a *Therapist*. *Forma bonum fragile est*, saith one Poet. *Rer est forma super*, saith another. But better than they both, the Prophet *Esaie*, *Ad fisp u grass*, and the glory thereof as the flower of the field. All these outward accoutrements are *non tantum fallacia quia dubia, verum etiam insidiosa quia dulcia*, saith *Lactantius*; as there is no trusting to them, so there is great danger in them, as *Abraham* and his Sister *Tamar* found in their beauty.

*But a woman that feareth the Lord*. That is indeed the crown of all commendation: as that which makes one *all glorious within*, amiable and admirable beyond belief. *Nicophorus* in *Helian*, himself being a cunning Artisan, finding a curious piece of Work, and being wondred at by one, and asked what pleasure hee could take to stand gazing as hee did on the Picture, *unquert*; Hadst thou mine eyes, thou wouldest not wonder, but rather bee ravishd as I am at the inimitable Art of this rare Piece. So if men had Saints eyes to see the beauty of Holiness, the excellency of the New Creature, they would prize and preferre it before the shining rubbish of all Earths beauty and bravery. But as *Augustine* in his solemn Feasts gave to some Gold, to others Gewdies and Trifles, to doth God to some give his Fear, to others Beauty, Wealth, Honour, and with these they rest contented. But what faith the Psalmist? *The Lord hath made heaven and earth blest thee out of Zion*, q. d. The blessings that come out of *Sion* are choynce blessings, even above any that come out of Heaven and Earth.

F f

Seo

*She shall be praised.]* Shall live and dye with honour. The body of Honour is Vertue, the soul of it, Humility. Whosoever rises without the one, or stands without the other, embraces but the shadow of a shadow, may bee *notable* or *notorious*, cannot be truly *noble*.

Verf. 31. *Give her of the fruit of her hands.]* God would have desert dignified, good parts praised. Here he seals up his approbation and good liking of what her Husband and Children had said of her in the former verses. Hee takes it well when we speak good of his people, and holds himself honoured in their just praises. *Give her her full due*, faith God, both within doots and without: let her ear of the Vine-yard that she hath planted, live of the Land that she hath purchased, enjoy the fruit of her own labours, have both the comfort and the credit of her worthy parts and practices: she being (as she here stands described) not unlike that precious Stone among the *Troglodytes* which is therefore called *Hexagonolithus*, because within its own little compass it hath the radiant colours of three score other stones of price.

Solm. Psal. 119.  
cap. 44.

*Deo soli Gloria:*



A



# A COMMENTARY OR EXPOSITION UPON Ecclesiastes, or the Preacher.

## CHAP. I.

### Verf. 1.



**T**HE Words] Golden words, weighty and worthy of all acceptance, grave and gracious Apophthegmes, or rather Oracles, meet to be well remembered: *Solomon's* Sapiiential Sermon of the Sovereign good, and how to attain to it; *Solomon's* Soliloquie, to some stile it; others, his sacred Retractions; others, his Ethicks, or *Traçate de Summo bene*, of the chieft good, compiled and composed with such a picked frame of words, with such pithy strength of sentences, with such a thick series of demonstrative arguments, that the sharp wit of all the Philosophers compared with this Divine discourse, seems to be utterly cold, and of small account; their elaborate Treatises of *Happiness* to be *learned dangers*, and *laborious lists of time*. How many several opinions there were amongst them concerning the *Chief Good* in *Solomon's* days, is uncertain: divers of them hee consulteth in this book, and that from his own experience, the best School-dame. But *Varro* (the learned't of the *Romans*) reckoneth up 80 in his time; and no wonder, considering mans natural blindness, not unlike that of the *Syrians* at *Dethan*, or that of the *Sodomites* at *Euzi* doot. What is an eye without the optick spirit, but a dead member? and what is all humane wisdom without divine illumination, but *wickedness of folly*, *yea foolishness of madness*, as our Preacher not without good cause calleth it? *A spirit there is in man*, faith *Elihu* (viz. the light of reason, and thus far the Animal-man goes, and there hee makes an halt, hee cannot transcend his orb) *but the inspiration of the Almighty giveth them understanding*, Job. 32. 8. God had given *Solomon* wisdom above any man; *Abulenfi* faith, above

Τὸ τὸ γένος  
παρεκλέω-  
μα. Αὐτὸ  
Ἐμπειρία  
ἐστὶν ὁ  
ἀπὸ τοῦ  
ἀνθρώπου  
ἐκείνου.

Aug. de Civ. Dei.  
lib. 10.

Wolff. § 119.

F 13

Neph.

above Adam in his innocency (which I believe not.) He was *παιδαγωγός* (as *Macarius* was called) a man at twelve years old. His Father had taught him. *Prov.* 4. 4. His Mother had lessened him. *Prov.* 31. 2. The Prophet *Nathan* had had the breeding of him. But besides, as he was *Jedidiah*, loved of God, so he was *tebdiel* *son of laughter of God*. And being now, when he penned this Penitential Sermon, grown an old man, he had experimented all this that hee here affirmeth. So that hee might better begin his speech to his scholars, than once *Augustus Caesar* did to his loudiers, *Audite senex juvenes, quem juvenem senex audierunt*, Young men, hearken to mee an old man, whom old men hearkened unto when I was yet but young. Have not I written for you excellent thing in cunfels and knowledge? *Prov.* 22. 6. Or, *Have I not written these books for thee*, (so some read those words) Proverbial, Penitential, Nuptial? See the Note there.

Ovid. Metam.

—*Nescia temerarie, nescis*  
*Quem fugias, ideoque fugas.*

Job. 4.  
Ej. 55.

Surely if thou knewest the gift of God, and who it is that speaketh unto thee, thou wouldst *ovine* *thine* *ore* *hear*, thou wouldst listen; as for life it felt. Knowest thou not that I am a Preacher, a Prince, Son of David, King in *Jerusalem*, and so do come *multis nominibus tibi commendatus sumus*, much commended to thee in many respects? But need I, as some others, epistles of commendation to my Readers, or Letters of commendation from thee? Is it not sufficient to know, that this book of mine, (both for matter and words) is the very work of the Holy Ghost speaking in mee, and writing by mee? For Prophecy comes not by the will of man, but holy men of God speak it as they are moved by the holy Ghost, 2 *Pet.* 1. 21. And albeit this be proof good enough of my true (though late) repentance, whereof some have doubted, some denied it, yet take another.

*Of the Preacher* Or, of a preaching Soul, (for the Hebrew word *Kohelen*, is of the feminine gender, and hath *Nephesh*, Soul, understood) or of a person re-united and reconciled to the Church, and in token of reconciliation to God, re-admitted by him to this Office in his Church; like as Christ sealed up his love to Peter after his shameful fall, by bidding him *feed his lambs*; and to the rest of the Apostles that had lately forsaken him, by laying to them after his resurrection, *Peace be unto you: As my Father hath sent me, even so send I you, Receive ye the holy Ghost*, *John* 20. 21. See the like mercy shewed to St. Paul, 1 *Tim.* 1. 12. Howbeit some learned men here observe, that it is no new thing in the Hebrew tongue, to put feminine names upon men, as *Esra* is called *Sophereth*, *describer*, a *Shee-scribe*, in the very same form as *Solomon* is here called *Kohelen*, a Preacher; and the Gospel-preachers *Atabersab*, *Psal.* 68. 11, with *Ej. 57. 7*, either to set forth the gentleness and elegance of the business, or else to teach Ministers to keep themselves pure as Virgins; whence they are also called Wildomies Maids, *Prov.* 9. 3. and Christs Paraymths, *Job.* 3. 29, to present the Church as a chaste Virgin to Christ, a *Cor.* 11. 2.

*The Son of David* So Christ also is said to be, *Mat.* 1. 1. as if David had been his immediate Father. The glory of children are their fathers, *Prov.* 17. 6. to wit, if they be godly and pious. The Jews made great boasts that they were the seed of *Abraham*, *Mat.* 2. 9. *John* 8. 33. And that citizen *Elymas* the Sorcerer, had furnished himself *Barisus*, or the son of *Isis*, as if hee had been of necrest alliance to our Saviour, of whom all the families of heaven and earth are called. What an honour is it now accounted to be of the posterity of *Lazarus*, *Bradford*, *Ridley*, &c. How much more of David, that man of renown, the Father of our princely Preacher, who himself took also not scorn to reach and do the office of a Preacher, *Psal.* 34. 9. and 34. 11, though he were the Governor of Gods people, *Psal.* 78. 78, and head of many Heathen, *Psal.* 18. 43? The like may be said of *Joseph of Arimathea*, who of a Council-

Ej. 13. 6.  
Ej. 3.

Chap. 1.

or the PREACHER.

219

lor of State became a preacher of the Gospel: to did *Chrysolomus* a noble *Antiochian*, *Ambrose* Lieutenant and Consul of *Milain*, *George* Prince of *Anhalt*, *Earl Martinengus*, *John a Lesce* a noble *Polonian*, and sundry others of like quality and condition: *Psal.* 138. 4. 5. and 139. 72. the Psalmist shewes by prophesying, that they that have tasted of the joys of a crown, shall leave the rhine and palace, to sing with the Saints, and to publish the excellent glory of God and godlines.

*King in Jerusalem* and of *Jerusalem*. The Pope will allow the Duke of *Milain* to be King in *Tuscany*, but not King of *Tuscany*: *Solomon* was both, *Prov.* 1. 1. See the Note there. Hither came the Queen of *Sheba* from the utmost parts of the earth to hear him: here hee wrote this excellent book, the words of delight, which hee had learned from that one *Shepherd*; the Lord Christ, *eb.* 12. 10, 11, and hath left them faithfully fed down for the use of the Church; to honouring learning with his own labours, as *Sylvestrus* said of *Cesar*. Here fallily it was that hee forswore over Gods own peculiar, the people of his purchase, *Israel*, Gods first-born, and in that respect higher than the Kings of the earth, *Psal.* 89. 27. So that if *Maximilian* the Emperor of *Germany* could say, *Res hominum Hispanias, africanum Gallus, regum ego*, The *Sponiard* is King *Job.* *Mat.* of Men, the French is King of *Alles*, and I am King of Kings; how much better might *Solomon* have said so!

*Van.* 2. *Vanities of Vanities* Or, most vain vanity: therefore no happiness here to be had but in the reverential fear of God, *chap.* 12. 13. and this is the sum of the whole Sermon, the result of the Discourse, the impartial verdict brought in by one that could best tell; and hee tells it over and over, that men might the sooner believe him, without putting themselves to the fruitless pains of trying any further conclusions. Since hath hurried confusion over the world, and brought a vanity on the creature. This our first parents found, and therefore named their second son *Abel*, or *Vanities*. *David* comes after, and confirms it, *Psal.* 144. 4. *Adam* is as *Abel*, or, *Maximally* is *Vanities*; there is an allusion in the Original to their two names: yea, *Abel* is as *Abel*, when hee is best underlain, (so the Hebrew hath it) every man at his best estate, when hee is settled upon his best bottom, is altogether vanity: *Vanities of Vanities*, a heap, a nest of vanities, *It is naught, it is naught*, faith the buyer, yet, when gone apart, wee close with them, albeit wee know they are naught, and will come to naught, 1 *Cor.* 2. 6. Neither will it ever be otherwise with us, till with *Fulgentius* we have found, after much trial, the vanity of all earthly triumphs: till with *Gilmer King of Vandals* led in triumph by *Bellisarius*, wee cry out, as hee, *Vanities of Vanities, all is vanity*: till with *Charles* the fifth Emperor of *Germany*, (whom of all men the world judged most happy,) wee cry out with dejection to all our honours, pleasures, trophies, riches, *Abite hinc, abite longe*, Get you hence, let me hear no more of you.

*Verf. 3. What profit hath a man?* What durable profit? *Quid refidus?* what overplus, what more than will serve to satiate back and belly? Our life is called the life of our hands, because it is maintained by the labour of our hands. *Sit venis bene, flateris*, as hee in *Horace* saith, If the belly may be filled, the back fitted, that's all that can here be had, and that most men care to have: Which if they have (some have but Prisoners pierson, so much as will keep life and soul together) yet *Quid amplius*, as the Vulgar renders this text, what have they more to pay them for their pains? Surely when all the account is subdued (such a labouring mans happines resolved into its final issue and conclusion) there remaineth nothing but ciphers. This should make us more moderate in our desires and indevours after earthly things: first we do labour in the very fire, and weary our selves for very vanities, *Hab.* 2. 13. They that seek after the Philosophers stone, they must use too much gold, and spend

Spec. Esop.

Job. Mat.

*Adam is Abel*  
*max.*  
*David*  
*Adam*  
*is Abel*  
*Abel*  
*when hee is best*  
*underlain*  
*(so the Hebrew*  
*hath it)*  
*every man at*  
*his best estate,*  
*when hee is settled*  
*upon his best bot-*  
*tom, is altogether*  
*vanity: Vanities*  
*of Vanities, a heap,*  
*a nest of vanities,*  
*It is naught, it is*  
*naught,*  
*faith the buyer,*  
*yet, when gone*  
*apart, wee close*  
*with them, albeit*  
*wee know they*  
*are naught, and*  
*will come to*  
*naught, 1 Cor.*  
*2. 6. Neither*  
*will it ever be*  
*otherwise with*  
*us, till with*  
*Fulgentius*  
*we have found,*  
*after much trial,*  
*the vanity of*  
*all earthly tri-*  
*umphs: till with*  
*Gilmer King of*  
*Vandals*  
*led in triumph*  
*by Bellisarius,*  
*wee cry out, as*  
*hee, Vanities*  
*of Vanities, all*  
*is vanity: till*  
*with Charles*  
*the fifth Emper-*  
*or of Germany,*  
*(whom of all*  
*men the world*  
*judged most*  
*happy,) wee cry*  
*out with dejection*  
*to all our honours,*  
*pleasures,*  
*trophies, riches,*  
*Abite hinc, abite*  
*longe, Get you*  
*hence, let me*  
*hear no more*  
*of you.*

*Fulg. triumph*  
*Rom over Italy*  
*— cum*  
*(pudens)*  
*apellatus*  
*was*  
*isem*  
*Andreas*  
*who equal*  
*bur.*  
*Princ. lib. 2. de*  
*bell. Franc.*  
*Philip. Mart.*

Ej. 57. 10.



general revolution of all things after thirty thousand years expired, is worthily exploded, and learnedly confuted by Sr. *Austin. De Civ. Dei, lib. 12. cap. 12.* but in no wife confirmed by this text, as some would have it, and *Origen* among the rest. *Plato* might haply hint at the general Redirection, called the *Regeneration* by our Saviour, *Mat. 19. 28.* See the Note.

Verf. 10. *Is there any thing whereof it may be said, See, this is new?* ] *Etes ego primus vidi, faith Zabarel.* But how could he tell that? Many men have been to befohold. Wee look upon *Guns* and *Printing* as new inventions; the former found out by *Bircholdin* the Monk, *Anno Dom. 1380.* the other by *Frier Faustus, Anno 1446.* But the *Chinese* are said to have had the use of both these long before. Should we then so eagerly hunt after Noveltyes, those meer Nothingness, till we lose our selves in the chafe? *Nit admirari prope est ista Novum.* Get (spiritual eyes rather to behold the beauty of the New Creature. (all other things are but nine days wonderment) the bravery of the new *Jerusalem*: Yea get this natural itch after Noveltyes kild by the practice of mortification: and get into Christ, that thou mayst be a new creature, So shalt thou have a new name upon thee, *Isa. 62. 2.* A new Spirit within thee, *Ezek. 36. 27.* New alliance, *Ephes. 2. 14.* New attendance, *Phil. 91. 11.* New wages, new work, *Isa. 62. 11.* A new Commandment, *1 Job. 3. 8.* A new Covenant, *Jer. 31. 33.* A new way to Heaven, *Heb. 10. 20.* And a new Mansion in Heaven, *Joh. 14. 2. 23. Cor. 5. 8.*

Verf. 11. *There is no remembrance of former things* ] None, to speak of. How many memorable matters were never recorded? How many ancient records long since perished? How many fragments of very good Authors are come bleeding to our hands; that live (as many of our Castles doe) but only by their ruins? God hath by a Miracle preserved the holy Bible from the injury of times and Tyrants, who have sought to abolish it. There wee have a true remembrance of former things, done in the Church by *Abraham* and his off-spring: when the Grandees of the Earth, *Nimue, Belus, &c.* lay wrapt up in the sheet of shame, or buried in the grave of utter oblivion: *Diodorus Siculus* confesseth, that all Heathen antiquities, before the *Theban* and *Trejan* Warres, are either fabulous relations, or little better. *Esra* (that wrote one of the last in the Old Testament) lived afore any Chronicles of the world now extant in the world.

*Neither shall there be any remembrance* ] Unless transmitted to posterity by Books and Writings, which may preserve and keep alive their memory, and testify for their Authors, that such have one day lived.

Quis noster Erasmus,  
Chilias eternum placuisse opus?

*Nimue* that great City is nothing else but a sepulchre of her self: no more shall *Rome* be ere long. Time shall triumph over it, when it shall but then live by fame (if at all) as others now doe.

Verf. 12. *The Preacher was King over Israel* ] And so had all the helps that heart could wish: to the benefit of the best Books and Records, that men or money could bring me in; the happinesse of holy conference, beside mine own plentiful experience, and therefore you may well give credit to my veridit. *Mr. Fox* had a large Commission under the Great Seal to search for all such Monuments, Manuscripts, Registers, Legier-books, as might make for his purpose in setting forth that worthy Work, the *Acts and Monuments of the Church of England.* And the like had *Polydore Virgil* for the framing of his History: though with unlike success: for he had the ill hap to write nothing well, faith one; save the life of *Henry* the seventh, wherein he had reason to take a little more pains than ordinary, the Book being dedicated to *Henry* the eighth his Son. See the note on verf. 1.

Verf. 13. *And I gave my heart to seek and search me by wisdom* ] God had given *Salomon* a large heart, and great store of wisdom: and this made him

not more idle, but more industrious, more sedulous and serious in seeking and searching me by wisdom ] i. e. by the best skill that hee had, maturely and methodically, the causes, properties, and effects, with the reason of all things that are, and are done under heaven. Neither did he this in pride and curiosity, (as *Hugo de Sancto Victore* here sharply confuteth him) but (sobriety and modestly, setting down his disquisitions and observations of things Political and Natural for the use of posterity. And so far as these are now lost (because haply too much admired and trusted to, by those that had the use of them under the first Temple, in and with the which some *James* say they were burnt) what an high price should we all set upon this and the other two Books of *Salomon*, the wisest of men, as (not *Apule*, but) the true God of Heaven hath called him, and commended him unto us? Surely, as in the *Revelation*, Heaven never opened but some great Mystery was revealed, (some Divine Oracle uttered: So we may be confident, that the Holy Ghost never lost any Pen-man of Scripture a work, but for excellent purpose. And if we disregard it, he will complain of us, as once, *I have written for them the great things of my Law*; but they were counted as a strange thing. As for those other worthy Works of *Salomon* (the fruits of this privie search into the natures of the Creatures here mentioned) that the injury of time hath bereft us of; how much better may we say of them, that a godly and learned man once did of *Origenes scilicet de principiis* *1. titulus operis* *salomonem deplorare possumus, compenere non possumus*, this great losse we may well bewail, but cannot help.

Verf. 14. *I have seen all the works that are done* ] I have seen them, and set downe ruine observations of them, *1 King. 4. 33.* *Pliny* did somewhat like unto this in his Natural History; which work of his faith *Erasmus*, *Non minus varium est quam ipsa rerum natura: tunc non opus, sed thesaurus, sed vere mundum rerum cogniti dignissimum*, it hath as much variety in it as Nature her self hath. To speak truth, it is not a Work but a Treasury, may a world of things most worthy to be known of all men.

*And behold all is vanity and vexation of spirit* ] Nothing in themselves, and yet of sufficient activity to inflit vengeance and vexation upon the spirit of a man: so farre are they from making him truly happy. They doe but feed the soul with wind (as the text may be rendered) wind gotten into the vetus is a fore vexation.

Verf. 15. *That which is cranked comes here made straight* ] Most men are so wedded and wedged to their wicked wayes, that they cannot be rectified but by an extraordinary touch from the hand of Heaven: *Hesiod* (speaking of God faith, that he can easily set crooked things straight, and only hee, Holy *Melanchthon* being himself newly converted, thought it impossible for his Hearers to withstand the evidence of the Gospel. But after he had been a Preacher a while, he complained, that *id Adam was too hard for young Melanchthon*; and yet besides the singular skill and learning, that God had given him (for the which he merited to be called the *Phoenix of Germany*) *Ad eum modum in hac vice theatrum versatum* *Philippum Melanchthonem apparuit*, faith a friend and Scholar of his, i. e. It well appeareth, that *Melanchthon* was ( *Salomon-like*) on this wife busied upon the Theatre of his life, that seeing and observing all he could, he made profit of every thing; and all stored his heart (as the Bee doth her Hive) out of all sorts of flowers, for the common benefit. Howbeit he met with much crookedness and crookedness that wrung many tears from him (as it did likewise from *St. Paul*, *Phil. 3. 18.*) not in open enemies only, as *Esau*, and other Papists, but in professed friends, as *Phileas*, *Osander* &c. who not only vexed him grievously while alive, but also fell fust upon him when he was dead, as *Zanchinus* complaineth. Of all Fowl we most hate and detest the Crows, and of all Beasts the Jackalls (a kind of Foxes in *Barbary*) because the one digs up the graves and devours the flesh, the other picks out the eyes of the dead. But (to return to the text) finful men grow aged and crooked with good opinions of themselves, and can seldom or never be set straight again. The Pharisee sets up his Counters for a thousand



Phil. 1: 5, 6.  
Hab. 2.  
Luk. 13: 11.

Σολομ.

Οι πλάττοι  
ισαοκλ. ιατ.  
Detonum  
magna est meli-  
bus figurata.  
Cicad. Auit.

Lud. de Dign.  
Enghen.  
Amama.  
Phil. 19.

Hieronym.

pounds, *I am not as other men*, saith he, *nor as thou Publican*; he stands upon his comparisons, nay upon his disparagements, and although he turn aside unto his crooked ways (as Sampson did to his Dalilah) yet he thinks much to be led forth with the workers of iniquity; but cries, *Forasmuch as I have bowed together, as he in the Gospel was, and can in no wise lift up himself; they foolish can not will (O curia in secessu animæ, &c.) but are trampled and footed*.

The Greek word for crooked, comes of an Hebrew word that signifies a fool, and every fool is conceived; he will not part with his bable for the Tower of London: Try to strengthen these crooked peeces, and they will sooner break than bend, venture all than mend any thing. *Plato* went thence to *Sicily*, to convert *Dionysius*, and could not do it. A Witte than *Plato* complains of a perverse and crooked generation, *Dem. 32. 5. See also 2. 40. Phil. 2. 15.* It is the work of Gods Spirit only, by his corrective and directive power, to let all thoughts, *Luk. 3. 5. Philology can abscondere vitia, non abscondere, chain* corrupt nature, but not change.

*And what which is wanting cannot be numbered; & statum in infinitum est numerum*, to the Vulgar readers it, *there is a number; if number of fools, such as are wanting with a witnesse; widefolle, spelle fellows*, such as have principium lapsus, their brains cracke by the first fall, and are not cured of their Spisual phrenzie, by being re-united to the second *Adam*. Of such fools there are not a few; all places are full of them, and so is Hell too; the earth is burdened, the air darkened with the number of them, as the *Land of Egypt* was with the *Fliets* that there swarmed. *But* the Philosopher could say, that the *most were the worst*; and *Cicero*, that there was a great Nation of bad people, but a few good. *Rari quippe boni*, saith *Juvencus*; there is a great paucity of good people. And those few that are, find not a few waives and weakneses to themselves. *Quamquam non nocet, si non placeat*, these hurt us not, if they please us not; for God considers whet of we are made, and will cast out condemnation for ever, as she renders that place; *Math. 12. 10. Triste mortalitatis privilegium est, licere aliquando peccare*. Our lives are fuller of sins than the Firmament is of starrs, or the Furnace of sparks. *Nimis augustinus ait iniquum errare. David* saw such volumes of infirmities, and so many errors in al that he did, that hee cries out, *Who can understand his errors? O clausit librum meum* from *severe fure*.

Verf. 19. *I communed with mine own heart, saying, &c.* Here *Hugo de Sactis* Proceeds to censure *Solomon* (as hee had done before, verf. 23. See the note there) of pride and vain-glory, but with greater pride. For *Pavilio* *gallantia* *est accensio illius tres viros suos nominis famam querens*. It is achilidish vanity to seek for fame by asperging better men. *Solomon* might without boasting fly of himself, as here he doth. *Lut. I am come to great estate; or, I have greatness and added wisdom above all that have been before me*. Doth not God say as much of him, *2 King. 3. 8. 4. 8. 5. 8. 10*? And had hee not good reason to praise himself in this sort? For whereas some might here object, that the cause that men get not happiness by the knowledge of Natural Philosophy is, because they understand it not: That cannot be, saith the Wise-man, for I have out-gone all that went before me in wisdom and peripatency; and yet I can do no good on't: try you another while, if you think you can out-do me. I think a man may break his neck before his fall of these fabulous felchies.

Verf. 17. *And to know madnesse and folly*. That by comparing of contraries, I might the sooner finde and shew out what I sought for. *Sed frustra fui*, but I disquieted my self in vain. *Philopandamus igitur, sed paucis*; there is a dect in Philosophy, *Col. 2. 8.* and hee who chooseth to hold fast this lying vanity, doth by his own election forsake mercy; *Jom. 2. 8.*

Verf. 18. *For in much wisdom is much grief*. And heere children and fools have the advantage; as they want wit, so they want woe; as little is given

given to them, so little is required of them. *Nihil scire vix incedit diffinitio*. To know nothing is the bravest life, as the Greek Proverb hath it. But this must be taken with a grain of salt; and wee must know, that heavenly wisdom hath infinite pleasure; and so farre, as all other Arts and Sciences are subtervent to it, and regulated by it, they afford to the mind an incredible delight and sweetnesse.

## CHAP. II.

Verf. 1. *Go to now, I will prove thee with mirth.*

The merry Greeks of the World think that they have the only life of it, that there is no such happinesse as to laugh and be fat, to sing Care away, and to lye carousing and melting in sinful pleasures; yea though they perish therein, as the Duke of Clarence did in his Burt of Malmesbury. But a little time will confute these frools, saith *Solomon*, and let them see, that it is better to be preferred in brine, than to rot in Honey. Flies and Wasps use to come to honey and sugar, and such sweet things; so doth *Beelzebub* (the god of flies) to the hearts of Epicures and voluptuaries. *Behemoth* hauntheth the fennes, *Job 40. 21*. Here therefore this Wise-man was utterly out, and made an ill transition from the search of wisdom, to the pursuit of pleasures; from the school of Socrates, to the herd of Epicurus. For though these hoggis may gunt out their [*Lut* as can and drink, for to morrow we shall dye;] yet if death but draw the curtain, and look in upon them, all the mirth is mar'd, and they put into as great an agony as *Beelzebub* was at the sight of the hand-writing that was against him.

Verf. 2. *I said of mirth, it is mad* q. d. Thou mad fool, what dost thou? Yet is not mirth amiss, so it be moderate; nor laughter unawful (as some Anabaptists in Calvin's time held) so that it be well limited. Carnal mirths and abuse of lawful things doth mightily weaken, intertuate and emaculate the spirit; yea, it draws out the very vigour and vivacity of it, and is therefore to be avoided. Some are so afraid of sadness, that they banish all seriousness; they affect mirth as the Eel doth mud, or the Toad dirt. These are those that dance to the Timbel and Harp, but suddenly turn into Hell, *Job 21*.

Verf. 3. *Yet acquainting my heart with wisdom* i. e. resolving to retain my wisdom; but that could not be: For whoredome, and wine, and new wine take hold 4. 11. away the heart; they dull and disable nature, and so set us in a greater distance from grace, they fight against the soul, and take away all sense and sense of heavenly comforts: Much like that parcel of ground in Sicily, that sendeth such a strong smell of fragrant flowers to all the fields thereabouts, that no Hound can hunt there. And here I believe began *Solomon* Apostasie, his laying the reins in the neck to pursue sinful pleasures, pleasing himself in a conceit, that he could serve God and his lusts too. A Christian hath ever God for his chief end; and never fins with deliberation about this end, he will not forgo God upon any terms; only he erres in the way, thinking he may finfill such a lusts and keep God too: But God and fin cannot cohabit; and Gods graces groaning under our abuses in this kind, cry unto him for help, who gives them therupon (as he did to the wronged Church, *Rev. 12. 14.*) throwings of an Eagle: after which, one lust calls upon another, as they once did upon their fellow-souldiers, *Nor Moabes the spyle*, till the heart be filled with as many corruptions, as *Solomon* had Concubines.

Verf. 4. *I made me great works* I took not pleasure in trifles, as *Damianus* did, in catching and killing flies with his Pen-knife, or as *Strawberry* did, in making hats for Knives, or as *Solymann* the great Turk did, in making notches of horn for Bows; but I built stately houses, planted pleasant Vineyards, &c. A godly man may be built in mean low things, but he is not satisfied in them.

as adequate objects, he trades for better commodities, and cannot rest without them.

[*I builded mee bowler*] Curious and spacious, such as is the Turks *Seraglio*, or palace, [said to be more than two miles in compass, *William Rufus* built *Weyminster* hall, and when it was done, found much fault with it, for being built too little; saying, It was fitter for a chamber, than for a hall for a King of *England*, and took a plat for one far more spacious to be added unto it.

*I planted mee vineyards* That no pleasant thing might be wanting to mee. To plant a vineyard is a matter of much cost and care, but it soon quits coit by bearing, rift, plenty of fruit in clusters and bunches, many grapes together. Secondly, by bearing pleasant fruit, no fruit being more delectable to the taste than is the grape; nor more comfortable to the heart, than is the wine made of the grape, *Jndg. 9. 13. Solomon* had one gallant vineyard at *Beth-hannan*, that yielded him great profit. *Cant. 8. 1.*

Veri, 5. *Inside meae gardens* to be called, because *gardens* and enclosed with a wall, *Gan*, 4. 12. like as we call *garments* quasi *garments* in an active accepti-  
on of the word: because they guard our bodies from the injury of wind and  
weather. The Hebrew word *gan* is *Gan* comes likewise from a word that signifi-  
eth to protect or guard. And there are that give this for a reason, why the  
Lord forbid the Jews to keep swine, because they are such enemies to *gardens*,  
whereof that country is very full.

\**And Orchards* Heb. *Paradies*, famous for curious variety and excellency of all sorts of trees and forcin fruits; resembling even the garden of God for amenity and delight. And herein perhaps her gratified *Pharaoh's* daughter (the  *Egyptians* took great pleasure in gardens) like as that King of *Affrye* did his wife *Horto pensil*, with a garden that hung in the ayr, to his incredible colt.

Verf. 6. To water therewith the Wood] i.e. the gardens or hort-yards that were as large as little woods: Christs garden in the Canticles as it hath a wall (Verf. 5.) so a well to water it, and make it fruitful.

Veil. 7. *Too many servants, &c.* Too many by one, *fr. Jeroboam*, who rent  
ten tribes from his fonnice. Well observed by an Interpreter, that *Solomon*,  
among all his delights, got him not a Fool or *Jeſter*, which ſome Princes can-  
not be without, nor not when they ſhould be moſt iſſiſious. It is recorded of  
*Henry* the third King of *France*, that in a Solemn proceſſion at *Paris*, he  
could not be without his *Jeſter*, who walking between the King and the *Cardi-  
nal*, made mirth to them both. There was ſweet devotion the while.

I had great possessions of great and small cattle.] *Munda pecudes, & postea synochides* opens significant: sic pecunia a pecudo. So *chafun* signifies in Hebrew both money and a lamb.

Ver. 8. *1 gabah* = *gold* [silver and gold] *Gold of Ophir* (now called Persia) where the *Sphenacra* are said to meet with more gold ore, than earth: Besides his great gifts from other Princes, as *Hiram*, Queen of *Sheba*, &c. his royal revenue, his tributes from foreign nations, subdued by his Father David, &c. a very great money. *Seven* the word was wont to say, that a Pope could never want money, while he could hold a pen in his right hand. *Fifteen* the revenue of his house, to his heirs: *250 talents of gold*. *Benifacit* the B. being plundered by the *French*, was found to have more wealth (Iaith mine *Aurhor*) than all the Kings of the earth could have raised by one years revenue. It should seem by the peoples complaint after *Solomon* died, *1 King. 12.* that he lay over heavy upon them by his exactions, and gold-gatherings, which caused the revolt of the ten tribes. *And* as a punishment, *God* let him be brought down by his fellow Kings, *Rehoboam*, *Shishak*, &c. *And* as a further warning, *God* made they spared not a man whom they should have spared. *I* will give gold hath a pernicious operation, and will bring up the good foods together with all humors, *Job. 20. 15.*

And the delights of the sons of men.] These drew out his spirits, and dissolved

ved him, and brought him to so low an ebbe in grace; his wealth did him far more hurt than his wildome did him good: it is as hard to bear prosperity, as to drink much wine and not bee giddy: it is also dangerous to take pleasure in pleasure, to spend too much time in it; as *Solomon*, for seven years spent in building Gods house, spent thirteene in his own. Lovers of pleasures are set as laft and worst in that catalogue of wickednesse in the laft daies; 2 *Tim.* *Phil.* *1.*

3.<sup>4</sup> Vctf. 9. *Also my wisdom remained with mee*] Outward things are dead things, and cannot touch the soul, (a lively spirit) unless by way of taint: *Solomon*, if not at first, yet at length, was fearfully tainted by them, making good that of the Poet,

*Stultitiam patiuntur opes —————*  
*Ardna res hæc est, opibus non tradere mores,*  
*Et cum tot Cræsos viceris, esse Nannam.*

Marital.

Ver. 10. *And whatsoever mine eyes desired, &c.* I fed them with pleasant pictures, hues, lights, and other objects of delight, which yet have plain *deceptions quam delationes*, able to entice, and ready to kill the intangled: How many are there that have died of the wound in the eye? *David* knowing the danger, prayeth, *Psalm* 119. 37. Turn away mine eyes from beholding of vanity. *Jeh* hept. *me* degree further, from a prayer to a vow, *chap* 31. yea from a vow to an imprecation, *ver* 7. If our first parents felt by following the sight of their eyes, and lust of their hearts, what *Salem* or any of us promise our *elves*, *apud* *Anglos* *etiam* *incarnum* *homines* who have made out very spirit a lump of flesh, open to entertain vice, yea to solicit it

of flie, prone to criticize  
*For them, borne rejected in all my labour*] This is not every yw ordlings happi-  
ness. For some live not to enjoy what they have eaked together, as that rich  
fool in the Gospel: others live indeed, but live beside what they have gotten,  
as not daring to diminish ought; but defrauding their own genius, and deny-  
ing themselves necessaries. So did not *Salomon*, and yet hee found not the good  
hee fought for neither, as hee tells us in the next words. Nor is it want of va-  
riety in these pleasures, but inward weakness, ar empinels, and insufficiency  
in the creature. In heaven the objects of our delight and blessedness shall bee  
rich in uniform, yet everlastingly pleasing.

Verf. 11. *Then I looked on all the work!* [A necessary and profitable practice, well worthy our imitation, we have wearied our selves, *in the multitude of our counsels*, *Ejaf* 47. 13. God looketh upon men, and if any fail, I have sinned and perverted that which was right, and it profited mee not. Hee will deliver his foul from going into the pit, and his life shall (see the light) *Job* 33. 27. *Truly* could tell *Nevisus*, that if hee had but well weighed with himselfe *those two* words, *Quid ago?* What do I? his lust and luxury would have been cooled and nullified.

And behold, all was vanity and vexation of spirit! In the very purfuit of thofe is much anguiſh, many grievances, fears, jealousies, diſgraces, interruptions, difcontentments. Next it is feldome ſeen, that God all-ways to the greateſt darlings of the world a perfect contentment. Something they muſt have to complain of, that ſhall give an unfavoury verdure to their ſweeteſt moments and make their very felicity miferable. Yet all this avails naught nothing, fo long as *he ſee Mordecai, faith Haman* the Kings minion. Laſtly, after the unſatisfied enjoyment, follows the tiring of conſcience; that will inexpreſſibly vex and torment the ſoul throughout all eternity.

And there was no profit under the sun. Nulla emolumenta laborum, nothing but labour for travels, no concentration but desperation, no satisfaction but endless vexation; as children tire themselves to catch a butterfly; which when they have caught, profits them nothing, only toils their fingers. Or rather, as the dropical body, by striving to quench thirst by drinking, doth but increase the diftate, and in the end destroy it self.

Ver. 13.

Orst. pro Quin.  
219



hee was dead, there might have been found written in it, *The God of this present world.*

*Sum.* on *Psal.* 17. 14. *April* 3. 1643. *Septem* 18. L. *Mahr.*  
*Mr. Jeremy Burroughes* relates in print of another rich man, that had some time lived neer unto him; who, when hee heard his sickness was deadly, sent for his bags of money, and hugg'd them in his arms, saying: Oh! must I leave you? Oh! must I leave you? And of another, who when hee lay upon his sick bed, called for his bags, and laid a bag of gold to his heart, and then bad them take it away; it will not do, it will not do.

*Mr. Rogers* in his *Treatise of Love*, tells of one, that being near death, clapt a twenty shillings peece of gold into his own mouth, saying: Some wiler than some, he take this with mee, howsoever.

*Verf. 19. And who knoweth whether he shall see a wife man?* A friend or an enemy, an acquaintance or a meer stranger: riches oft change matters. How many by a just hand of God dye childless; or ellice leave that they have to ding-thrifts, that will spend it as merrily, as ever their parents got it miserably? scatter with a fork as it were, what they have wretchedly raked together? Our *Henry* 2, some few hours before hee died, saw a list of their names, who conspired with the King of France, and Earl Richard (his sonne and successor) against him; And finding therein his son *John* (whom hee had made Earl of Cornwall, Somerset, Nottingham, Derby, and Lancaster, and giving him a vast estate) to be the chief; he fell into a grievous passion, both cursing his sons, and the day wherein himself was born: and in that diffemperate departs the world, which to often himself had distempred.

*Das. bib.* 1. 12.

*Παροχ.*  
*Ευαγγελ.*  
*Ματθ.* 23. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

*Verf. 20. Therefore I went about to cause my heart, &c.]* i. e. I set my self to take off the edge of my affections from that outward comforts that are so uncertain, and so unsatisfactory; and to take another course for the attaining of true happinesse. The Hebrew word signifies, *I set a compass*, I turned round, or I turned short again upon my self, by a reflex act of my mind, as *Ephraim* did. *Jer.* 31. 19. 20. as the prodigal did when hee came to himself, who before had been besides himself in point of salvation: and as *Solomon* elsewhere prays, that the captive people may bethink themselves, or (as the Hebrew hath it) bring back to their hearts, 1 King. 8. 47. return and discern between the righteous and the wicked, *Mat.* 5. 18. Thus *David* examined his ways, and finding all to be *vanity and frowardness*, (contrary to that of God, who reviewing his works, found all good and very good) hee bethought himself of a better course, hee turned his face to God's testimonies, *Psal.* 119. 59. Set not thy heart upon the asses, said the Prophet to *Sani*, forasmuch as better things abide thee, the desire of all Israel is to thee.

*Verf. 21. For there is a man whose labour is in wisdom.* This seemed to *Solomon* (whose own case it was like to be) to unworthy a thing, and such a vocation of spirit, that hee can never say enough of it; but could find in his heart to cry out with the Poet, *τὸς κακοδαίμων ὁ πτωχὸς ὁ πτωχὸς ὁ πτωχὸς ὁ πτωχὸς ὁ πτωχὸς*, I am thrice miserable, nay ten times, nay an hundred, nay a thousand times, that am born to be a provident and a perfect drudge of an idler-drone, or perhaps of a meer stranger.

*Δαυιδος.*  
*Δαυιδος.*  
*Δαυιδος.*

*This is also vanity and a great evil!* Not privation of good onely, a *nothing*; but a position of evil, a sad thing, an inconyenience not to be avoided by the most circumsped prudence: and for it is written, *He taketh the wife in their own craftiness.* Again, *The Lord knoweth the thoughts of the wife, their inward deceptions, their debating the matter with themselves: that they are vain.* 1 Cor. 3. 19. 20. The rich fool talked to himself (as foolsote to do) and set down how every thing should be, *Luke* 12. 17. but it proved somewhat otherwise, ere he was a day elder.

*Cor.*  
*Cor.*

*Verf. 22. For what hath a man of all his labour?* What makes hee of it (everything reckoned) see chap. 1. 3. what takes hee with him when hee dies more than a poor winding sheet? as that Great Emperour of Egypt caused to be proclaimed at his funeral, that that furr of his (theree hanged up for the purpose) was all that hee now had of all his labours, and great achievements. *Sallustius*

*Ladine* the mighty Monarch of the East is gone, and hath taken no more with him than what you see, laid the bare Priest that went before the bier, See the Note on 1 Tim. 6. 7.

*Verf. 23. For all his days are sorrow, &c.]* All the days of the afflicted are evil, *Prov.* 17. 13. and every day hath a sufficient evil laid upon it by God, *Matth.* 16. 34. Few and evil were the days of *Jacob's* pilgrimage. God gave him not a draught only of the cup of affliction, but made him a die-drink. Man is born to trouble (saith *Eliphaz*, Job 5. 7.) as the spark flies upward. *Man* and *Miserable* are in a manner terms convertible: He that remembers that himself is a man, will not think much of any sorrow betides him, saith the Heathen Orator. For,

*Si vis res cuius nulla est contraria velle  
 Vivere neminem potest, vivere neminem potest.*

*Yea, his heart taketh no rest in the night!* As a clock can never stand still, so long as the plummets hang threat; so neither can a worldlings heart for cares and anxieties. These gnats will not suffer him to sleep, these flies of *Aegypt* continually stinging him, *Nolle ac die non dabitur requies*, as those Tyrants, *Jer.* 16. Night and day he is disquieted with them; he lies upon a pillow fust with thorns. Not so the godly man, he contraind his cares into a narrow compass, communes with his own heart upon his bed; and having made all even with God, sleeps undisturbed, *Psal.* 3. 5. *Jacob* vests sweetly when his head lay upon a hard stone at *Bethel*: *Abraham* cannot rest, though upon a Bed of Down, but calls for the Chroniclers. It was wisely done of *Bor-leugh* L. Treasurer, to put off his cares together with his clothes, when he laid by his Gowns he would commonly say, *laye them Lord Treasurers*, and so quietly composed himself to take his sleep. *In nothing be careful* (saith the Apostle) *but in the peace of God guard your hearts and minds in Christ Jesus*, *Phil.* 4. 6. 7.

*Verf. 24. There is nothing better for a man, &c.]* This may seem to favour of Epicurisme; as may also some following passages of this book. For which cause some of the old Jew-Doctors were once in a mind to hide this whole book out of the way; and not suffer the common sort to *touch* any more. But this they needed never to have done: for the Preacher expressly calls carnal *worldly madness*, in this very chapter; and sheweth that the happiness of a man stands in fearing God, and keeping his Commandments, chap. 12. All which is poynt-blank against Atheisme and Epicurisme. And whereas here and elsewhere the liberal use of the Creatures is commended and commanded; this is done in opposition to, and declination of (such parsimonious penny-lathers, as deny themselves that necessary and honest affluence that God hath permitted and afforded them) living forthly, that they may grow rich suddenly, although they know not how soon they may leave all, nor to whom.

*This also I saw that it was from the hand of God!* It is he that fills our hearts with food, lo with gladness, *Mat.* 14. 17. He can curse our blessings, make our table a snare, sauce that we eat, spice that we drink, with his fierce wrath as he did the Quails to those *Israelites*. He can disweeten our Delicacies, either with sickness, *Job* 33. 20. or sorrow, *Psal.* 107. 17. 18. or sudden rebuffs, 1 Sam. 30. 16. 17. &c. 1 King. 14. 41. *Adonias's* feast ended in horror: also-mishment was served up for their last dish. Let God therefore be thought, for a comfortable use of the Creature, and then be merry at thy meat, and put sorrow from thy heart, chap. 9. 7. *Eat the fat, and drink the sweet, &c.* (for the joy of the Lord is your strength, *Nehem.* 8. 10.)

*Verf. 25. For who can eat? or who can hasten, &c.]* And yet I have found, (and so shall you) that tranquillity and true happiness is the Kingdom of God) doth not consist in meats and drinks, A Turk may believe few-fualties in his fools paradise: but no servant of God is a slave to his palate.

H h

Verf.

[*Vers. 26. Wisdom and knowledge*] To get these things rightly, and to use them comfortably.

[*To gather and to heap up*] *Conversare & congerere*, to rake and scrape together; the muck-worms occupation.

[*That he may give*] As he did the *Egyptians* goods to *Israel*, *Nahals* to *David*, *Hamans* to *Mordecai*.

## CHAP. III.

*Vers. 1. To every thing there is a season.*

**A** Set time, such as we can neither alter nor order. This is one of those keys that God carries under his own girdle, *Mat. 23. 7.* To seek, to do or get any thing before the time, is to pull apples before they are ripe, faith a Father, which ferre the teeth on edge, and breed stomack-worms. They labour in vain that would prevent the time prefixed by God, as those halty *Ephraimites* in *Egypt*, *1 Chron. 7. 22.* with *Phal. 78. 9.* those heady *Israelites* in the Wilderness, *Numb. 14. 40.* *Moses* would be acting the Judge before his time, *Exod. 12. 12.* he is therefore lent to keep sheep in *Midian*, *vers. 15.* *David* staid Gods leisure for the Kingdom; those in *Egypt*, for deliverance, they knew that God would keep his day exactly, as he did with the *Israelites* in *Egypt*, *Exod. 12. 40. 41.* *Esau* the first-born, when the four hundred and thirty years fore-told were expired. Gods people were thrust out of *Egypt*. *So Dan. 5. 30.* In that night was *Belshazzars* slain; because then exactly the seventy years were ended. And as God fails not his own time, so he seldom comes at ours, *Jas. 8. 30.* for he loves not to be limited. We are short-breath'd, short-sighted, apt to antedate the promises in regard of the accomplishment, *Eph. 2. 2.* And no less apt to out-stand our own markes, to let slip opportunities of grace, which are ever head-long, and (once past) irrevocable. O thou hastid grace at the least in this thy day, &c. *How fast we aslope, if we neglect so great salvation?* Therefore shall every one that is godly seek thee in a time when thou mayst be found. There is a certain time set for men to come in and be saved; as *Alexander* set up a Taper, when he besieged a Town: as *Tamurlan* hang'd out first a white flag, and then a red. Many a man loseth his soul as *Saul* did his Kingdom, by not discerning his time. *Esaie* came too late: so did the foolish Virgins. If the gale of grace be over-past, the gate shut, the draw-bridge taken up, there is no possibility of entrance. *Let us therefore fear lest a promise being left us, and an overture made us of entering into Gods rest, any of us should seem to fall short, or come late, 2 day after the last, an hour after the feast.* God, who in his eternal Council hath appointed things to be done, hath also ordained the opportunity and time wherein each thing should be done: which to neglect is such a presumption, as hee usually punisheth with final hardnings, *Exod. 24. 13.*

*Vers. 2. There is a time to be born, and a time to die.* We doe not hear the Wise-man say, *There is a time to live.* What is more fleeting than time? *Life* is not long enough: to be worthy the title of time. Death borders upon our birth, and our cradle stands in our grave. *Origen*, *Minimorum*.

*Multos offendunt terro bona fata, nec ultra  
Eis finis. — Finisq; ab origine pendet.*

How many have we seen carried from the *Womb*, to the *Tomb*; from the birth to the burial? And what a short car hath the longest liver from the grave of the womb, to the womb of the grave? Men chop into the earth before they are aware many times; like as he that walks in a field covered with snow, falls suddenly into a marble pit.

*A time to plant, &c.* In point of good husbandry sic seasons are to be observed,

erved, or else little increase can be expected. God also, the great vine-dresser, plants and plucks up more Churches or particular persons at his pleasure, *Isay 5. 1.* to the 8. *Mat. 15. 13.* *Jerusalem* (that plant of renown) is now of an *Eden* become a *Sodom*; and that which *Moses* threatened, *Deut. 28. 49.* &c. fulfilled to the utmost. *Susa* in *Perse* signifies a Lilly, and was so called for the beauty and delectable sight: Now it is called *Paldea* of the poverty of the place. *Nimrod* that great City, that once had more people within her walls, than are now in some one Kingdom, is at this day become a sepulture of it self, a little Town of small Trade, where the Patriarch of the *Nestorians* keeps his seat at the devotion of the Turks.

*Roma dicitur tibi hunc varis erroribus alla  
Corrupt, et mundi desinit esse caput.*

*Pris. feud.  
Imper.*

*Vers. 3. A time to kill* viz. To cut off corrupt members by the sword of Justice, or of War, *no pars sincera irabatur*. There is a cruel mercy, faith one; there is a pious cruelty, faith another. *But cursed is hee that dash the Lords work negligently: and cursed is hee that* (in a good cause, and upon a good calling) *keeps back his sword from blood,* *Jer. 48. 10.* But that souldier can never answer it before God, that stinketh not more as a Justice of Peace, than as a souldier of fortune.

*A time to break down, and a time to build up* This and therell, though every one knows to befo in common experience, yet one and the same thing (in effect) is oft repeated, that it may be once remembered: viz. that this whole world is nothing else but a mass of mutabilities; that every man, every State, every thing is a planet, whose spherical revolutions are some of longer, some of shorter continuance. *Omnia vera sunt in perpetuo fluxu & refluxu*, there is a perpetual attending and descending of life and state.

*Vers. 4. A time to weep, and a time to laugh* Only we must not invert the order, but weep with men, that we may laugh with Angels; lay godly sorrow as a foundation of spiritual joy. Surely out of this eater, comes meat; out of this strong, sweets strong and sweet retellments follow upon penitential performances: these *April* flowers bring on *May* flowers. *Tertullian* saith, that he was *multis rei naturae insipientibus*, born for no other purpose, but to repent: be then, be that truly repented, *de peccatis dolor*, & *de dolore gaudium*, is grieved for his sins, and then is glad of such a grief. Those that so few in tears shall weep in joy; whereas those that will not (in an evil time, especially when God calls to weeping and mourning, and even thrusts men down as it were with a thump on the back) weep here, where there are weeping handkerchiefs in the hands of Christ, are like to have their eyes whipt out in hell, and to howl with devils.

*A time to mourn* Matter enough of mourning wee shall bee sure of (and wee should bee soberly sensible of it) whiltes wee are in this vale of misery, valley of tears, in *hoc exilio*, in *hoc ergastulo*, in *hoc peregrinatione*, (as *Bernard* hath it) in this Prison-house, Purgatory, Pilgrimage, in this place of banishment and bondage, how can wee look for better? God set us not here, as hee did *Adam* in Paradise, to take his pleasure, or as hee did *Leviathan* in the Sea, to sport and dally. Wee must not think to do as the people of *Tambulani* in *Africa*, who are said to spend their whole time in singing and dancing. The way of this world is like the wilderness of *Sin*, or the vale of *Siddim*, or the *Pacificus* Sea, which Captain *Drake* found tempestuous and troublesome above measure. Many miseries and molestations both satanical and secular, wee are faine to meet with to make us mourn. *Hierome* complains that hee had furrows in his face, and flicies from his lips with continual weeping. *Origen* is thought to have died of grief. *Chrysostom* calls the days of his life, the days of his sorrow. *Barth* was made old and unprofitable for Gods Church, before his times, with travel and trouble. *Rebecca* is weary of her life, *it is Eliab*; *Namio* will bee *Namio* no longer; but *Marah-Paul* weyls all his top-lays,

*Phil.*

and

*Yam importat  
tempus deor-  
puit. Tertul.*

*Hab. 2. 3.  
Ps. 32. 6*

*Hab. 2. 1  
Urgendum*

*R(4) 32. 12*

*cond. 21. 6d.*

*Ad mare ab in-  
tione.*





Books, *De civitate Dei*, were purposely written to clear up this truth. And so were Salvian's eight Books, *De gubernatione Dei*, & de *justis præsentibus ejus judicio*.

Verf. 18. *That they might see that they themselves are beasts*. It is reckoned a great matter that wicked men are made to know themselves to be but men, and no more, *Plal.* 9. 20. But God will make good men see and lay with *David*, *So foolish was I and ignorant: I was as a beast before thee*. *Psal.* 139. 4. *Aspid te*, saith *Ambrose* upon those words; Elegantly said the Psalmist, *Before thee*, because in respect of God, what is man but an unreasonable Beast? He that is wisest among men, saith *Socrates*, (who himself was held the wisest of men) if hee bee compared to God, *Simia videbitur, non sapiens*, hee will seem rather an Ape than a wise man. *David* calls himself not a Beast onely, but Beasts in the plural, *bestiæ*; or at least, a very gross Beast, not an Ape, but an Elephant. And this is that which God would have all good men see, *humani labem*, (as this text hath it) themselves to themselves, in their humble account of themselves as holy *Agur* did, *Prov.* 30. 2. See the Note there.

Verf. 19. *For that which befalleth the sons of men*. As hunger, thirst, heat, cold, diseases, aches, and other ill accidents.

*As the one dieth*. They are sure to dye, both of them.  
*That they have all one breath*. They breathe in the same ayr, and expire alike, in respect of the body.

*So that a man hath no preeminence*. Unless it bee in reason and speech, which hee frequently abuseth to his own utter destruction. But other wise,

*Non aper auditur excellit, araneatulum;*  
*Vultus odoratus, lync visus, simia gustus.*

Verf. 20. *All are of the dust*. See the Note on *Gen.* 3. 19.

Verf. 21. *Who knoweth the Spirit*. 4. d. Who but a man that hath the mind of *Christ*? that hath seen the Injures of Nature and Grace? Whether *Plato* and *Tully* believed themselves in what they wrote touching the immortality of the soul, is a great question.

Verf. 22. *Whether I perceive*. Hee resumeth his assertion, v. 23. and concludeth. See chap. 3. 24.

#### CHAP. IV.

Verf. 1. *So I returned, and considered.*

**H**ere's a second instance of corruption in civil State, added to that, chap. 3. v. 16, to fill up the nest of vanities.

*And behold the tears of such, &c.* Heb. *Tear*: as if they had wept their umbers. *Et vis visum lacrymarum extorquere passus*, and could hardly squeeze out one poor tear more for their own ease. For as *Hindes* by calving, to men by weeping call out their sorrows. *Job.* 39. 3. Now tears are of many sorts: *Lacrymas angustia exprimitur*: *lacrymas paupertas*, *gemitus*: *lacrymas supplicium*, *afflictum*: *lacrymas letitia*, *excellens gaudii*: *designe lacrymas negotium*, *vel hypocrisis vel vindictæ cupiditas*. Oppression draws tears of grief. Sin, tears of repentance: affliction, tears of compassion: good success, tears of joy: hypocrisy, or spite, tears of wickedness.

*And they had no comforters*. This was *Jehi*, doleful case, and *David*, *Psal.* 69. 21. and the Churches in the Lamentations, chap. 1. 2. *Affer solatium laceratum* *superiorum societas*, saith *Agil*. Pity allays misery: but incompassionateness of others, increaseth it. This was one of *Sodom's* finnes, *Ezek.* 16. 49. and of those Epicures in *Amos*, chap. 6. 6. The King and *Haman* late dunking in the gale; but the whole City of *Susa* was in heaviness, *Ezra.* 3. 15.

And

*And on the side of their oppression*. &c. } The oppressed *Romans* sighed out to *Pompey*, *Nasira miseria in es Magni*. The world hath almost as many wild Beasts and Monsters, as it hath Landlords, in divers places. It is a woful thing, surely, to see how great ones quall the tears of the oppressed, and to hear them make mistle of sticks.

Verf. 2. *Wherefore I praised: hee dead*. } Because they are out of the reach of wrong-doers; and if dead in the Lord, they have entered into peace, they do rest in their beds, each one walking in his uprightness, *Isa.* 57. 2. But if otherwise, men had better doe any thing, suffer any thing here, than dye: fifth by death (as by a trap-doe) they enter into those terrors and torments that shall never either men or doe Men. (like silly fishes) see one another caught and jerked out of the Pond of life; but they see not (alas) the fire and pan into the which they are cast, that dye in their sins. Oh! it had been better (surely) for such; if they had never been born, as *Christ* said of *Judas*; than thus to be brought forth to the murderer, (to that old Man-slayer,) to be hurled into Hell, there to suffer such things, as they shall never be able to avoyd or abide.

Verf. 3. *Tea better is he than both they*. } The Heathen could say, *Optimum non nasci*: proximum mori. Life is certainly a blessing of God, though never to calamities. Why is living man tormented? saith the Prophet: and it is as if, *Lam.* 3. 39 he should say; Must I alive, hath some cause of comfort, amidst all his miseries: it he may scape though but with the skin of his teeth, and have his life for a prey, he should see matter of thankfulness, and say, *It is the Lords mercy that I am not consumed*, that I am yet on this side Hell. But those that have their hearts upon earthly things, if ever they lose them, they are filled almost with unmedicinable sorrows; so as they will praise the dead above the living, and with they had never been born. These are they whom *Solomon* in this sentence is by some thought, to perorate.

Verf. 4. *That for thus a man is envied of his neighbour*. } This is another pecc of lifes vanity; that as greater men will lye heave upon you and oppress you, so meaner men will be envying at you, and opposte you; as *Cain* did *Abel*, *Sauls* Courtiers did *David*, the Peers of *Persia*, *Danuels* the Scribes and Pharisees, our Saviour: Every *Zopyrus* shall be sure to have his *Zoisus*. The garment of righteousness, partly-coloured with all variety of graces, is a great eye-sore to the wicked, and makes the Saints malign'd. See *Prov.* 27. 4. with the note there.

Verf. 5. *The fool foldeth his hands together*. } A graphical and lively description of a Sluggard, fitly called a fool, *ἄφρων*, a naughty person. Thou idle and evil servant, *Matth.* 25. 26. God puts no difference betwixt *Nequam* and *Negam*, a drone and a naughty-packs, seem he never to wile in his own eyes, *Prov.* 26. 16. and have he never to much reason to allege for himself (as in the verse here next following) a fool he is, and so he will loon prove himself. For, he foldeth his hands, and hideth them in his own bosom, *Prov.* 26. 15. A great many chares he is likely to doe the while. See the Note on *Prov.* 10. 24. And as (*Neque mole, neque forma*, nothing doe, nothing have) hee eateth his own flesh, he maketh many an hungry meal; he hath a Doggs life, as we say; *Eate* slayeth this fool, *Prov.* 1. 32. poverty comes upon him as an armed man. *Gegit* also flayes him, *Prov.* 21. 25. envie consumes his flesh, and he is vexed at the plenty of painful persons; and because he cannot come at, or rather pull out their hearts, hee feeds upon his own.

Verf. 6. *Better is an handful with quietness*. } This is the sluggards plea; whereby hee beautifieth himself up in his wickedness, and would make you believe that he did, *non sine ratione iniquare*, not play the Mad-man without good reason. To what end (saith he) should a man toy and tire out himself with hard labour to compass commodity, making a drudge and a beast of himself for a little pelf; pit he knows not who shall have the spending of it, and he is sure to be either squeezed by his Superiours, as *verf.* 1. of this Chapter, or else envied by his neighbours, as *verf.* 4. Is not a little with ease better a penny by begging better than two pence by true labour? It is well observed by



by an Interpreter, that this sentence uttered by the sluggard, is in its true meaning, not much different from that of the Wife-man, *Prov. 17. 1.* but ill applied by him. Good words are not always to be trusted, from ill men especially.

Ver. 7. *Then I turned, and saw vanity, &c.* I. e. another extrem of vanity, visible where-ever the sun is seen. *Done vultis finis finium, in contraria currere*: Fools while they flun the sands, rush upon the rocks, as Herod would needs prevent perjury by murder. The fluggard here, feigning those that doe best to be envied of others, resolves to doe just nothing. Again, the covetous Miser, seeing the fluggard lye under to much infamy for doing nothing, *se laborare conficit*, undoes himself with over-doing. *se vultis in perplexum concursu inter duos vitia, quoniam exire non potest*: I faith an Ancient: he that is not content with being betwixt two vices, but that he may well get off, without falling into a third. What need *Euclydes* fall into the other extrem of *Nephorism*? or *Stancurus* of *Oflander*? or *Ulysses* of *Strigelinus*? but that they were for their pride justly given up to a spirit of giddinesse.

Verf. 8. *There is one alone, and there is not a second* | A matchleffe *Miser*, a fellow that hardly hath a fellow, a solivagant or solitary vagrant; that dare not marry for fear of a numerous off-spring. Child he hath none to succeed him, nor brother to share with him, and yet there is no end of all his labour: he takes uncessant pains, and works like an horne, neither is he eye justified with riches; that lust of the eye (as St. John calls *covetousnesse*) is as a bottomlesse gulf, as an unquenchable fire, as *Leviathan* that wanteth room in the maine Ocean, or as *Behemoth*, (Job 40. 23.) that trusteth that hee can draw up *Jordan* into his mouth.

Neither [aith hee, in whom dost I labour and bereave?] *Si hec duo tecum vortu-  
res agis, Quid ego? respiciat cupiditas & avaritia paululum*, [aith Cicero to  
Nepos] If thou wouldst but take up those two words, and say to thyself, *whas  
I?* If thy lust and covetousness would be somewhat rebated there, but  
lust is inconsiderate and headlong: neither is anything more irrational than  
irreligion. The rich glutton bethought himself of his Rore, and rejoyced to  
take part of it, So did *Nabal*: but this wretch here hath not a second: he plants  
a Vineyard, and eats not of the fruit, &c.

2 Vineyard and canes *of good* *deprive* my self of necessary conveniences  
 And breake me *of good* *deprive* my self of God hath given me richly  
 and comforts, and I *of good* *deprive* my self of God, of grace, of heaven, ne  
 to enjoy, a *of good* *deprive* my self of a good foundation, that I may  
 lay hold on eternal life: but my foot keels, even in religious duties, making  
 earth my throne, and heaven my footstool. This is vanity in the abstract: *this is*  
*a foolery*, because *Nilis emolumenta laborum*, no good to be gotten by it, no  
 pay for a mans pains. But as the Bird that sitteth on the Serpents eggs, by  
 breaking and hatching them brings forth a perillous brood, to her own destru-  
 ction: so our riches that sit abroad on the worlds vanities.

Verſ. 9. *Two are better than one* ¶ Friendly ſociety is farre beyond that wretched *aloneneſſe* of the covetous Caiſſif, *verſ. 8.* Hee joyns houſe to houſe, and land to land, that he may live alone in the earth, *Eſay 5. 8.*

*Quin sine rivali seq; & sua solus amato.*

Let him enjoy his moping foliarineffe, if he can. *It is not good for man to be alone,* faith God, and that he loves to bealone, is either a *beast* or a *god*, faith the Philosopher. Man is *ζῷον πολιτικόν*, a sociable creature, he is *Nature's good-fellow*, and holds this for a Rule, *Optimum folium foladum*. There is great comfort in good company : next to communion with God is the communion of Saints. Christ sent out his Apostles by two and two, *Mar. 6*, &c. He himself came from Heaven to converse with us ; and thall we like Stockis fly up our selves, and noc daily run into good company ? The evil spirit is tor foliarineffe.

ness, God is for society. He dwells in the Assembly of his Saints; yea, there he hath a delight to dwell, calling the Church his *Chapter*, *Isa. 62.* 4. and the Saints were *David's* *Chapels*, his delight, *Psal. 16.* 2. Neither doth Godnor good men take pleasure in a stern froward austerity, or wild retiredness; but in a mild affableness and amiable conversation.

nelle. But in *Latimer* he saith, *the one will lift up his fellow* [ Provided, that they  
 be true. For if they be false, the one will lift up his fellow ] *orig. in Germ. der  
 ein den andern erheben wil*  
 holden together, and of both the mind. That which is stronger thorow that up-  
 hold is weaker. While *Latimer* and *Ridley* lived, they kept up *Crammer* by  
*Advs. to the*  
 intercoure of Letters and otherwise, from entreating counsels of revolt.  
*Επιτομή της*  
 Bishop *Ridley* being Prisoner in the Tower, had the liberty of the fame; to  
*Υπολόγιον.*  
 prove, belies, whether he would goe to Maile or no: which once he did. And  
 Mr. *Bradford* being there Prisoner, and hearing thereof, wrote an Epistle to  
 A.D. & Moni  
 Letter to perfwade him from the fame, which did Mr. *Ridley* write to the  
 Feb. 1535  
 for he repented, &c. Bishop *Farmer* also being in the new-begged Prisoners,  
 was travelled withall by the Papists in the end of June, to receive the Sacra-  
 ment at Easter in one kind; who after much providence, the Easter-even-  
 ing, and promised to doe. But, by Gods better providence, the Easter-even-  
 day before he should have done it, with his instruments, *Bradford* only was the means  
 where, the Lord making him his promise, and would never after yeeld to be  
 that the said Bishop repented him his instrument, *Bradford* only was the means  
 1541;  
 spotted with that spiritual pitch. Dr. *Taylor* for like cause rejoiced that ever  
 he came into prison there to be acquainted with that *Angel* of God, *John Brad-  
 ford*, who he called him, for the good he received from him. One man may bee  
 as *Moses* was to  *Aaron*. Though he fall he shall arise, for the Lord puts up  
 his hand. *Psalm* 137. 24.

But wee see him that is alone ] Because Satan is readiest to assault, when none  
is by to assist : Solitariness therefore is not to be affected, because it is the hour  
of temptation.

of temptation, [and] he said unto him, [as Elizabeth Cawper the Martyr in Queen Anne's days had, who being condemned, and at the stake with Simon Miller, when the fire came unto her, she a little flunked thereat, crying once *Haz*, when Simon heard the fame, he put his hand behind him toward hers, and said, *Thou shalt not be burnt; thou shalt not burn; I will stand by thee till thou wilt have it to be strong and of good cheer:* for, *Good Sister,* laid he, *my flesh may leave a joyful and sweet supper: it is but burning; my heart is as iron, and my strength like blood still and quiet, as one most glad to finish his good work.* It was therefore a devilish policy in *Judas* and other false-hearted persecutors, to banish Christians into late Counties one from another, and to confine them to Illnes and Mises, where they could not have access one to another.

could not have succeeded. *1.1. degenen, you lie together, they have been* [Heart of zeal and good affection]. *Did not our hearts burn within us, laid those two Disciples, when Luke 24:32* Christ once made the truth with them, and by holy conference kindled them? *When so Silas and Timotheus came from Macedonia, "Paul was pricked in spirit,"* *Acts 18:5.* Warm he was before, but now all of a higher heat, and sweeter love. *When the two daughters of Jerusalem* by hearing of the Saviour's death were so beloved, as these doth from top to toe. *When the two sons of Zebedee* by desire to join with him in seeking affliction, when they were so loved. The lying together of the dead body of one with the bones of *Elisba*, gave life to it: so doth good company give life to those that are dead in sin. Let two cold flints be smitten together, and fire will come forth: So let two dull Christians converse and communicate their foul-learnings, and it shall not repent them, they shall find the benefit of it. *And the sweet influences of the Pleiades* shall have all one name, because they all help one another (even *Silas*). *And the two sons of Zebedee* shall have all one name, because they all help one another in their work, which is to bring the Spring; and like eleven Sisters, so are they joined together in one conflation, and in one company. We see that God will have the sweetest works in Nature to be performed with mutual help. The best time of the year, the sweetest warmth cometh with the five *Pleiades*.

*Princes*; and the best time of our life cometh when wee lye together in true love and fellowship, No sooner had the *Philippians* received the Gospel, but they were in fellowship to a day, *Phil. 1. 5.* They knew, that as sincerity is the life of Religion, so is society the life of sincerity.

Verf. 12. *And if one prevail against him, &c.* *Vu unita fortior.* God bade *Gideon* to go down to the Camp of the *Midianites*; and if he feared to go, then to take with him his servant *Phurab*. *Jonathan* will not goe without his armor-bearer, *David* without *Absah*. Christ, when to begin his Passion in the Garden, took *Peter*, *James*, and *John* with him, for the benefit of their payers and company, though they served him but fortily. *My dove is but one*, Cant. 6. 9. *Jerusalem* is a City compact together. The Church is terrible as an Army with banners: the gates of Hell cannot prevail against her. Unity hath victory, but division breeds dissolution, as it did once in this Island when *Æsar* first entered it. *Dum singuli pugnant universi vincuntur*, saith *Tacitus* of the ancient Britons. The Turks pray daily, that the differences amongst us Christians may be heightened, for that will sooner undoe us. And one of their Emperours, when his Council dissuaded him from a Warre against the *Germani*, because of their multitude, said, that he feared them not, because *Æneas* would his fingers be all of one length, than their Princes all of one mind.

*And a shewe-fold cord is not easily broken.* A proverbial confirmation well interpreted by *Lyræ*; *Quanto plures & boni in amicitia conjuncti sunt, tanto statum eorum melioratur.* The more they are that unite, for they be good, the better it is with them. See *2 Sam. 10. 9.* 10, 11, 12. We lose much of our strength in the losse of friends, our cable is as it were unwilted. Hence *David* lo to be-moans the losse of *Jonathan*, and made him an Epitaph. Hence *St. Paul* counted it a special mercy to him that *Ephraim* recovered, *Phil. 1. 27.*

Verf. 13. *Better is a poor and wise child* Such as was *Joseph*, *David*, *Daniel*, and his three Camerades, See apt to learn, ready to receive instruction, and as careful to follow it. And well doth the Preacher joyn poverty with wisdom; for, *Nescio quomodo bone mentis servus est pauperis*, saith he in *Perruinus*; and, *Pauperis est Philosophia veraculus*. Poverty is the proper language of Philosophy; and wisdom is undervalued and little set by. Those wisest of the *Greeks* were very poor, *Aristides*, *Phocion*, *Pelopidas*, *Epinomachus*, *Socrates*, *Epichletus*. So were those Worthies of whom the world was not worthy, *Heb. 11. 38.* They wandered about in Sheep-skins, and Goat-skins, being destitute, &c. Sweet-smelling *Smyrna* was the poorest of all the seven Churches, yet hath the richest price set upon it. *Lactantius* dyed miserable poor, so did *Theodorus Gaza* that learned Greek. Of *Archimedes* thus sings *Silius*,

*Nudus opem, sed cui cælum terraque parant.*

But I am fully of *Æneæ* as *Sylvius* his judgement; that Popular men should esteem wisdom as silver, Noble-men as gold, Princes as pearls. Of Queen *Elizabeth* (that peevish Prince) it is said, that they had no lesse than did *Mithridates*, such as despised virtue forsaken of fortune:

*Thou art old and foolish King* *Brabantius* quo magis senescent, to magis stultescunt. So doe many men of quality, Monarchs and others, weak and yet wilful, short-witted, and yet self-conceited; such as were *Saul*, *Belshazzar*, *Jehoiakim*, *Nebuchadnezzar*, our Henry the third, called *Regis dissolutor*, and that *James* that reigned in *Scotland* in our Edward the fourth time; of whom it is storied, that hee was so much wedded to his own opinion, that hee could not endure any mans advice (how good soever) that hee fancied not; hee would feldom ask counsel, but never follow any. *Xerxes* in his expedition against *Greece*, is reported to have called his Princes together, and thus to have spoken to them; *Let's I should faine to follow mine own counsel*, I have assembled you: and now do you remember, that it comes you rather to obey than to advise.

Verf. 14. *For one of prison hee cometh to reign* As *Valentinian* the Empe-

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rou, *Sultan Massapha* the great Turk, Anno Dom. 1622. Our Henry the fourth, who was crowned the very same day, that the year before hee had been banished the realm. As on the other side, Henry the sixth was sent again prisoner to the Tower the same day that hee had been carried through the City as it were in triumph, and had heard the shouts of the commons in every street, crying, *God save King Henry*: Lo, hee that had been the most potent Monarch for Dominions (saith the Chronicler) that ever England had, was not now the master of a mole-hill, nor owner of his own liberty. So that in him it appeared, that mortality was but the flag of mutability, when a man born in his Kingdom, yea borne to a Kingdom, became thus miserably poor. Furthermore, Henry Holland Duke of Excester, grand-child to John of Gunt, may serve as a fit instance and example to all, how uncertain Adams finnes are of any continuing greatness. For, (saith *Phil. Commine*) I once saw him run on foot bare-legged after the Duke of Burgundies train, begging his bread for Gods sake: but hee uttered not his name, hee being the nearest of the house of Lancaster, and brother in Law unto King Edward the fourth, from whom hee fled. And being known what hee was, Burgundy gave him a small pension to maintain his estate.

Verf. 15. *I considered all the living, &c.* Hee means the multitude (that shallow-brained, but great and many-headed beast) making delection from their old Prince, though never so prudent; and setting up his own foine against him (as they dealt by *David* more than once) merely out of an itch of insatiability, and affectation of novelty. Now as this to others, so to Kings also a vexation, to see already the common aspect of their people bent upon another object before the time; to behold them worshipping the rising sunne, as the Proverb is, and themselves laid aside, in a manner, as broken vessels out of request, in comparison. Crowns have their cares and crosses, and high seats are never but uneasy. *O vitæ panis*! O base clout! I said one King concerning his diadem: were it but known how many molestations and miseries do attend thee, *Nemo foret qui se tollere vellet hunc*, no man would deign to take thee up lying at his feet. *Austinus*, the Philosopher said often, that the Empire was *Mædonum Oceanus*, an ocean of mischiefs; and another called it to bee written upon his tomb, *Felix si non imperassent*. Happy had I been if I had never reigned. It is seldom seen (as before hath been observed) that God allows unto the greatest darlings of the world a perfect contentment, be they never so well deserving. Something they must have to complain of, that shall give an unsavoury verdure to their sweetest mortells, and make their very felicity miserable.

Verf. 16. *There is none of all the people* i. e. They are infinitely discontented and restless in their desires after a new and another Governour. As *St. Basil* saith, as *Thucydides* long since observed, the present government be never so good, is always grievous. *O that I were made Judge in the Land*, said *Absalom*. *O that thou wert*, said the people, who yet had soon enough of him. And so had they of their new King *Saul*, whom *comra-genity* they would needlesly have, after the manner of all other nations. *1 Sam. 8. 6, 7.* How soon did the Baptist grow hable to the Jews (that had lately held him gladly) and was no more for by than *arrested with the wind*? How suddenly did they change their note concerning Christ, from *Hosanna to Crucifige*? The common people are like to children (saith an Interpreter) that rest not contented with any School-master: so like to servants that love to change every year their masters. People are desirous to hear new Preachers, as Feasters to hear new Songs, and new Instruments, *Ezek. 33. 32.*

## CHAP. V.

Verf. 1. *Keep thy foot.*

**Q**uest. d. Wouldst thou see more of the worlds vanity than hitherto hath been discouf'd? get thee to the Sanctuary, as *David* did, *Psal.* 73. For as they that walk in a mist, see it not well as those that stand on a hill: so they that have their hands *elbow-deep* in the world, cannot so easily discern what they do, as those that go a little out from it. To the House of God therefore, to the Temple and Synagogues, to the Churches and Oratories flee thy counsels, take thy way. *Onely see to thy feet, i. e.* keep thy senses and affections with all manner of custody, to the Church and Oratories flee thy

feet. Shoes we have all upon our feet, that is, to (to speak in *St. James* his phrase) *slittiness and superfluity of naughtiness* in our hearts, that must be put off at Gods School-door, as God taught *Moses* and *Jethro*. And *Pythagoras* (having read *Moses* belike) taught his scholars as much, when he said, *ἀποβάλλετε τοὺς καὶ ἀποποιεῖτε*, Put off thy shoes when thou sacrificest, and worshippst. His followers the *Pythagorians* expounded his meaning, when they would not have men, in *μακάριον προσηγορίαι*, but *οὐκ ἔστιν παρὰ τὴν ἀνάγκην*, worship God carefully, or by the way: but prepare themselves at home beforehand. And *Nema Pompilium* (one that had tasted of his learning) would not leave men worship the Gods in *μακροῦ τοῦ ἀποδοῦναι*, by the by, and for fashion, but *ἡδονὴν ἀποδοῦναι ἀπὸ τῶν ἀδελφῶν*, at good leisure, and as making Religion their business. In the Law of *Moses*, the Priests were commanded to wash the inwards and the feet of the sacrifice in water. And this was done, *τὴν αὐτοῦ καθαίρειν*, faith *Philos*, not without a mystery, *sc.* to teach us to keep our feet clean when we draw nigh to God: *Antonius Margaria* in his Book of the Rites and Ceremonies of the Jews, tells us, that before their Synagogues they have an iron plate, against which they wipe and make clean their shoes before they enter: and that being entered they sit solemnly there for a season, not once opening their mouths; but considering what it is with which they have to do. Thus it was wont to be with them: But alate, though they come to their Synagogues with washed hands and feet: yet for any few of devotion or elevation of spirit, they are as reverent (saith one that was an eye-witness) as Grammar-boys are at school when their master is absent: Their holiness is the outward work it self, being a brain-less head, and a soul-less body. And yet upon the walls of their Synagogues they write usually the sentence, by an abbreviation, *Tephilan belo camomah cegup belo neshamah*: i. e. A prayer without affection, is like a body without a soul. *St. Irenaeus* reporteth of the *Cretians*, that they do very religiously worship *Diana*: and that no man may presume to come into her Temple, but bare-footed: *Satan Dei emulus*, the Devil is Gods ape: hee led these superstitious Ethiopians nicks captive, as the *Chaldeans* did the *Egyptians*, naked and bare-foot; *Elyas* *20, 2, 4.*

When thou goest to the House of God, Called the Gate of Heaven, *Gen.* 28. 17. such as none but the righteous may enter, *Psal.* 118. 20. the beauty of holiness, the place of Angels, and Arch-angels, the Kingdom of God, yea Heaven it self, as *Chrysostom* callst, The French Protestants called their Meeting-house in *Paris*, *Paradis*. The primitive Christians called such places *agoras*, or palaces. Now it is held an unchristian thing to come to the palace of a King with dirty shoes, or to eat at his table with foul hands. Men wash their hands every day of course, but when to dine with a Prince, they wash them with balls. So it should be here; when we come to Gods house, we should come with the best preparation we can make; we should also be there with the first, and stay till the last, as door-keepers use to do; which office in Gods House *David* held an high preferment. And whilst we are there, let our whole deport-

deportment be as in the presence of the great God, whom we must look full in the face, and be ready to hear, as those good souls, *Mat.* 10. 33. *Now therefore we are all here present before God*, say they, *is hear nothing that are commanded thus of God.* Neither must we hear onely with the hearing of the ear, but with the obedience of the heart and life, (for so the Original word here signifies) *Gen.* 3. 17. *Because thou hast heard*, that is, *obeyed the voice of thy wife*, &c. hearing diligently without distraction and doing readily without scrupulosity.

Than to give the sacrifice of fools? i. e. The formalities and external services of profligate professors, that think so to set off with God for their fines, by their sacrifices; for their evil deeds, by their good. Hence they burden Gods altars, and even cover it with their sacrifices; sticking in the bark, and grabbing upon the shell of holy services, not once piercing to the heart, or tasting of the kernel thereof: and are therefore abominable, because disobedient, and to every good work reprobate, *Tis.* 1. 26. How many bee there at this day, that not onely pray by tale, as Papists do, by their beads, but turn over other duties of Religion as a meer task; holding only a certain stint of them, as Male-hors for so their pace, or Mill-horses their round, merely out of form and custom, those bones and break-necks of due devotion? These do not onely lose their labour, but commit sinne, *Esay* 1. 14. compass God with a lye, *Hos.* 11. 22. because they walk not their lest before they compass Gods altar. The Hea-then Orator can tell these fools of the people, *Dum non superstitione coli velle, sed pietate*, that God requires the heart in all holy duties, and must be served in Spirit, even to cords; *id est amore summo, more vero, ore fidei, re omni.*

*Hoc non fit verbis: Marce, ut amaris, ama.*

*Marialis*

For they consider not that they do evil? That they despite him with seeming honour, with displeasing service, which is double dishonour; with seeming sanctity, which is double iniquity, and deserves double damnation. This they little consider, that they think God is greatly beholden to them, and does them no small wrong, that hee to little regards and rewards them, *Esa.* 58. 3. *Mal.* 3. 14. *Non sic Deus colimus neque nos vincimus*, said that Emperour going into the field against his enemy. We have not so to served the Gods, *Psalm.* 138. 16. that they should serve us no better, than to give the enemy the better of us.

Verf. 2. *Be not rash with thy mouth.* From hearing, the Preacher proceeds to give directions for speaking, whether it be of God or to him. For the first, the very Heathens could say, *Non loquendum de Deo sine iuramine*. Wee *Pythag.* may not speak of God without a light, i. e. without a deliberate premeditation, and well-advised consideration. In speaking of God, saith one, our Mr. Hooker, best eloquence is our silence. And if we speak at all on this subject, taith another, no words will to well become us, as those *que ignorantiam nostram prae. Jul. Scalig. tendunt*, that most discover our small knowledge of him: How little a portion or pittance is heard of him, saith holy *Job*, (*chap.* 26. 14. The Hebrew word signifies a little bit or particle, nay a little piece of a word, such as an echo rethundeth.) But the thunder of his power who can understand? it is ineffable, because unconceivable. Here, it ever,

*Classica ingenium, delirat lingua ne mensque,*

*Lucid.*

But although *Hierome* thinks it best to understand the Preacher here of a *divine*, in the speaking of God, yet others, and for better reason, conceive his meaning to be rather of a speaking to God by prayer, and particularly by a *Psal.*, which implies a prayer; (as the Greek words *ᾠδὴ* and *προσῳδία* import.) Here then,

Let not thine heart bee hasty to utter anything? Heb. Let not thine heart through haste, bee lo troubled or disturbed, as to tumble over, and throw out words

*Gen.* 1.  
*Exod.* 3. 5.  
*Job.* 5. 11.

*Plutarch.*

*Spei. Europ.*

*Enoch. Abre-*  
*vial.* 3. 186.

*Alm. vniu.*  
*quicquam in*  
*du vigilia mul-*  
*tim litio ingre-*  
*dior. cap. 10.*

*Autōs μὲν ὁ*  
*ἀρχαῖος,*  
*in Paris.*  
*concl. Lucid.*  
*cap. 18.*

*Cicero.*

*John 4. 24.*

*Armen. Pib-*  
*liferum.*  
*Psalm. Gal.*

*Lucid.*

Rev. 8. 1.

Cassiodor. lib.  
10. Ep. 4.

16. 57. 15.

Aug. 4.

Mos. 14. 2.

Tertull. de ani-  
mi, cap. 9.

words without wisdom, in a confused manner, in a flubbering fort. But as there was *half an hour* silence in heaven when the seventh seal was opened, and over the seven Trumpets founded: so should there be a sad and serious weighing of our petitions, before we utter them. *Nescite precoranda loqui, qui proferenda prius jam tradidit examini.* Hee repents not of his requests, who fitly diliberates what to request. Whereas hee that blurs out whatsoever lies uppermost, as some good men have done in this, and heat of passion, (as *Job, chap. 6. 5. David, Psalm. 116. 11. Jeremy, chap. 15. 10. 18. Jonab, chap. 4.* who brawled with God instead of praying to him) displeaseth God no less than the Malcovy- Ministers do their hearers, if they mispronounce but any syllable in their whole Liturgy.

For *God is in heaven, and thou upon earth* Hee is the *High and Holy One*; that inhabiteth Eternity, and thou art *Ephraim sua procedens & repens vultu ramuncula*, (as Bernard hath it) a bafe tow creeper or crawling out of a ditch: there is an infinite distance and disproportion between Him and thee; therefore see to it that thou come to him with all possible reverence, humility and self-abatement. See *Job 42. 6. 1 King. 18. 42. Math. 26. 38.* It is observable, that when the great Turk comes into his *Moschee*, or Temple he lays by all his State, and hath none to attend him all the while.

But full, as the Publicans were, *Luk. 18. 13. O quam multa quam paucis!* Oh how much in a little! *Id est Tully of Brutus* his Epistle; lo may we say of that Publican praver; how much more of the Lords prayer, let in flat opposition to the Heathenish Bantologies and vain repetitions, usual with *Pagani* and *Papagani*, &c. See the Note on *Mat. 6. 7. 8. 9.* It is reported of the ancient Christians of *Aegypt*, *Quod brevissima & rapina jaculati orationibus suis voluerunt, ne per moras evanesceret & habitationis interiret*, that they made very short prayers, that their devotion might not be dull by longer doings. *Cassian* also makes mention of certain religious persons in his time, *Qui velint consuetudinem brevem quidem orationis sed creberrimam fieri, &c.* who thought it best that our prayers should be short, but frequent: the one, that there might be continual intercourse maintained between God and us: the other, that by shortness we might avoid the Devils darts, which hee throws especially at us, while we are praying. These be good reasons; and more may be added out of *Matth. 6.* as that our Heavenly Father knows what we need, &c. That which the Preacher here presseth, is the transcendent Excellency and surpassing Majesty of Almighty God, I am a great King, saith Hee, *Mal. 1.* And I look to be served like my self. Therefore *take unto you words, neither over curious, nor over careless*, but such as are humble, earnest, direct to the point, avoiding vain babblings, needless and endless repetitions, heartles digressions, tedious prolixities, wilde and idle discourses of such extemporary petitioners, as not disposing their matter in due order by premeditation (and withall being *word-bound*) are forced to go forward and backward, like Hounds at a loss; and having hastily begun they know not how handomly to make an end.

*Vers. 3. For a dream cometh through the multitude of business.* When all the rest of the senses are bound up by sleep, the soul entrench into the shop of the fancy, and operates there usually according to the business and employments of the day past; & *si visio videtur qua fieri tamen non videtur*, saith *Tertullian*, those things seem to be done in a dream, which yet are not seen, to be done at all: these are but *vanæ fluctuantes negotiole animæ*, the idle tossings of a busy minde. In like sort, a fool, a heartles, faples fellow, (that being *secul* and void of the spirit of grace and supplications, hath neither the affection nor expressions of holy prayer) multiplies words without knowledge, thinks to make out in words what hee wants in worthy, being *λαλῶν ἀγνοῶς, λέγων δὲ ἀδύνατον*, as *Plutarch* saith of *Alcibiades*, one that could talk much, but speak little: *His voyces ut known by multitude of words.* It is but a voyce that is heard, it is but a found that is made, like the uncertain found of a Trumpet, that none can tell what it meaneth, what to make of it. *Cornelius cini-*

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*in Africa, quam retrationis: que solidum in Turrianis scriptis reperitur, latrone: brought. Cor. 13. 12. Can. 1. 17. So here. If there be any worth of matter in the fools words, it is but by chance. As *Aristotle* saith, that dreams doe by chance fore-tell those things that come to passe. Let it be our care to shun as much as may be all lavish and superfluous talkativeness and tediousness, but especially in prayer: lest we offer the sacrifice of fools, and God be angry with us. For as it is not the loudness of a Preachers voyce, but the weight and holiness of his matter, and the spirit of the Preacher that moves a wise and intelligent hearer: so it is not the labour of the lips, but the travel of the heart, that prevails with God. The *Baalists* Prayer was not more tedious than *Elijah's* short: yet more pithy than short. And it was *Elijah* that spake loud and sped in heaven. Let the fool learn therefore to shew more wit in his discourse than words, lest being known by his voyce, hee meet (as the Nightingale did) with some Laconian that will not let to tell him, *Fox in eis, præterea nihil.* Thou art a voyce, and that's all.*

*Vers. 4. When thou vowest a vow unto God, deferre not to pay it* See the Note on *Deut. 23. 21.* It is in thy power to vow or not to vow. *Voverit nescquam est preceptum*, saith *Bellarmine*. We have no command to vow. That of *David*, *Lib. 1. de Monach. Vov and perform to the Lord your God, is not purum preceptum*, saith Mr. *Cors. cap. 17. 17.* a pure precept, but like that other, *Be angry*, and so not; where anger is not commanded, but limited. So neither do we simply commanded to vow, but having voluntarily vowed, we may not deferre to pay it; delays are taken for denials, excuses for refusals.

For he hath no pleasure in fools. He needs them as little as King *Achish* did, he abhors them, *Psalm. 5. 5.* as deceitful workers, as mockers of God, *Septem in vovendo suis stultum, in prestando impium*, *Septem* was a fool in vowings, and wicked in performing. But he that vows a thing lawful and possible, and yet defers to perform it, or teaks an evasion, is two fools for saying; *sith*

*Vers. 5. Better is it that thou shouldst not vow* q. d. Who had thee bee fo forward? Why wouldst thou become a voluntary Votary, and so rashly engage to the losse of thy liberty, and the offence of thy God, who expected thou shouldst have kept touch, and not have dealt thus flipperly with him? Thou hast not lyed unto men, but unto God, *Act. 5. 4. As the truth of Christ is in me*, saith *Paul*, 1 *Cor. 11. 10.* so he binds himself by an oath, as the learned have observed. And as God is true, our word toward you was not Yea and Nay: for the Son of God who was preached among you by mee was not Yea and Nay: but in him all the promises of God are Yea, and Amen. Why? what of that, might some say? and what's all this to the purpose? Very much: for it importeth, that what a Christian doth promise to men (how much more to God?) is he bound by the earnest penany of Gods Spirit to perform. He dares no more alter or falsifie his word, than the Spirit of God can lye. And as he looks that Gods promises should be made good to him, so is hee careful to pay that he hath vowed to God; sith his is a Covenant of Mercy, ours of obedience, and if hee shall be *all-sufficient* to us, we must be *alotgether* his, *Caust. 2. 16.*

*Vers. 6. Suffer not thy mouth to cause thy flesh to sin* H. b. *Nec des*, Give not liberty to thy mouth, which of it self is so apt to over-flow and run riot in sinful and superfluous language. Reign it in therefore, and lay Laves upon it, lest it cause thy flesh to sin, thy self to become a sinner against thine own soul. Say to it in this case, as Christ did to those Pharisees in the Gospel, *Why temptest thou me, thou hypocrite?* or as the Witch said to *Saul* that sought to hurt, *Wherefore layest thou asure for my life, to cause me to dye?* 1 *Sam. 28. 9.* Shall my prayer bee me, fine, and my religious voves through non-payment, a cause of a curse, *Psalm. 109. 7?* When thou art making such an ill bargain, say to thy mouth, as *Boaz* said to his Kinsman, *At what time thou buyest is thou must have Ruth with it*, so thou must have Gods curse with it (for that's the just hire of the least fine, how much more of thy crimson crime?) And let thy mouth

K k

Ruth 4.  
Rom. 6. ult.  
mouth





Herod and his harlots, *Dives* and his dithes, &c. shall part afunder for ever: when they shall look from their death-beds, &c. for that terrible spectacle, *Death*, *Judgement*, *Hell*, and all to be passed thorow by their poor souls: Oh! what a dreadful furdie gives the guilty soul at death, to see it felt launching into an ocean of falding lead, and must swim naked in it for ever! Who therefore (unless hee had rather burn with *Dives*, than reign with *Lazareus*) will henceforth reach out his hand to bribery, usury, robbery, deceit, sacrilege, or any such like wickedness or worldliness, which drown mens souls in perdition and destruction? If rich men could stave off death, or stop its mouth with a bagg of gold, it were somewhat like. But that cannot bee, as *Henry Beauford*, that rich and wretched Cardinal found by experience; as the King of *Perse* told *Constantine* the Emperour, who had shewed him all the glory and bravery of *Rome*, *Mira quidem hec*, said hee, *sed no video, scire in Perse, sic Roma homines moriantur*, i. e. These be brave things, but yet I see, that as in *Perse*, so at *Rome* also, the owners of these things must needs die. Agreeable whereunto was that speech of *Nagas* the *Seythian* Monarch, to whom when *Michael Palologus* the Emperour sent certain rich robes for a present, hee asked, *Nunquid calamitates, morbus, mortem depellere possent?* whether they could drive away calamities, sicknesses, death? for if they could not do so, they were not much to be regarded.

What profit hath hee that hath laboured for the wind? i. e. For just nothing. See *Hos. 12. 1. Jer. 22. 22.* The *Greeks* express the same by hunting after, and husbanding the wind. The Apostle speaks of beating the air, *1 Cor. 9.* as hee doth, that fights with his own shadow, that disquiets himself in vain. The four Monarchies are called the four winds of Heaven, *Zech. 6. 3, 4.* And at the Popes inthronization a wad of straw is set on fire before him, and one appointed to say, *Sic transi gloria mundi*. The glory of this world is but a blazze or blaff.

Verf. 17. All his daies also hee eats in darkness? i. e. hee lives besides that hee hath; and cannot as much as bee merry at meat. Hence is much sorrow, wrath, and sickness; especially, if spoiled of his goods which hee made his god; becoz not left troubled than *Laban* was for his *Teraphim*, or *Idols* for his *Mastem*, *Judg. 18.* Hee is mad almost, and ready to hang himself for woe; having much fretting, foaming, fuming anger, languor, ready to flie at God and men.

Verf. 18. It is good and comely for one to eat, &c. i. Niggardie and baseness is an ugly evil, making a man, though never to rich, to bee vilipended and despised of all. *Nabal* shall not be called *Nadab*, the vile person liberal, the churl bountifull, *1 Sa. 25. 5.* See the Notes on *chap. 3. 24. &c. 3. 12.*

Verf. 19. This is the gift of God. A gift of his right hand, *domus throni, non scabelli*: Godliness onely hath contentedness. The comfort of wealth comes in by no other door, than by the assistance of Gods love in bestowing it, and of his grace in sanctifying it. God give thee the dew of Heaven, &c. *Gen. 27. 28.* *Ejau* likewise had the like, but not with a God give thee. A carnal heart cares not how, so hee may have it; hence his so little comfort and enjoyment. A godly man will have God with it, or else hee is all *amori*. *Moses* would not bee put off with an Angel to go along with them; *Luther* protested, when great gifts were offered him, that hee would not bee satisfied or quicted with those rarities.

Verf. 20. For hee shall not much remember, &c. Hee vexeth not at the brevity or misery of his life: but looketh upon himself as a stranger here; and therefore if hee can have a better condition, hee useth it rather: as if a traveler can get a better room in an Inne; hee will, if soe hee can bee content; for faith hee, it is but for a night.

1 Tim. 6. 9

Fals.

Pachym. hij lib. 5.

Anquess yecoged.

1 Tim. 6. 6

Vulgo profitetur non ne vult se suavit. Luth.

1 Cor. 7.

## CHAP. VI.

Verf. 1. There is an evil that I have seen under the Sun.

His wretched life is so pestered with evils, that the Preacher could hardly cast his eye beside one of other of them. A diligent observer hee was of humane miseries, that hee might hang loose to life, and the better preps upon others the vanity of doting upon it. One would wonder (scurly) that our life here being so grievously afflicted, should yet bee so inordinately affected; and that even by those that are in *deaths* troubles, that have burn Gods yoke from their youth, that have suffered tortures without, and terrors within, and who, if they had hope in this life onely, were (by their own confession) of all men the most unhappy. And yet so it is, God is forced to smoke us out of our clayie cottages, and to make life unto us to bee nothing better than a lingering death, that wee may grow weary of it, and breathe after a better, where are riches without milt, pleasure without pain, youth without decay, joy without sorrow. *Ubi nihil sit quod vult, et tamen sit quod vult*, where is all that heart can wish, &c. The skilfull Chirurgeon mortifies with straight binding the member with the cords of afflictions. Hee crieth not when God bindeth him, *Job 36. 13.* Faith Ethel of hypocrites: a Generation of men, than the which, nothing is more stupid and insensible, till at length, God making forcible entry upon them, doth violently break that cursed Covenant that they have made with *Death* and *Hell*, doth the very breach out of their earthly Tabernacles, with a fire-plague upon another, turn them out of their earthly Tabernacles, with a fire-plague upon another, send them packing to their place in Hell, from which they would not bee stopped, by all those crosses, that, for that purpose, hee cast in their way.

And is it common amongst men? Proper to men, (for beasts are not subject to this evil disease) and common to all sorts of men. One evil may well bee common among many, when many evils are for commonly upon one. It fell out to be a part of *Mithridates* misery, that hee had made himself unpossessible. And *Cato* to let this miserable life, as *canis moriens* natum se esse agnoscere, that hee was glad of an occasion to go out of the world.

Verf. 2. So that hee wanteth nothing. Nothing but every thing, because hee dare not make use of any thing almost; but is *Tantalized* by his own baleful mis. Hee famisheth at a full feast, hee starveth at a fire side. And this is often repeated in this book, because it can never enough bee observed and abhorred.

Verf. 3. God giveth him not power to eat thereof? i. e. Hee with-holds his grace from him, that hee cannot use it to his comfort. Herein hee is like a Stag that hath great horns, but no courage to use them: or rather like an Als loaded with gold and vituals, but feeding upon thistles. Pray wee therefore, that God would together with riches give us all things richly to enjoy. *Vultu da clavem, vel mihi tolle servam*. Either give mee the key, *John One*, or take away the lock, The *Greeks* describe a good householder to be *κατασκευασμένος*, *κατασκευασμένος* a good husband, as in getting, keeping and setting out, what hee hath to the best, so in making good use of it, for his own and others behoof and benefit.

But a stranger eats it? God to providing, that if one will not, another shall; that if the owner will not eat, but sit piddling or sparing, a stranger, and perhaps an enemy shall take away. That if men will not serve God with chear, and fulness in the abundance of all things, they should fast another while, and be forced to serve their enemies in hunger, and thirst, and nakedness; and by the want of all bee taught the worth of them, *cervens quam fructus*.

Verf. 3. If a man begin, as *hundred children*? As *Abah* did half an hundred, after that God had threaten to cut off all his house; as it were in contempt

dicens via te: 12 vide. Aug.

Rom.

Hypocritis nihil sapientis, Parvus. 12.

Cit. in Tull. quod.

1 Tim. 6. 17

Deut. 28.

tempt of the divine threatening: And as *Procne* *Cesar* got twenty Maids with child in fifteen daies space, as *Pliny* reporteth. *Erasmus* mentioneth a Maid of *Embrac*, called *Combe*, that being married to an husband, brought him an hundred children. Like enough it might bee in *Lucretia facundia*, as *Hierom* saith of *Luca*, who buried many children.

And live many years.] So that hee bee *irresistible*, as *Neslor* was of old, and *Johannes descomporibus*, a *French-man*, not many ages since : to whom I may add that *old, old, very old man*, that died of late years, having been born in *Henry the seventh's daies*, or *Edward the fourth's*.

And his *foal* *bee* *not* *filled* *with* *good*! Though hee bee filled with years, and filled with children, that may suruive and succeed him, in his estate, yet if hee bee a covetous caytiff, a miserable muckworm, that injoyes nothing (as in the former verse) is not Master of his wealth, but is mastered by it, lives beside what hee hath, and *dies* *to* *save* *charges*.

And also that hee have no burial! Hee leaves nothing to bring him honest-  
ly home, as they say, or if hee do, yet his ungrateful greedy heirs deny him  
that last honour, so that hee is buried with the burial of an Als, as *Comus*<sup>2</sup>  
suffered to rot and stink above ground, as that *Affrican* Monarch, *Isa*, 14,  
19, 20, and after him *Alexander* the Great, who lay unburied thirty daies to-  
gether. So *Pompey* the Great, of whom *Claudian* the Poet sings thus,

*Nudus pascit aves, jacet en qui possidet orbem,  
Exiome telluris inops. ———*

And the like, is noted of our *William* the Conquerour, and divers other greedy engroffers of the worlds goods. See how the plentiful and penurious nature of our avaricious and covetous hearts, that turne us to life, and large life, into a sweetest of blessings of God into bitter odour, and withall, take notice of the just hand of God upon covetous old men, that they should want comely burials, which is usually one of their greatest cares, as *Plutarch* observeth. For giving the reason why old men, that are going out of the world, should bee so earnestly bent upon the world, hee faith, It is out of fear that they shall not have time to see *Lovell* & *res* *Scalotus*, friends to keep them whiles a live, and come to bury them when they are dead.

[*Says that an untimely birth*] I affirm it in the word of truth, and upon mature deliberation, That an untimely birth (not only a naked young child, (as aforesaid) that is carried *ad mero*, *ad uterum*, from the womb, to the womb, from the birth, to the burial) but an abortive, that coming too soon into the world, comes not at all, and, by having no name, findes it self a name, as *Pliny* speaks of the herb *Anemone*.

Veri. 4. *For becometh in with vanity, &c.*] As nothing, being senseless of good or evil. *And departeth in darkness,* is buried in huggermugger. And his *Name shall bee covered, &c.* that is, there is no more talk of this abortive.

Verf. 5. *Moreover bee hath not seen the Sun*] A second privileged and prerogative of the poor abortive. None are so miserable wee fee, but they may bee comparatively happy. It is ever best to look at those below us, and then wee shall fee cause to bee better contented.

*This hath more rest than the other*] The Corn that is cropt as soon as it appeareth, or is bruised in peeces when it lies in sprout, is better than the old weed that is hated while it standeth, and in the end is cut down for the fire.

Verf. 6. *Ten though he live a thousand years*] Which yet never any man did (*Meus balam* wanted thirty two of a thousand.) The reason thereof is given by *Oculampadani*, *quia numerus iste typum habet perfectiōnis, us qui confit ē cōtēnariū decies revolutū*, because the number of a thousand types out per ecōn, as consisting of an hundred ten times told. But there is no perfectiōn here faith hee.

*Te hath kee seen no end For, All the daies of the afflicted are evil, faith Sa-  
lomon. And mans daies are few, and full of trouble, faith Job. Few and evil* Prov. 1. 15  
are the dates of my pilgrimage, faith Psal. and I have not attained to the Job. 1. 21  
daies of the years of the life of my Fathers, Saith Job. For I have spent my  
Gen. 47. 9  
died seventy five years, and full of care and troubled affliction, near upon forty years  
longer than I could have desired, to his small comfort, for hee was blinded all that time :  
I have nothing to blinde as the witch wench in the Text, *qui privatus intero in-  
terit, cecum in hac vita non potest percipere castitatem suam*, as one speaks of a  
man being blind as a Mole, ike rooting out the cause of his blindness in the words of  
the earth, as hee that way digd himself a new and a nearer way to Hell,  
by his own hands addeth to the load of this miserable life. As hee hath  
done no good, to hee hath lent or enjoyed none; but goes to his place *Do not*

[illegible]

Vet. 7. 48 *The labour of man is for his mouth*) That is, for food and raiment, as a *Tim.* 6, a little whereof will content nature, which hath therefore given us a little mouth; and stomach, to teach us moderation, as *Corymbosum* *Seneca* would observe; to the shame of those beastly belly-gods, that glut themselves, and devour the creatures, as if they were of kin to that Pope that was called *Orcus*, fattening himself like boars, till he be brawsed, and then being venged, as *Elihu*: [speakech, collapse] in their flank. A man would think, that his greedy and great eating, that their throats were whirl-pools, and that their bellies bottomless: that they were like locusts which have no guts, or the *Ale-fish* that hath his heart in his belly, or the Dolphin that hath his mouth in his maw, as *Salmone* faith.

And yet the appetite is never filled) And yet what bids forever flye, what fittes forever filling, what beats it never run abroad, are all buried in our bellies, faith *Seneca*. His belly was served at one supper with seven thousand fishes, and seven thousand and hooch. Heald also six hundred harlots following him in Chios, and yet gave great rewards to him that could invent any new pleasure. His thirst was unquenchable, his appetite like the hill *Arima*, ever on fire after more. Now as in water fall *flowers* to face, so dooth the appetite of a man to manne are all as irregular if God suffer us to range.

Verf. 8. *For what bathe the wife more than the fool?* Nothing at all in this vanity of humane nature, that it needeth still new supply of nourishment to preleve it. When a wife man hath eaten, is hee not again hungry? and must not his hunger again bee satisfied as well as a fools hunger? Indeed, as any man is more wife, hee is more temperate; hee eats to live, not lives to eat.



Τελειωτής,  
Mat. 14: 18

cat. Hee needs not much, nor is a slave to his appetite, or to his palar. Hee can feed upon gruel (for a need) with *Daniel*, upon *Colewort* with *Elisab.* upon a cake on the coals, and a cruse of water with *Elisab.* upon locusts and wilde-honey with the *happish*, upon barley bread with the *Disciples*, upon an Herfing or two, as *Luther*, &c. This a fool can ill frame to. Hee *sets as a hawk* with the old world, and feeds without fear, *Jud. 12.* hee cares for the belly; *Rom. 13. ult.* and overcharge it with fustering and drunkenness, *Luk. 21. 34.* hee mauls not his chear by that which nature requirereth, but that which greedy appetite desireth, as if therein consisteth his whole happiness.

*If hee hath the poor that knoweth to walk before the living?* viz. The poor wife man that lives by his wife, can *serve the time*, in *St. Pauls* sense (if ever hee meant it there, *Rom. 12. 11.*) and make an honest shift to rub through the world's what hath such a one more than a simpler man in this particular? doth not his hunger return, his stomach crave new nourishment? *Animam tu cuiusque vita est fuga*, saith the Philosopher: Were it not for the repair of nutrition, the natural life would bee soon extinguished.

*Verf. 9. Better is the fight of the eyes, &c.* i. e. (as loose sense it.) Better is it to over-look dainty dishes, than to over-charge the stomach with them; to fill the eyes than the belly, to gratifie that, than to pamper this: though that is a vanity too in the itself, and may prove a vexation of spirit, may breed inward inquiettude the bell that can come of it, is repentance, and self-vengeance, 2 *Cor. 7. 11.* as in *Epimenides*, *Symmachus* reads the words thus, *Melior est providere, quam ambulare ut libet*, Better it is to provide, than to walk at random. The *Septuagint* thus, *Melior est videre quod cupias, quam desiderare quod nescis*, Better it is to see what thou desirest, than to desire what thou knowest not. The both Expositions make it an answer to objection: For whereas the rich man might reply, Better see wealth, than bee always seeking it; better have it, than hawk after it: The Preacher answers, that Misery may bee somewhat mitigated by this means, but never fully cured or cashiered.

*Verf. 10. That which hath been, is named already* (viz. *Eccles. 1. 2, 3.*) and it is known that it is Adam, or caribty man. The very notation of his name, argues him mortal and miserable; whether hee bee wife or foolish, rich or poor, &c. that alters not the case: *Homo sum*, said one, *hominem ubi a me alienum puto*: I am a man, and therefore may not think strange of misery, whereunto I am born, as the sparks fly upward, *Job 5. 7.* hee that forgets not that hee is a man, will not take it ill that evils befall him, faith another. When *Francis* King of France being held prisoner by *Charles* the fifth Emperor of Germany, saw the Emperours Motto, *Pium Mura*, written on the wall of his chamber, Hee under-wrote these words, *Habe mihi, crux rictu*. To day is my turn to suffer, to morrow thee. The Emperour observed it, and wrote underneath that, *Pater me esse hominem*. I confess I am a man, and therefore subject to misery. *Metellus* was by the *Romans* counted and called *Felix*, Happy, 'so was

Ο μυστικός  
ως ορίσεν  
απόστολος,  
Εκ. 116.

Joh. Man. lxx.  
com. p. 175.

Dilecti primi  
de Sylva.  
lxx. ult.

Faler. Man. lxx.  
p. 175.

Τελειωτής  
lxx. ult.  
απόστολος  
Εκ. 116.  
Herodot.

But hee proved true that holy proverb, *Better is the end of a thing, than quam incipit* for the beginning, for hee died miserably of the lousie disease, that dashed all his former happiness. The *Delphian* Oracle pronounced one *Agamemnon* a poor contented *Arcton*, the onely happy man alive. *Selen* preferred *Tellus* the *Athenian*, and *Clodia*, and *Bonafilio*, before rich *Cresus*, telling him further, that hee might bee called rich and mighty, but not *happish*, till hee had made an happy end; and to confuting his fond conceit of an imaginary felicity. The *Greeks*, when they would call a man thrice-miserable, they call him *thrice a man*. The *Hebrews*, whereas they name a Bee from the order of her working, a Gralls-hopper from devouring, an Ant from gnawing, an Adamant from strokes-bearing, a Serpent from curious observing, a Horse from nying, &c. they give him his name *Adam*, from the dust whereof hee was made, and *Enph* forty-man, sick of a deadly disease; and so no way fit to commend

condemned with *God* (that is much mightier than themselves, to require a reason of his judgements, which are sometimes contrary to all we see) under vanity, by an irreversible decree. To strive against this stream, and by heaping riches, honours, pleasures, to seek to break point, and to withstand *Gods* will, is lost labour. *Misery* need not go to find fault with, they put, to meet their bane: which yet will (as ever lay of foul weather) come time enough, before it is sent for.

*Verf. 11. Seeing there, hee many things that are vain.* Seeing it is vain to wrangle or wrangle with *God*, to seek to ward off his blow, to mock upon ones self against his fire: Why should vain man contend with his Maker? Why should hee bear him to froth, as the surges of the Sea do against the Rock? Why should hee (like the untamed Heifer, unaccustomed to the yoke) gall himself by wrangling, make his crosses heavier than *God* makes them, then by crosses and impatience? The very Heavens could tell him this.

Dem. gradine, writ.  
Qua videt invictis succubuisse pili.

Finl.  
Reg. 1.

*God* will have the better of those that contend with him: and his own Reason will tell him, that it is not fit that *God* should cast down the bucklers first: and that the deeper a man wades, the more hee shall bee wet.

*Verf. 12. For who knoweth what is good for man?* Hee may think this and that to bee good, but it (mostly) mistaken and disappointed. *Andreas* hath well observed, that other creatures are led by the instinct of Nature, to that which is good for them: The Lion when hee is sick, cures himself by devouring an Ape, the Bear by devouring: *Ans*, the wounded Dear, by teedling upon *Dirary*, &c. so in *verses*, *O homo, ramidis tua*, but thou, O man, knowest not what is good for thee: *Fin* hath served thee, *Omnia*, what is good, saith the Prophet, and what doth the Lord require of thee but this (instead of taking riches together) to do justly, and to love mercy, and (instead of contending with him) to humble thy self to walk with thy *God*: *Micah 6. 8.*

For who can tell a man when hee shall bee happy for his soul, and his friends for his goods. A late Jesuite published in print some years after Queen *Elizabeths* death, that shee died despairing, and that shee wished shee might alter her death, hang a while in the air, to see what striving would bee for her King: *Salvatore magis domo*: I loved the man (*Agamemnon* of *Thydeus*) for this, that when hee of *Electra* died, hee was more affected with care of the Churches good, than of his *sons*, &c. own.

## CHAP. VII.

*Verf. 1. A good name is better than precious ointment.*

**Y**Es, than great riches, *Prov. 22. 1.* See the Note. The initial letter of the Hebrew word for *Good* here, is bigger than ordinary: to the wherefore, than ordinary excellency of a good name and fame amongst men. If *Isaac* over *David* doth please the people, if *Mary Magdalene* cost upon *Christ* bee well spoken of in all the Churches; if the *Romans* Faith bee famous throughout the whole world, if *Demetrius* have a good report of all good men, and *St. John* be (as hee is) this must needs bee better than precious ointments, the one being but a perfume of the nostrils, the other of the heart: Sweet ointment, *offensive* affects, *corruption* affects, *corruption* affects, the smell, refresheth the spirit, comforts the brain: A good name doth all this and more. For,

First, As a fragrant scent, it affects the soul, amidst the stench of evil courses

De Misericordia.

Rom. 1. 8

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*Demoftration* Demoftration, that he was excellent at praifing the worthy acts of Anceftours, not to at imitation of them. In all ages of the world, there were complaints of the times, and not altogether without caufe. *Hieroch* the feventh from *A. Prophet*, and all his Apoftles, the Primitive Fathers and Profefors of the truth. The common cry ever was *O tempora! O mores!* *Ngum Ecclefiaf* *fuit dereliquit Dominus?* (faid *Bafil*). Hath the Lord utterly left his Church? Is it now the laft hour? Father *Lactantius* faw fo much wickednefs in his days, that he thought it could not be, but that Chrift muft come to Judgement immediately: like as *Elmerus* a Monk of *Malmesbury* from the fame ground gathered the certainty of Antichrifts prefent reign. What pitiful complaints make *Bernard*, *Bradwardine*, *Everard* Arch-Bifhop of *Canterbury* (who wrote a Volume called *Obfervacionum compendium* the rebuke of the time) *Petrarch*, *Mantuan*, *Savonarola*, &c. In the time of Pope *Clement* 7. *Fredrick* King of *Sicily* was fo farre offended at the ill government of the Church, that he called into queftion the truth of the Chriftian Religion, till hee was better refolved and led in the point by *Arnoldus de Villanova*, who fhewed him, that he called and fonged in thefe laft and loofelt times, that inquiry fhould abound, that men fhould be proud, lewd, heady, high-minded, &c. 1 *Tim.* 4. 1. &c. 2 *Tim.* 3. 1, 2, 3, 4. Lay afide therefore thefe frivolous enquiries, and difcontented cryings out againft the times, which (in fome fenfe) remember the Lord the Author of times (for can there be evil in an Age, and hee hath not done it?) and bleffing God for our Gofpel-priviledges, (which indeed fhould down all our difcontents) let every one mend one, and then let the world run its courfe, take its courfe, *Vadit mundum quo vult: nam vult vadere quo vult*, faith *Luther* blunty. Let the world goe which way it will: for it will goe which way it will: The thing that hath been is that which fhall be, &c. *Ecclef.* 1. 9, 10. *Tu fac debes videri, ut fempiternis dies melioribus fuis quam praeteritis*, faith a Father. Thou fhouldest fo live, that thy laft dayes may be thy beft dayes, and the time prefent better to thee than the by-paft was to thofe that then lived.

Hieronym.

*Trifles of fophi-  
ftry can dif-  
turb: So the  
fophia here  
is ufe.*

1 Cor. 12, 31

Pfal. 45.

*Verf. 11. Wiſdomen is good with an inheritance* ] So is it without it: but not fo good, becaufe wealth is but an ornament, an inftrument, and an encouragement to wiſdomen. *Aſſidue* (faith *Plautus*) is flandered and made juſtice-odious by his poverty: as if it were a thing that made men poor, and were more profitable to others, than to himſelf that uſeth it. God will not have wealth always entailed to wiſdomen, that wiſdomen may be admired for it (ſelf) and that it may appear, that the love and ſervice of the Saints is not mercenary and mercenary. But godlineſſ hath the promiſes of both lives. And the righteous ſhall leave inheritance to his childrens children. Or if he doe not fo, yet he ſhall leave them a better thing: for by wiſdomen (as the Hebrew word ſignifies) as the Apoſtle in another caſe, *And yet ſhow I you a more excellent way*, viz. that graces are better than gifts: So here, that wiſdomen is better than wealth. And if *Jacob* may fee his children the work of Gods hands, framed and fitted by the word of Gods grace (the wiſdomen of God in a myſtery) this would better preſerve him from conſumption, and his face from waxing pale, than if hee could make his children *Princes in all lands*: yea, this will make him to ſanctifie Gods name, yea, to ſanctifie the Holy One, and with fingular encouragement from the God of *Iſrael*, *Eſay* 29. 22.

*Verf. 12. For wiſdomen is a defence, and money, &c.* ] Heb. a ſhadow, viz. to thoſe that have ſeen the Sun, (as in the former verſe) and are ſcorched with the heat of it, that are under the ſhadows and moleſtations of life: Wiſdomen in this caſe is a wall of defence, and a web of life: Money alſo is a ſhadow-ſhield, of very good uſe. *Job* 1. 10. In it beſet without the affections; and get not in to the heart, as the Phariſees ſaith *Luk* 11. 21. their riches were got with in them; and by chocking the feed, kept wiſdomen out.

*Wiſdomen groweth liſe to them that have it* ] For God is both a Sun, and a ſhield

ſhield or ſhadow, he will give grace and glory, &c. *Pſal* 84. 11. Life in any ſenſe is a ſweet mercy; but the life of grace and of glory may well challenge the preſeclency: No marvel therefore though wiſdomen bear away the bell from wealth, which as it ſerves only to the uſes of life natural; ſo being miſ- uſed, it drowns many a ſoul in perdition and deſtruction, 1 *Tim.* 6. 9. and proves the root of all evils, &c. 16. 10. yea it taketh away the life of the owner thereof, *Prov.* 1. 19. See the Note there. It is confeſſed, that wealth ſometimes giveth life to them that have it, as it did to thoſe ten *Jeſus* that had treaſures in the field, *Jer.* 41. 8. and doth to thoſe condemned men that can take a leaſe of their lives. But *Nabals* wealth had undone him, if *Abigail* wiſdomen had not interpoſed: And in the other life, money bears no mallery. *Adam* had it not in Paradiſe, and in Heaven there is no need of it.

*Verf. 13. Conſider the work of Gods, &c.* ] 9. 4. Stoop, ſith there is no ſtanding out. See God in that thou ſuffered, and ſubmit. God by a crooked tool many times makes ſtraight work; he avengeth the quarrel of his Covenant by the *Aſſirian* that rod of Gods wrath, though hee think; no ſo, *Eſay* 10. 7. *Job* could diſcern Gods arrows in Satans hand, and Gods hand on the Armes of the *Sabeen* robbers. He it that killeth and maketh alive, faith holy *Hannab*, he maketh poor and maketh rich, hee bringeth low and lifteth up, 1 *Sam.* 2. 6, 7. All is done according to the counſel of his will; who as he may doe what he pleaſes, ſo he will be ſure never to over- do: his holy hand ſhall never bee dumb, for he know it was Gods doing. It is the Lord, ſaid *Eli*, let him doe, and 1 *Sam.* 3. 18. *Verf. 14. Addre paſſive diſobedience to achieve.* *Aaron* his Predeceſſor had done the like before him upon the ſame conſideration, in the untimely end of his untimely children, *Levit.* 10. 3. *Jacob* likewise in the rape of *Dinah*, *Gen.* 34. 5. *Agave* hand dubie ſervantum dei, ſaith *Petrus* on that occaſion, hee conſidered the work of God in it, and that he was in vain for him to ſeek to make that ſtronger for which God had made weaker. There is no ſtanding before a Lion, no huying up ſayl in a tempeſt, no contending with the Almighty. Who ever waxed fierce againſt God and proſpered? *Job* 9. 4. Who ever got any thing by kicking againſt the prick, by biting the rod which they ſhould rather have kiſſed? See *Eſay* 14. 27. *Job* 9. 12, 13. &c. 24. 12. 20. Set God before your paſſions, when they are up in a hurry, and all will be huiſe. See down proud fleſh when it buſſes and buſſes under Gods fatherly chaſtiſements, and fay ſoberly to your ſelves; ſhall I not drink of the cup that my Father (who is alſo my Phyſician) hath put into mine hands? ſtand under the croſs that he hath laid on my ſhoulders? ſtoop unto the yoke that he hangeth on my neck? Drink off Gods cup willingly (ſaid *Mr. Bradford* the Martyr) and at firſt when it is full, let it be ſwinger. we drink at length of the dregs with the wicked. *Ferre minus vult, ne gravius feram.* That was a very good ſaying of *Demofthenes* (who was ever better at praifing of virtue than at praifing of it) good men ſhould ever doe the beſt, and then hope God will have done, be both with patience.

*Verf. 14. In the day of proſperity be joyſul* ] Here we have ſome fair days, ſome foul: croſſes (like foul weather) come afore they are ſent for; for as fair weather (the more is the pity) may doe hurt, ſo may proſperity, as it did to *David*, *Pſal.* 30. 6. who therefore had his interchanges of a worſe condition, (as it was but needful) his proſperity diſcerned more was intermingled with adverſity. See the circle God goes in with his people, in that thirtieth *Pſalm*, *David* was afflicted, *verf.* 5. hee was delivered and grew wanton. Then troubled again, *verf.* 7. cries again, 8. 9. God turns his mourning into joy again. This God ſets the one againſt the other, as it were in *agilibris*, in per contraria pendit. *Nath.* 1. 10. even balance for our greaſt good. Sometimes he weighs us in the balance, and findes us too light: Then he thinks beſt to make us heavie through manifold temptations, 1 *Per.* 1. 6. Sometimes hee findes out water ſomehow too light, and then as a Phyſician no leſs cunning than loving, he fits us with that

Nath.

*Circulus gradum  
ſi in vultu  
militia. Deus aut  
in per contraria  
pendit. Nath.  
1. 10.*

which

which will reduce all to the healthful temper of a broken spirit. But it wee bee but prosperity-proof, there is no such danger of adversity. Some of those in Queen *Maria* dayes, who kept their garments cleave about them, wore them afterwards more loosely. Prosperity makes the Saints rust sometimes; therefore God kets his Scullions to scour them & make them bright, though they make themselves black. This scouring it they will scape, let *Solomon* counsel be taken. *In the day of prosperity be joyful, i. e.* serve God with cheerfulness in the abundance of all things; and reckon upon it, the more wages the more work: Is it not good reason? *Solomon* Alar was four times as big as *Moses* his; and *Ezekiel* Temple ten times bigger than *Solomon*; so teach, that where God gives much, he expects much. Otherwise God will cutle out blessings, *Mal. 2. 2.* Make us ashamed of our revenue through his fierce anger, and destroy us after he hath done us good, *Job. 24. 20.*

Ier. 15. 13

Psal. 4. 4

Psal. 119. 75

*In the day of adversity consider* Sit alone, and be in meditation of the matter, *Lam. 3. 28.* commune with your own confidences and be still, or make a pilgrimage. See who it is that limits thee, and for what, *Lam. 3. 40.* Take Gods part against thy self, as a Physician observes, which way nature works, and helps it. Consider, that God afflicts not willingly, or from his heart; it goes as much against the heart with him, as against the hair with us, *Lam. 3. 33.* Hee is forced of very foolishness to afflict us, because hee will be true to our souls and save them: he is forced to die us, who have sinned of prosperity, and keep us short. Hee is forced to purge us (as wise Physicians do some Patients) till hee bring us almost to skin and bone; and to let us blood even: *ad deliquimus animam*, till we swoon again, that there may be a spring of better blood and spirits. Consider of all those precious passages, *Heb. 12. 2. to 12.* and then lift up the languishing hands, and feeble knees. For your further help hereto, read my *Treatise* called *Gods Love-tokens*, and *The afflicted mans help*, *Psalm.*

*Verf. 15. All things have I seen in the dayes of my vanity* i. e. of my life, which is so very a vanity, that no man can perfectly describe it, or directly tell what it is. He came forth what near the matter, that said, it was a spot of time but in two eternities.

*There is a just man that perishesth in his righteousness* The first man that dyed, dyed for Religion. How early did Martyrdome come into the world? How valiant for the truth, and violent for the Kingdome have Gods suffering Saints been ever since, preferring affliction before sin, and choosing rather to perish in their righteousness, than to part with it? *Ignatius* triumphed in his voyage to *Rome* to suffer, to think that his blood should be found among the mighty Worthies; and that when the Lord makes inquisition for blood hee will recount from the blood of righteous *Abel*, not only to the blood of *Zacharias* son of *Berachias*, but also to the blood of mean *Ignatius*. Blessed are they that are persecuted for righteousness sake, *Mat. 5. 10.*

See the Note there.

*And there is a wicked man that prolongeth his life* This (as the former event likewise) proves a great stumbling-block to many: to see good men perish, bad men flourish and live long in sin, with impunity, credit, and countenance, as *Mansiech* (that Monster of men) who reigned longest of any King of *Judah*, *Jerobam* lived to see three Successions in the Throne of *Judah*. Thus the live lives, when the Oake is dead. *David George* (that odious Hereticke) lived to a great age, and dyed in peace and plenty. *Ann Stoddard* Dutche of *Somerfet* (Wife of the Protector *Edw. Seymour*) after hee had raised such Trajectories above predecency with Queen *Katherine*, and caused the ruine of her husband, and his Brother the Admiral, dyed *Ann* 1587, being ninety nine years of age. Length of dayes is no sure rule of Gods favour. As Plants last longer than Sensitive Creatures, and Brute Creatures out-live the reasonable; so amongst the reasonable, it is no news (neither should it trouble us) that the wickedly great do inherit these worldly glories longer than the best: It is all they are like to have, let them make them merry with it. Some wicked men live long, that they may aggravate their judgement: others dye sooner, that they may hasten it.

Verf. 16.

Cand. Elip. fol. 156.

It will stand ad supplem (ag- naturus bolus de pectus ino watur. Alii. Ex. ix.

*Verf. 16. Be not righteous over-much; neither make thee.* Virtue consists in a mediocrity. *Omne quod est nimium, variatur in vicium.* A rigid severity may marre all. *Let your moderation be knowne to all men*, prefer equity before extremity: utmost right may be utmost wrong. Hee is righteous over-much, that will remitte nothing of his right, but exacte great censures for light offences: this is (as one said) to kill a fly upon a mans forehead with a beetle; Justice, if not mixed with mercy, degenerates into cruelty. Again, hee is righteous more than is meet, that wiggeth from white God hath made none as those *hypocritas* of old; and the Papists in this day do with their *Tench* nos *Ten* nos, handle not: *Whob thing is a good midde in a piece of wisdom in will-worship*, *Eccl. 2. 22. 23.* Will-worshippers are likewise over-wise, i. e. over-wisening, and too well concoited of their own wisdom and worth: hence it is, that they cannot do, but they must over-do, till wearied in the greatnes of their way, *Isa. 49. 70.* they see and say that it had been best to have held the Kings high-way: chalked out unto them by the royal Law, *James 2. 8.* that perfect Law of liberty, *James 2. 25.* *Placida impetata est, nec placida in hanc, nec minus.* The middle way is the way of God; neither having too much, nor yet too little. True it is (saith the Heathen Orator) that *Nemo* *gim est qui pietatem cauet*, No man is godly: that is afraid of being so: But then it is no less true (and the same Author speaks it) *Madam esse religio, nimium est* (superbia) *non oportet*: that there is a reason in being religious, and that man must fee hee be not superstitious. *Solomon* faith, that hee that wings his note over hard, brings blood out of it, *Pliny* faith, hee that tith his Land over-weard, brings blood out of it. *Apelles* laid, those Painters were too blame, *qui non fecerunt quid esset* (atque), that could not see when they had done sufficient. It is reported of the River *Nile*, that it either exceded or bee defective in its due overflowings of the Land of *Egypt*, it causeth famine; The planet *Jupiter*, situate betwixt cold *Saturn*, and hot *Mars*, *Ex superge temperatus est*, *salutarius*, saith *Pliny*, partakes of both, and is benign and wholesome to the subjunty creatures.

*Verf. 17. Be not wicked over-much.* Because thou seest some wicked men live long; and (scape scot-free for the present, as *verf. 15.*) For God may cut thee short enough, and make thee die before thy time, i. e. before thou art fit to die; and when it were better for thee to do any thing, rather than die, sith thou diest in thy sins, which is much worse than to die in thy sins. Now they are over-much wicked, and egregiously foolish, that add rebellion to sin, drunkenness to thirst, doing wickedly with both hands carnally, refusing to be reformed, hating to be healed. These take long strides toward the burning lake, which is but a little before them. The Law many times laies hold of them; the gallows claims its right, they preach in a *Tiburn*-tipper, as they say: Or otherwise, God cuts them off betime, even long before, as hee knows their thoughts and dispositions long before. Wee use to destroy henlock even in the midst of winter, because wee know what it will do, if suffered to grow. Bloody and detestful men shall not live on half their daies, *Psalm. 55. 25.* God cut off *Eliu* two sons in one day, for their over-much wickedness; and further threatened their Father, that there should not bee an old man left in his house for ever: *1. Samuel 2. 32.* Wicked men die *tempore suo*, as the Text is by some rendered. The Saints die not till the best time, nor till their work is done (and then God fends them to bed, the two witnesses could not be killed while they were doing it) nor till that time, when if they were but rightly informed, they would even desire to die.

*Verf. 18. It is good that thou shouldst take hold of this* i. e. Of this golden mean walking accurately by line and by rule, and continuing constant in thine integrity, not turning aside to the right hand, or to the left. As for those that turn aside unto those crooked waies of being just over-much, by needless scrupulosity, or wicked over-much, by detestable exorbitancy, the Lord shall lead them forth much the workers of iniquity, as cattel led to the slaughter, or malice.

Eg metas pre-bar. Phil. 4. 5. to enemies.

Qualis plas pila tua sapit, sic sapi. Mart.

Mores. in sap. 12. 18.

Cic. 2. de finib.

Cic. 1. 10. dem.

Nihil minus ca-pedit, quam a-gravissimum

Ips. 1. 12.

Cic. de Orat.

Ful. Sola.

Ful. 1. 45

Lib. 2. c. 2

Job 34. 37

Deut. 30. Michy. 3

Psal. 137.

Psal. 137.

Psal. 137.

Psal. 137.

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Psal. 137.



malefactors to execution. When *hee* the *feareful God* shall come out of *them all*. Hee shall look forthright, *Prov. 4. 25.* and shall have no occasion of stumbling, *1 Job. 2. 10.* Hee shall also bee freed from, or pulled as a firebrand out of the fire, *Zach. 3. 2.*

Verf. 19. *Wisdom strengtheneth the wife, &c.* Prudence excelleth puissance, and counsel valour. This made *Agamemnon* set such a price upon *Ulysses*, *Darius* upon *Zopyrus*, the *Siracusan* upon *Archimedes*, the *Spartans* upon *Leonidas*, who with six hundred men, dispersed five hundred thousand of *Xerxes* his Host. Those that are wise to salvation, go ever under a double guard, the peace of God within them, the power of God without them. No *Sultan* of *Babylon* or *Egypt* (who have that title from the *Hebrew* word here rendered *Mighty men*) did ever go so well guarded. See the Note on *Prov. 31. 22.*

Verf. 20. *For there is not a just man upon earth* No, this is reserved for the state of perfection in Heaven, where are the spirits of just men made perfect, *Heb. 12. 23.* It was the caviel wherewith the *Phariseans* troubled *Saint Austin*, whether it were impossible that by the absolute power of God a just man might not live on earth without sin? But what have we to do here with the absolute power of God? His revealed will is, *That there is not a just man upon earth, that doth good, and sinneth not*; nay, that sinneeth not, even in his doing of good. Our righteousness (whies we are on earth) is mixt, as light and darkness (sinneless at least) in a painted glass dyed with some obscure and dim colour; it is transparent, and giveth good, but not clear and pure light. It is a witty observation of a late learned Divel, that the present tone in Grammar is accompanied with the Imperfect, the Future with the Pretor-pluperfect tense; and that such is the condition of our present and future holiness. Our future is more than perfect, our present is imperfect indeed, but yet true holiness and happiness. See the Note on *Prov. 30. 9.*

Verf. 21. *Dissemble no head* But bee as a *deaf man* that heareth not, and as a *dumb man*, in whose mouth there is no reproch. *Gal. 38. 13.* If thou answer any thing, say as hee in *Tacitus* did to one that railed at him, *Tu lingua, ego vero aurium dominus*. Thou mayest say what thou wilt, but I will hear as I list, or as once a certain Steward did to his passionate Lord, when hee called him knave, &c. *Your Honour may speak as you please, but I believe not a word that you say, for I know my self an honest man.* The language of reproachers must be read like *Hebrew*, backwards. Princes use to correct the indecencies of Embassadors, by denying them audience. Certain it is, that hee enjoys a brave compendious life, that sets himself above the flight of the injurious claw. *Isaac's* apology to his brother *Ismael*, viz. *patience and silence*, is the best answer to words of scorn and peulancy, said learned *Hosier*. *I care not for mans day*, saith *Paul*, *Non curo vanum calumniamorem*, I regard not a vain slanderer, saith *Austin*, *Wicelinus* and *Cocleius* gave out, that wee *Lutherans* betrayed the *Rhodes* to the *Turk*, saith *Melancthon*. These impudent lies need no confutation; *dicant ipsi talia quoad velint*, let them tell their loud and leud lies as many as they will. When a net is spread for a bird, saith *Austin*, the manner is to throw stones at the hedge. These stones hurt not the bird, but these hearing and fearing this vain found, falls into the net. In like manner saith hee, men that fear and regard the vain found of all ill words, what do they but fall into the Devils net, who thereby carries them captive into much evil, many troubles and inconveniences?

Left thou hear thy servant curse thee? Who should in duty speak the best of thee, though trample and forward, croots and crooked, *1 Per. 2. 18.* Or by servant understand base inferior people, such as were *Tobiah* thy servant, the *Ammonite*, and those objects that tare *David's* name; and ceased not.

Verf. 22. *For oftentimes also thine own heart knoweth* Conscience is Gods spirit and Mans over-seer; and though some can make a sorry shift to muzzle her for a time, or to stop their own ears, yet *ipse* [a selfe] offers, *ipse* [a selfe] ingers,

rit, saith *Bernard*, sooner or later thee will tell a man his own to some time, as they say, hee will not go behinde the doore to let him know, that hee himself likewise hath earied others, as now by Gods just judgements; others tye him. The conscience of our own evil doings, though hid from the world; should macken us toward those that do amiss. See *Titus. 3. 2.* Say to your selves,

*Aut scimus, aut scimus, aut possumus esse quod hic est.*

The wrong that *David* had done to *Uriah*, helped him to bear the barking of that dead *Dogg Shimei*. Here then take heed unto all words, &c. as in the former verse. For, *nihil amarum quam id ipsum pati quod feceris*, there is nothing more bitter, than to suffer that which thou hast done to others; because those sufferings sting the conscience with unquestionable conviction and horror, as it is to be seen in *Adonibezek*, who acknowledged with a regret, a just commination, *Judge. 1. 7.*

Verf. 23. *I said I will bee wise, but it was far from mee* *Solomon* here seems to lay of wildomess, as *Nezianzen* doth of God the author of it, *Tantum recedat, quantum capiat*. Not that wildomice it felt doth fly away, but because they that have most of it, do especially understand, that it exceedeth the capacity of any one to be able to comprehend it (as *Basil* gives the reason) so that they that think they have got demonstrations, perceive afterwards that they are no more than *topica* and *sophistica* rationes, topical or sophistical arguments, as *Lycra* here noteth. *Bonus quidem est spiritus alius, &c.* saith *Melancthon*. A certain well-meaning man was wont to walk and study much alone, and lighting upon *Aristoteles* discourse concerning the nature of the Rainbow, hee fell into many odd speculations, and strange conceits; and writing to a friend of his, told him, that in all other matters, though dark and obscure, hee had out-gone *Aristotle*, but in the matter of the Rainbow hee had out-gone himself. After this hee came into the publick schools, and disputed of that argument, *Erit color prorsus celestis, veritate aberrabat* [sunt philosophi], and then hee came to see that hee had been utterly off, and strangely mislaid by those fantasies, which hee had so strongly fastned.

Verf. 24. *That which is far off, and exceeding deep* Not the Minions of the *Muses*, *Montemque habere quis bonum, & esse cyclopis dantem ovis*: For though they should vivisection themselves, like *Spiders*, crack their senses, or study themselves to death, yet can they not understand all mysteries, *Nulli est knowledge* in natural things, how much less in supernatural? whereas weak-fighted, and blind-blind persons, the more they strain their eyes, to discern a thing perfectly, the less they see of it, as *Ptolemy* hath observed. It is utterly impossible for a meer Naturalist that cannot tell the form, the quidditence, that cannot enter into the depth of the flower, or the grasse hee treads on, to strive the wit to enter into the deep things of God, the mystery of *Christ* which was hid from Angels till the discovery, and since that they ate till Students in it. *David*, though hee saw further than his Antients, *Psal. 119. 99.* yet hee was still to seek of that which might bee known, *vers. 96.* Even as those great discoverers of the New-found-lands in *America*, as their regions were wont to conflicts, that there was still a *Plus ultra*, foraging more beyond yere. Not only in innumerable other things am I very ignorant (saith *Austin*) but also in the very Scriptures, *multo plura nescio quam scio*, I am ignorant of many more things by odds, than I yet understand. This present life is like the Vale of *Sciefa*, near unto the Town called *Paras*; of which *Solimus* saith, that it is famous for nothing but for its darknessness, as being continually over-cast with the shadows of nine hills that do environ it, so that the Sun can hardly cast a beam of light into it. *Properius ad caelum Aspidem*. Let us hasten to the University of Heaven, where the least child knows a thousand times more than the deepest Doctor upon earth.

Verf. 25. *I applied mine heart* *Circumvigo & cor meum* (to the Original runs)

Justin. lib. 1.

Aug. de peccatoribus, lib. 2. cap. 7.

Dr. Stoughton, on Phil. 2. 20.

1 Cor. 4. 3

Phil. 35. 15

Tertul.

Basil. trith. de fil.

Job. 32. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

turns) I and my heart turned above, or made a circle to know, &c. He took his heart with him, and resolved (hard or not hard) to make luther search into wildoms forests. Difficulty doth but when on hercock spiritus: it doth no whit weaken but makes their resolutions to goe through with the work. When Alexander met with any hard or hazardous peccce of service, he would say, Jam periculum par animo Alexandri. He ever achieved what hee enterpriz'd, because he never accounted any thing impossible to bee achieved. David was well pleased with the condition of bringing in to Sani the fore-skins of an hundred Philistines. If a bowl run down hill, a rub in the way does but quicken it; as it up hill, it flugs it. A man of Salomon makes one that hath a free, noble, princely spirit, speaks to Wildome, as Letus in Lucan did to Caesar,

*Iugis sequitur velle mihi, quam posse, necesse.*

And to know the wickedness of folly ] The foolishness of sin, Rom. 7. 13. Sin is so evil that it cannot have a worse Epitaph given it. Mammon of unrighteousness, Luke 16. 11. is the next odious name to the Devil.

Even the foolishness of madnesse ] That by one contrary he might the better know the other. Folly may serve as a foil to set off wildome; as Gardiners suffer some flinking (stuffe to grow near their sweetest flowers.

Verse 16. And I found more bitter than death ] Amarae amarae: Amor amarus. Plus autem quam malis habet. Knowell doot not that there is bitterness in the end? Thus scholastic, said the Harlot to Apuleius, Heark Scholar, your sweetbitts will prove bitter in the clofe.

*Principium dulce est, at finis amoris amarus.*

The Pomegranate with its sweet kernels, but bitter rind, is an emblem of the bitter-sweet pleasure of sin. It is observed of our Edward the third, that he had always fair weather at his passage into France, and foul upon his return, *Lata venere Fenus, tristis abire solis.* The Panther hides her head, till she sees her time to make prey of those other beasts, that drawn by her sweet smell, follow her to their own destruction. The Poets fable, that pleasure and pain complained one of another to Jupiter, and that (when he could not decide the controvercie betwixt them) he tied them together with chains of Adamant, never to be sundred.

The Woman ] The wanton Woman, that shame of her Sex, A Bitch Master calls her, Deut. 23. 18. St. Paul, a living Ghost, a walking Sepulcher of her self, 1 Tim. 5. 6. Cum careret pura mente, cadaver agit. This I finde, faith Salomon: where I is I with a witness; he had found it by wofull experience, and now relates it for a warning to others. Saith he,

*Quid facies facies Veneris cum veneris ante?  
Non seduci, sed eas: ne percas, per eas.*

Whose heart is snares and nets ] Heb. Hunters snares: for she hunteth for the precious life, Prov. 6. 26. and the Devil by her hunts for the precious soul, there being not any thing that hath more enriched Hell than Harlots. All is good fish that comes to these nets; but they are taken alive by the Devil at his pleasure.

And her hands at bands ] To captivate and enslave those that haunt her, as Dalila did Samson, as the Harlot did the young Novice, Prov. 7. 22. as Solomon Abashir misused him, and as it is said of the Persian Kings that they were captivorum suorum captivi, captives to their Concubines, who dust take the crown from their heads, or do any thing to them almost, when others might not come near them uncalled, upon pain of death, Est. 4. 11.

Woe

Whose flesh God shall escape from her ] As Joseph did, and Bellerophon, though with a diffidence. Joseph out of a principle of Chastity, Bellerophon of Comeney. The continent person refrains either for love of praise, or fear of punishment, but not without grief, for inwardly he is scalded with boiling lust, as Alexander, Scipio, and Pompey were, when tempted with the exquisite pleasures, and variety of chovell beauties, they forgoe. *Felices, si non essent Imperatores.* But now the Chaste man, who is good before God. (one whom he approves and takes pleasure in) is holy both in body and spirit, 1 Cor. 7. 34. and this with delight, out of fear of God, and love of vertue. God did much for that libidinous Gentleman, who sporting with a Courtesan in a house of sin, happened to ask her name, which she said was Mary: whereat he was stricken with such a remorse and reverence, that he instantly not only cast off the Harlot, but amended his future life.

But the Sinner shall be taken by her ] See the Note on Prov. 22. 14. The Poets fable, that when Prometheus had discovered Truth to men, that had long lain hid from them, Jupiter (or the Devil) to crosse that design, sent Pandora (that is Pleasure) that should go before them, as that they should neither mind nor make out after Truth and Honesty.

Verse 27. Behold this I have found ] Egoque, Egoque, I have found it, I have found it, said the Philosophers, Vicimus, Vicimus, we have prevailed, we have prevailed, said Luther, when he had been praying in his cloister, for the good successe of the confutation about Religion in Germany. So the Preacher here, having by diligence fet open the door of truth, cries, *Venite, videte, Come and see my discoveries, in the making whereof I have been very exact, counting one by one, Ne mole obnoctet, lest I should bee oppressed with many things at once.*

Verse 28. Which yet my soul seeketh, but I finde not ] There is a place in Wiltshire called Stogges, for divers great Stones lying and standing there together of which stones it is said, that though a man number them one by one never to carefully, yet that he cannot finde the true number of them, but that every time he numbers them he findes a different number from that he found before. This may well them (as one well applies it) the erring of mans labour in seeking the account of wildome and knowledge. For though his diligence be never so great in making the reckoning, he will always be out, and not able to find it out.

One man among a thousand ] Haec facile invenies multis è milibus unum. There is a very great scarcity of good people. There are as Gideon three hundred, when the wicked, as the Madianites, Iye like Grasshoppers for multitude upon the earth, Judg. 7. and as those Syrian, 1 King. 20. 27, they fill the country, they darken the air, as the swarms did the Land of Egypt: and there is plenty of such dust-heaps in every corner.

But a Woman among all those have I not found ] i. e. Among all my Wives and Concubines, which made him ready to sing, *Femina nulla bona est.* But that there are, and ever have been many gracious Women, see (besides the Scriptures) the Writings of many Learned men. De idistris feminis: It is easie to observe (saith one) that the New-Testament affords more store of good Wives than the Old. And I can say as Hierom does, *Novi ego multas ad omne opus bonum promptas.* I know many Tabithas full of good works. But in respect of the discovery of hearts and natures whether in good or evil: it is harder to find out thoroughly the perfect disposition of a Woman; than of Men, And that I take to be the meaning of this text.

Verse 29. That God hath made men upright ] viz. In his own Image, i. e. knowledge in his understanding part, rightness in his will, and balnesse in his affections: his heart was a lump of love, &c. when he came first out of Gods Mint he shone most glorious, clad with the royal robe of righteousness, created with the imperial crown, Psal. 8. 5. But the Devil soon strip him of it, he cheated and couched him of the Crown (as we use to doe children) with the apple, or whatsoever fruit it was that he tended to Eve: Perennis pomum or

N n

for.

Spud. 7ro.  
Welfph.  
Slin. cap. 17

2 Tim. 2. 16

Platarch.

Apertis sibi diligens Iamam  
corpore. Amb.

Garden.

Equat.  
Lib. 2. ligat.  
Ager.

*surripit paradysum.* Hee also set his limbs in the place of Gods Image, to that now, *is qui falli non potest ab eo quem Deus fecit, as Philo* saith, Man is now of another make than God made him. *Tamen homo ipse in seipso decalogus*, whole evil is in man, and whole man in evil: Neither can hee cast the blame upon God, but must fault himself, and fly to the second *Adam* for repair.

*But they have sought out many inventions*] New tricks and devises, like those poetical fictions, and fabulous relations, whereof there is neither proof nor profit. The Vulgar Latine hath it, *Er ipse se infinitis miseriis questionibus*. And hee hath intangled himself with numerles questions, and fruitles speculations. See *1 Tim. 1. 4.* and *cap. 6. 4.* dotting about questions, or *questionibus*. *Bernard* reads it thus, *Ipse autem se implicat doloribus multis*, but hee hath involved himself in many troubles, the fruit of his inventions, shifts and shuffling tricks. See *Jer. 6. 19.*

## CHAP. VIII.

Verf. 1. Who is as the Wise man?]

Plus inter fl.  
las Luna min  
ter

Gen. 41. 38

*Qua. die.* Hee is a matchles man, a peerles Paragon, out-shining others, as much as the Moon doth the lesser Stars. *Plato* could say, that no Gold or Precious stone doth glitter so gloriously, *ὡς τὸ ἀγαθὸν ἀνθρώπου τοῦ σώφρονος*, as the prudent spirit of a good man. *Thou art a Prince of God amongst us*, said the *High Priest* to *Achan*. Can we finde such a man as this *Joseph*, in whom the Spirit of God is, said *Pharaoh* to his Counsellors? *Hath thou considered my servant Job, that there is none like him on the earth, &c?* *Job 1. 8.* *My servant Moses is not so, who is faithful in all my house*, and shall bee of my Cabinet-Counsell, *Numb. 12. 7.* To him God said, *Te verò hic sum mecum*, But do thou stand here by mee, *Exod. 34. 5.* *Sapient Dei comest*, saith *Philo*. Look how Kings have their Favourites whom they call *Comites*, their Cousins and Companions, to hath God, *Nay*, the righteous are *Princes in all Lands*, *Psalm. 45. 16.* Kings in righteousness. (compare *Isa. 13. 17.* with *Luk. 10. 24.*) the excellent Ones of the Earth, *Psalm. 16. 3.* the Worthies of the world, *Hab. 1. 5.* fitter to bee set as Stars in Heaven, and to bee continually before the Throne of God. *Chrysostome* calls some holy men of his time, *αἰθλοὶς*, *Earthly Angels*: and speaking of *Babylus* the Martyr, hee saith of him, *Magnus atque admirabilis vir*, hee was an excellent and an admittable man, &c. And *Tertullian* writing to some of the Martyrs. *ayes*, *Non sumus sicut vos alioquin*, I am not good enough to speak unto you. Oh that my life and a thousand such wretches more might goe for yours! Oh why doth God suffer mee and other such Carepillars to live (saith *John Careless* the Martyr, in a letter to that Angel of God Mr. *Bradford*), as Dr. *Taylor* called him) that can do nothing but consume the alms of the Church, and take away you too worthily a workman and labourer in the Lords Vineyard, &c?

Hom. 51. in  
Matth.

Orat. contra  
Gentiles.

Acts and Men,  
1744

Acts 6. 15.

*And who knoweth the interpretation of a thing?* Will a man may bee, and yet not to apt and able to *wise others*. Those will ones that can *wise others*, so as to turn them to righteousness, shall shine as the brightnes of the firmament, yea as the Stars, *Dan. 12. 3.* they do to whit upon earth: *Wildome* makes their very faces to shine, as St. *Stephens* did, and as Holy *Jobs*, whiles hee was in a prosperous condition, *Chap. 26. 8. 9. 10.* *Job* hee was then the same (some think) that is mentioned, *Gen. 38. 33.* as when in distress his name was contracted into *Job*. And then (though himself were otherwise wile) hee might want an Interpreter, *One of them* (for such are rare, every man cannot tell us this precious oyl. *Matth. 13. 9.*) to *show unto him his wile*, that is, the righteousness of his own experience, how himself hath been helped and comforted in like case, or, to clear up to an afflicted

Job

*Job* his spiritual estate, and to shew him his Evangelical Righteousness. Oh how beautiful are the feet of such an Interpreter! I have seen thy face, (saith the poor soul to (such) as though I had seen the face of God, *Gen. 33. 10.*

*A mans wisdom maketh his face to shine*] Godliness is venerable and reverend. *Easy and Reverend is his name*, *Psalm. 113.* Gods Image is amiable and admirable: Natural confidence cannot but flourish and do obedience to it. What a deal of respect did *Nebuchadnezzar* and *Darius* put upon *Daniel*? *Alexander* the Great upon *Jaddan* the High-Priest? *Theodosius* upon *Ambrose*? *Constantine* upon *Euphrasius*, kissing that eye of his that was bored out for the cause of *Christ*, &c? Godly men have a daunting presence, as *Athanasius* had, and *Basil*: to whom when *Valens* the *Arrian* Emperour came, whiles hee was in holy exercises, it struck such a terror into him, that hee recoiled and had fallen, had hee not been upheld by those that were with him. *Whiles* the *se-*  
*late* *justi.*

Greg. Orat. de  
laude just.

aph. hist. Gall.  
82.

*And the boldness of his face shall be changed*] Or, *doubled*: his confidence bearing him out, and making him undaunted, as it did *David*, *Psalm. 3.* and the *Dutch* Martyr *Colonus*, who calling to the Judge that had sentenced him to death, desired him to lay his hand upon his heart, and then asked him *wholes* that hee would bear, his or the Judges? By this boldness *Jonathan* and his Army were set upon the Garrison of the *Philistines*; *David* upon *Goliath* their Champion. The Black-Prince was so called, not of his colour, but of his valour and dreaded acts in battle.

Apoc. 6. 8.

*Verf. 2. To keep the Kings commandment*] Heb. *Mouch*, i. e. The express word of command: go not hereby guests, or good intentions, lest You speed as that *Scottish* Captain did, who, not expecting Orders from his Superiours, took an advantage offered him of taking a Fort of the Enemies: for which good service hee was knighted in the morning, but hanged in the after-noon of the same day for acting without order.

Sped.

*And thas in regard of the Oath of God*] Thine Oath of Allegiance to thy Prince: This Papists make nothing of. *Pascenius* scoffs *King James* for the invention of it. They can swear with their mouths, and keep their hearts un-  
*αἰσχρολογεῖν*  
sworn, as hee in the *Comedy*. *Μετανοῦντες ἵππ* *ἄρ* *ἰωαννῆς*, say they at their *Remo*. They can asside men of their allegiance at pleasure, and slip their for-  
*ἰππο*  
lemt. Oaths, as easily as Monks do their Collars. And I would this were the fin of Papists only; and that there were not those found even amongst us, that keep no oaths further than makes for their own turn: like as the Jews keep none, unless they swear upon their own *Torah*, brought out of their *meets*.  
*Synagogues*.

*Verf. 3. Be not hasty to go out of his sight*] Turn not thy back discontentedly; fling not away in a clute, for this will be construed for a contempt: As it was in the End of *Essex*, Anno 1598. Diffention falling out between the Queen and him about a fit man for Governour of *Ireland*, hee forgetting himself, and neglecting his duty, uncivilly turned his back: with a scornfull countenance. Shee waxing impatient, gave him a cuff on the ear, bidding him bee gone with a vengeance. Hee laid his hand upon his sword, the Lord Admiral interposing himself, hee swore a great oath, that hee neither could, nor would (swallow to great an indignity, that would have been it at the Court. But within a while after, hee became submiss, and was received again into favour by the Queen, who alwaies thought it more just to offend a man, than to hate him. The very *Turks* are said to receive humiliation with all sweetness; but to bee remorsefuls to those that bear up.

com. Euseb.  
lib. 4. 94.

Thasie voyage  
pag. 97.

*Verf. 4. Where the word of a King is, there is power*] *Thi dominatio*. Hee hath long hands, and can reach there at a great distance, as *Asiaticus* did when

N n 2

with

Full Max. l. 10  
Tark. bill. fol.  
885

with one letter he flew fourscore thousand Citizens of Rome, that were scattered up and down his Kingdome for Trading-sake. So *Selimus* the Great Turk, in revenge of the loss received at the battle of *Lepanto*, was once in a minde to have put to death all the Christians in his Dominions, in number infinite. *Charles* the Ninth of France, is reported to have been the death of thirty thousand of his Protestant Subjects in one years space, Anno 1572. See Dan. 5. 19.

Præfatus præfatus  
rem Pontificem  
relegavit, &  
Pulcherrimum  
anfractu, Jac.  
Reu. 145.

And who may say unto him, *What dost thou*? viz. Without danger. What safety can there be in taking a Bear by the tooth, or a Lion by the beard? I dare not dispute (said the Philosopher to the Emperour *Adrian*) with him that hath thirty Legions at his command, *Negue in eam scribere, qui potest proferibere*, nor write against him that can as easily undermine, as bid it to be done. How be it *Eliaz*, *Micajah*, *John Baptist*, and other holy Prophets and Ministers have dealt plainly with great Princes, and God hath secured them. *John Bishop of Salisbury* reproved the Pope to his face: and yet the Canonists say, that although the Pope should draw millions of souls to Hell with him, none may dare to say unto him, *What dost thou*? But *Philip the Fair* made bold with his Holiness, when he began his letter to him with *Scias Favianus Tira*, &c. So did the Barons of England in King *John's* daies, when declaring against the Pope and his *Curia* (by whom they were excommunicated) they cried out thus in their Remonstrance, *Et omni iure refulget nobis*, &c. *Admiral* Bishop of *Sherburn*, Anno 705. reproved Pope *Sergius* sharply to his face, for his Adultery. So did Bishop *Lambert* reprehend King *Pein* for the same fault, Anno 798. And Archbishop *Odo*, King *Edwin*; burning his Concubines in the fore-head with an hot Iron, and banishing them into *Ireland*. Father *Lasmer* dealt no less faithfully with King *Henry* the Eighth in his Sermons at Court. And being asked by the King how he durst bee so bold to preach after that manner? hee answered, that quy to God, and to his Prince had enforced him to it: and now that hee had discharged his conscience, his life was in his Majesties hands, &c. Truth may be spoken however it be taken. If Gods Messengers must be mannerly in the form, yet in the matter of their message to Great ones they must bee resolute. It is probable that *Joseph* used some kinde of Preface to *Pharaoh's* Baker in reading him that hard deliv'ing, Gen. 40. 19. Such likely as was that of *Daniel* to *Nebuchadnezzar*, My Lord, the Dream bet is them that hate thee, &c. or as *Philip* brings him in with an *Humane tale*, sommons now will differ, &c. But for the matter, hee gives him a found, though sharp interpretation.

Manidi Ribal.  
di. Walsing.  
Epist. hifi. Gal.  
li. p. 30.  
Cæm. Catal.

Dan. 4. 19

Verf. 5. *Whose keepeth the commandment*? scil. The Kings commandment. Hee that is morigerous, and goes as far as hee can with a good conscience in his obedience to the commands of his Superiours, *shall feel no evil*, i. e. hee shall lack no good encouragement, Rom. 13. 3, 4. Or if men slight him, God will see to him, *Ephef. 6. 7, 8*, as hee did to the poor Israelites in Egypt, and to *Daniel* under *Sauir*. *Mordecai* left nothing at length by his love and loyalty to God and the King. Sir *Ralph Percy* (slain upon *Hegeley-Moor* in Northumberland by the Lord *Momacut*, General of *Edward* the Fourth) hee would no waies depart the field, though defeated; but in dying, said, *I have saved the bird in my breast*, meaning his oath to King *Henry* the Sixth, for whom hee fought.

apud. 869.

And a wife mans heart discerneth both time and judgement? scil. When and how to obey Kings commands, the one, the means and manner thereof, dispatching them without offence to God or man. And this a wife mans heart discerneth, (saith the Preacher: it being the opinion of the *Flavians*, that in the heart especially the soul did keep her Court, and exercise her noble operations of the understanding, invention, judgement, &c. *Aristotele* saith, *Sine calore cordis anima in corpore nihil efficit*. Without the heat of the heart, the soul does nothing in the body. The Scripture also makes the heart the *Marshall* of this life of Man.

Verf. 6. *Because every purpose there is time*? Therefore the wife man seeketh

eth after that nick of time, that *providet* of judgement, that hee may do every thing well, and order his affairs with discretion. A well-chosen season is the greatest advantage of any action, which, as it is seldom found in haste, so it is too often lost in delay.

Therefore the misery of man is great upon him? Because hee discerneth not, apprehends not his fittest opportunity: hence hee creates himself a great deal of misery. When *Saul* had taken upon him to sacrifice, God intimates to him by *Samuel*, that if hee had discerned his time, hee might have saved his Kingdome. So might many a mans life, his livelihood, nay his soul. The men of *Isachar* in *Devids* daies are famous for this, that they had understanding of the times, to know what *Israel* ought to do, 1 Chron. 12. 32. their posterity are for better and swallow, for want of this skill. Jer. 8. 7. and deeply doomed, Luke 19. 44.

Verf. 7. *For hee knoweth not that which shall bee*? Mans misery is the greater, because hee cannot fore-see to prevent it; but hee is suddenly surprized and hit, many times on the blinde side, as wee say.

*Nescia mens hominum satis forsique futura.*

Men are in the dark in regard of future events. God only knows them, and is thereby oit in *Isaiab* distinguished from the dung-hill-deities of the Heathens. In his mercy to his people hee gave them Prophets to tell *How long*: and when these failed, the Church heavily bewails it, *Psal. 74. 9*. Howbeit a prudent man fore-seeeth an evil, and hideth himself. Prov. 22. 3. See the Noe thereof. By the strength of his mind, saith *Andros*, hee prefateth what will follow, and can define what in such or such a case hee ought to do. Sometimes hee turns over two or three things in his mind together, of which conjecturing, that either all may come to pass jointly, or this or that severally, or whether they fall out jointly or severally, hee can by his understanding to order his actions, as that they shall bee profitable to him.

Ans. de Offic.  
1. 1. cap. 36.

Verf. 8. *There is no man that hath power*, &c. Death, nuan is sure to meet with, whatsoever hee mis of; but when, hee knows not neither. Of Dooomed day there are signs affirmative and negative, not fo of death. Every one hath his own *Balsam* within him, say some Chymicks: his own bone it is (see hee *Greg. Moral.* bath. *Isaia sua augmentis vira ad detrimenta impellitur*, Every day wee veeld somewhat to death. *Stat sua cuique dies*, Our last day stands the rest run. *Virg. Aeneid.* Death is this only King, against whom there is no rising up, Prov. 30. The mortal Sithe is Master of the Royal Scepter, and it mows down the Lillies of the Crown, as well as the grafs of the fields, saith a Reverend Writer: And again, Death suddenly marcheth away Physicians off, as it were in scorn and contempt of medicines, when they are applying their preservatives or restoratives to others: as it is storied of *Cassius Julius* a Surgeon, who dressing a forecye, as hee drew the Instrumēt over it, was struck with an Instrumēt of death in the act and place where hee did it. Besides discases, many, by mischances, are taken as a bird with a bolt, whiles hee gazeth at the bow.

Mr. Leys. Elix  
Memor of  
Chimistry.

There is no discharge in war? *Heb. No sending*, either of Forces to withstand death, or of messages to make peace with him. The world and wee must part; and whether wee bee unlit with by parcels, or torn allunder at once, the difference is no great. Happy is hee that after due preparation, is passed thorow the gates of death ere hee bee aware, saith one. Whether my death bee a burnt-offering (of Martyrdom) or a Peace-offering (of a natural death) I desire it may bee a Free-will-offering, a sweet sacrifice to the Lord, saith another.

Nether shall wickeds deliver? No; It is rightcountless onely that delivereth from death. The wicked may make a covenant with death, but God will disannul it. *Shall they escape by iniquity*? saith the Psalmist. What? have they no better midwits? No; *in inbone anger cast down the people*, O God. Every 16. 28. 1. man should dye the same day that hee is born: the wages of death should bee *Psal. 97. 7.* paid.



walked in a vain thing digger himself in vain, *Psal.* 39. 6. tumbling his rub to no purpose, lengthening out his days as a shadow: the longer the shade, the nearer the Sun is to setting. His Sun also sets in the burning Lake, and it hasteneth to the descent: *An end is come, is come, is come*; see *Ezek.* 7. 6, 7.

*Because he feareth not before God* But in Hypocrisie, before men, whose faces he feareth, and would be much admired, that they should see what he doth in secret, *Epist.* 5. 12. But what faith the honest Hearten? *Si firmi homines ignorarent & Deus ignoscere, tamen propter peccati turpitudinem, peccare non vellem.* A good resolution surely, it as well put in execution. *Sed liberius affuit scribentis, non viventi*, faith *Anstus* of this Author, Hee was a better speaker than liver. That of *David* was spoken from his heart, *I foresee the Lord always before my face, I set him at my right hand, &c.* *Psal.* 16. 8. with *Act.* 2. 35. Bee thou in the face of the Lord all day long, *Prov.* 23. 17.

*Verf. 14. There is up vanity which is done upon the earth.* *Symonides* reads it thus: *Est difficile cognoscere quod fit super terram.* There is that done upon the Earth that is hard to be understood. It hath gravelled great Divines (as *David*, *Jeremy*, *Habbakkuk*, &c.) to see good men suffer, bad men prosper. But it is but upon the earth, that this befalls: here God must meet with his people, or no where, and it is *Non vis confutis*, (as that Emperour said of himself) that he doth any thing to their grief:

*Idolo quoties cogitur esse ferrox.*

Aug. de civi.  
Dii l. 6. c. 10

Phil. 73.  
Jer. 22.  
Habbak. 2.  
Lam. 3. 33.

Crusellum me-  
dium intempe-  
rantia agit facit  
Medum.

Dr. Hall's Re-  
marks of Pro-  
phesies, p. 124.

Book 10.

An unruly Patient makes a cruel Physician. And as for the wicked, it is but upon earth, that they live in pleasure, and lye melting in sensual and sinful delights, nourishing their hearts as in a day of slaughter, *Jam.* 5. 5. Once they shall hear with horror, *Son, remember that thou in thy life time receivest thy good things, and likewise Lazarus evil things: But now hee is comforted, and thou art tormented*, *Luke.* 16. 25. The meditation of Eternity would much mitigate this vanity. What is that to the infinite? said the old Lord *Bruck* to a friend of his, discoursing of an incident matter very considerable, but wastaken off with this quick interrogation of that wife and Noble person.

*Verf. 15. Then I commended mirth* A lawful lightomefence and cheerfulness of heart, which maketh comforts to be much more comfortable, and troubles to be farre less troublesome. Besides, *acceptor est Dei gratia letitia quam diuturna quæst querula tristitia*. Cheerfulness is better pleasing o God, than sorrowfull and fullness: this provokes him to anger, *Deut.* 28. 47. as that which puts a man under the reign of continual unthankfulness (Many man merry? let him sing, *Jam.* 5. 13.) makes him exceeding liable to temptations and perplexities, disableth him to make benefit of Ordinances, indisposeth and unfitteth him for duties of active or passive obedience, takes off the wheels of the soul, and it makes as awkward, as a limb out of joynt, that can do nothing without deformity and pain.

*Thou art sat, and to drink, and to be merry* Although it be the bread of sorrow that thou eatest, and the cup of affliction that thou drinkest, eat it, and drink it merrily. The Epicures held that a man might be cheerful amidst the most exquisite torments. 1 In consideration of his misery and futility, that hee suffered for. 2 In consideration of those pleasures and delights that formerly he had enjoyed, and now cheered up himself with the remembrance of. How much better may Christians doe in consideration of these unutterable joys and delights that they expect and hope for? *Memorandum hic v. 13. Jamus, &c.* faith *Luther*. We may well be content, nay merry though we should beg our bread here, to think that we shall one day feast with *Abraham*, *Isaac*, and *Jacob*, in the Kingdom of Heaven.

*Verf. 16. When I applied mine heart to know wisdom* i. e. The wisdom and other excellencies of God shining plainly and plentifully in ruling the affairs, and ordering the disorders of the world to his own glory.

For

*For also there is that neither day nor night seeth, &c.* i. e. *Perdidi & perire*, by day and by night; I busied my self in this search, so that a little sleep served my turn all the while. *Nullus mihi per diem exiit dies, parum vixi nullum studium vendico*, faith *Seneca*, I studied day and night, and followed it with all possible eagerness. *Thucydides* tells of a Country-man of his, whom he called *Franciscus Vieta Fontenejus*, a very learned man, that hee was to set upon his study, that for three daies together sometimes hee would sit close at it, since he & *summo, nisi quædam cubito innixus, nec se loco movens, capiebat*, without meat or sleep, more than what for more necessity of nature, hee took leaning upon his Elbow. *Salomon* seems by this text to have been as tharp set for the finding out the way of Divine Administration, and the true reason of Divine dispensations. But hee got little, further than to see that it far exceeded all humane capacity and apprehension. *Majores majora novimus, & Deus deo vobis plus sapere quam dico*, faith a Father, when hee said what hee could to some one of Gods works of wonder, i. e. They who are more learned know: and God grant you may understand more than I say.

*Verf. 17. That a man cannot fide out the work* No not the wisest that is; the very best Empirick in this kinde cannot. Let him labour never so much to finde it, hee shall but be tossed in a Labyrinth, or as a wayfaring man in a desert. A man cannot define any thing because the forms of things are unknown, if hee know not the creatures themselves, *ab imo ad summum*, from the lowest to the highest, neither shall hee know the reasons and manner of them. As a man may look on a Trade, and never see the mystery of it, hee may look on artificial things, pictures, watches, &c. and yet not see the Art whereby they are made: As a man may look on the letter, and never understand the sense: So it is here, and wee must content our selves with a learned ignorance. *Sic nos non intelligimus, quid quære facit, de cæcitate hoc providentia, quod non facit per causam.* If wee understand not why any thing is done, let us owe this duty to Providence, to be assured that it is not done without cause.

Orange.

Aug. in Psal.  
148.

## CHAP. IX.

*Verf. 1. For altho I considered in mine heart.*

HEE that will rightly consider of any thing, had need to consider of many things: all that do concern it, all that do give light unto it, had need to be looked into, or else wee fall too short.

*Sic ideos in partes circumspexit simul omnes.*

*Eventus declare alibi* Or, To clear up all this to my self. *Symonides* rendred it, *Ut ventilem hac universa*, that I might sit and search out all these things by much toiling and turning of the thoughts. Truth lies low and close, and must with much industry be drawn into the open light.

*That the righteous and the wise* These are terms convertible. The worlds wifards shall one day cry out, *Nati insensati*, Wee foolish counted their lives madnes, &c.

*And they work* Or, Their services, actions, employments; all which together, with themselves are in the hand of God, who knows them by name, and exerciseth a singular providence over them; so that they are kept by the power of God through Faith unto salvation. The enemy shall not exact upon him, nor the son of wickednes afflict him, *Psal.* 89. 22. What a sweet providence was it, that when all the Males of *Israel* appeared thrice in the year before the Lord at *Jerusalem*, none of their neighbour-Nations (though professed enemies to *Israel*) should so much as desire their Land. *Ezek.* 24. 24. And again, that after the slaughter of *Gedabab*, to please a Country (left utterly destitute of inhabitants, and compassed about with such warlike Nations,

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Nations, as the *Ammonites, Moabites, Edomites, Philistines, &c.* was not invaded nor reclaimed by foreigners for seventy years' space, but the room kept empty, till the return of the Nationals?

No man *knows either love or hatred, &c.* That is, the thing he either loves or hates (say some Interpreters) by reason of the fickleness of his easily alterable affections. How soon was *Amnon* heart estranged from his *Thamar*, and *Abolimelech* from his Minion *Haman*, the *Jews* from *John Baptist*, the *Galatians* from *Paul*, &c? But I rather approve of those that refer this love and hatred unto God (understanding them, *bonitas*, in a diverse manner) and make the meaning to be, that by the things of this life, *which come alike to all* (as the next verse hath it) no man can make judgement of Gods love or hatred towards him.

The fun of prosperity shines as well upon brambles of the wilderness, as fruit-trees of the Orchard; the snow and hail of adversity lights upon the best gardens, as well as upon the wilde waste. *Abah's* and *Jofa's* ends concur in the very circumstances. *Saul* and *Jonathan*, though different in their deportments, yet in their deaths they were not divided, *2 Sam. 1. 23.* How far wide then is the Church of *Rome*, that borrows her marks from the market, plenty or cheapness? &c. And what an odd kind of reasoning was that of her Champions with *Marib* the Martyr, whom they would have persuaded to leave his opinions, because all the bunnings up, and favours of that Religion (as the Dukes of *Norhamberland* and *Staffolk*, for instance) had evil luck, and were either put to death, or in prison, and in danger of life. Again, the favours of the Religion then used had wondrous good luck, and prosperity in all things, &c.

Verf. 2. *All things come alike to all* [See the Note on *vers. 1.* Health, Wealth, Honours, &c. are cast upon good men and bad men promiscuously. God makes a favour of them as it were; good men gather them, bad men scramble for them. The whole *Turkish* Empire, saith *Lucifer*, is nothing else but a crust cast by Heavens great House-keeper to his Dogs.

And hee that sweareth, as hee that feareth an oath [No surer sign of a profane person, than common and customary swearing. Neither any so good an evidence of a gracious heart, as not only to forbear it (for to one may do by education, and civil conversation) but to fear an oath out of an awful regard to the divine Majesty. *Plato* and other Heathens shall rise up and condemn our common swearers: for they, when they would swear, said no more but *Ex animi sententia*, only they would swear by their *Jupiter*, out of the mere dread and reverence of his name; they forbore to mention him. *Clinias* the *Pythagorean*, out of this regard, would rather undergo a mulct of three talents, than swear. The *Mirindolians*, those ancient *French* Protestants, were known by this through all the Country of *Provence*, that they would not swear, nor easily be brought to take an oath, except it were in judgement, or making some solemn covenant.

Verf. 3. *This is an evil* [*Hoc est pessimum*, (so *Hierome*, the *Vulgar*, and *Tremellius* renders it) this is the worst evil, this is wickedness with a witness: scil. that fith there is one evil to all, graceless men should thence conclude, that it is a bootless business, a course of no profit to serve God. Hence they walk about the world with hearts as full as hells of lewd and lawless lusts. Hence they run a madding after the pleasures of sin, whilst with a restless giddiness they carefully pursue; yea, they *live and die* in so doing, saith the Wise-man here, noting their final impotency, that base of Heaven, and gate to Hell.

Verf. 4. *For to him that is injured to all, the living there is hope* [These are the words of those wicked ones, whose lives and hopes end together, whose long is, *Post mortem nulla voluptas*, when life ends, there is an end of all. (Is there not such language in some mens hearts?) who know, whether there be any such thing as a life to come? &c. Now I shall know, said that dying Pope, whether the soul of man be immortal, yea or no:

Adi. and Men.  
fol. 193.

Nihil est aliud  
misa parhi.

Sulda.

Adi. and Men.  
86g.

Ex prima ver  
fatione. Item  
frenquet. Lat.  
Feb. 14. Sic  
Bardic. 9.  
Alexand. 6.  
Lin. 10.

no: and whether that tale concerning Christ have any truth in it. Oh wretch!

So a living Dogg is better than a dead Lion [But fo is not a living finner better than a dead Saint for the righteous hath hope in his death; and they that dye in the Lord are blessed, *Rev. 14. 13.* how much more if they also dye for the Lord? these love not their lives unto the death, *Rev. 12. 11.* but go as willingly to dye, as ever they did to live: being as glad to leave the world, (for a better especially) as men are wont to bee to rise from the board, when they have eaten their fill, to take possession of a Lordship.

Cur non ut plenus vita carceris recedis?

Lucet.

Verf. 5. *For the living know that they shall dye* [Hence that Proverb amongst us, *As sure as death*. Howbeit, that they think little of it to any good purpose, appears by that other Proverb, *I thought no more of it, than of my dying-day*.

But the dead know not anything [So it seemeth to those Atheists that deny the immortality of the soul, but they shall know at death that there is another life beyond this, wherein the righteous shall be comforted, and their knowledge perfected, but the wicked tormented; and with nothing more, than to know that such and such poor souls as they would have disdained to have set with the *Dogs* of their flocks, are now sitting down with *Abraham, Isaac* and *Jacob* in the Kingdom of God, and themselves thrust out into utter darkness, *in tenebris et exteribus infestis excludit*, *infestis excludit*.

Neither have they any more a reward [What? not a reward for the righteous? Nor a certain fearful looking for of judgement, and fiery indignation which shall devour evil-doers? That were strange. But wicked men would fain persuade themselves for; *ut liberum peccatis, liberum ignorant*, *2 Pet. 2. 5.* Of these things they are willingly ignorant.

For the memory of them is forgotten [This is true in part, but not altogether. *Joseph* was forgotten in *Egypt*, *Golden* in *Israel*. *Josh* remembered not the kindness which *Jobababab* had done to him, but flew his son *Chiron*, *24. 22.* Nevertheless, the foundation of God stands firm, having this seal, the Lord knoweth them that are his; and there is a book of remembrance written within him, for them that fear the Lord, their names are written in Heaven, and the memory of the just is blessed, *Proverbs 10. 7.* See the Note there.

Verf. 6. *Also their love and their hatred, &c.* [Here is lie upon lie. The Atheist, as hee had denied knowledge to the dead, so hee here denies affections, as love, hatred, envy or zeal, as *Hierome* renders it. But it is certain, that those that are dead in *Jesus*, do very dearly love God, and hate evil with a perfect hatred. The wicked on the other side continue in that evil world, to hate God and goodness, to love such as themselves are, to stomach the happiness of those in Heaven, &c.

Verf. 7. *Go thy way, eat thy bread with joy* [Vade, jiste, Go thy way thou righteous man, live in cheerfulness of mind, proceeding from the testimony of a good conscience: so *Lyn* English the words, Gods grace and favour turned brown bread and water into manchet and wine to the Martyrs in prison. Rejoyce not thou, O *Israel*, for joy, as other people, for thou hast gone a whirling from thy God, *Hef. 9. 1.* Thou carest thy bane, thou drinkest thy poison, because to the impure all pleasures are impure, and without faith it is impossible to please God. In the transgression of an evil man there is a

sware (or a cord to strangle his joy with) but the righteous doth sing and rejoice. Hee may do so, hee must do so; what should hinder him? hee hath made his peace with God, and is *relaxatus in curia*, let him bee merry at his meals, lightome and spritful in his cloaths, cheerful with his wife and children, &c. Is any man merry at heart? saith St. *Jamez*, is hee right let, and hath hee a right frame of soul? is all well within? let him sing *Psalms*; yea as a traveller ride on

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on merrily, and wears out the tediousness of the way, by singing [sweet songs] unto himself: to shew the Saluts, *Thy flames have been my song in the house of my pilgrimage*, Psal. 119. 54.

Verf. 8. *Let thy garments be always white* ] i. e. Neat, [spruce, cleanly, comely. Or by a metaphor it may signifie, *Be merry in good manner*: for they used to wear white clothing on Festivals, and at Weddings, as *Philo* witnesseth: At this day also the Jews came to their Synagogues in white rayment the day before the Calends of September, which is their *New-years-tide*. Purple was affected by the *Romans*, whiter by the *Jews*, (see *Jam. 2. 2.*) *Pilate* clad Christ in purple, *Matth. 27. 28.* Herod in white, *Luke 23. 11.* Herod himself, *Acts 12. 21.*, was arrayed in royal apparel, that is, in cloth of silver, faith *Josephus*; which being beaten upon by the Sun-beams, dazzled the peoples eyes, and drew from them that blasphemous acclamations, *The voice of God, and not of man.*

*And let thine head lack no ointment* ] That thou mayst look smooth and handsome. See *Matth. 6. 16. 17.* Ointments were much used with those Eastern people in Banquets, Bathings, and at other times, *Luke 7. 46. Mat. 26. 7.* By garments here some understand the affections (as *Col. 3. 8. 12.*) which must always be white, i. e. cheerful, even in times of persecution, when thy garments haply are stained with thine own blood. By the head they understand the thoughts, which must also be kept like and lightsome, as anointed with the oil of gladness. *Crucem multum abominatur, crucem videtur, sed non videtur amittere*: *Crux enim inuicta est*, faith *Bernard*, Many men hate the Croffe, because they see the Croffe only; but see not the Oymnt that is upon it: For the Croffe is annoynd, and by the grace of Gods holy Spirit helping our inirmities, it becomes not only light, but sweet, not only not troublesome, but even desirable and delectable. *Marry eiam in carcer gaudet*, *Paul* gloried in his sufferings, his spirit was cheered up by the thoughts of them, as by some fragrant oymnt.

Verf. 9. *Love thyself with the wife whom thou lovest* ] As *Isaac* (the most loving Husband in Scripture) did with his *Rebecca, whom he loved*, (*Gen. 24. 67.*) not only as his Country-woman, Kins-woman, a good Woman, &c. but as his Woman: not with an ordinary or Christian love only, but with a conjugal love, which indeed is that which will make marriage a merry-age, sweeten all crosses, season all comforts. She is called the Wife of a mans bosome, because she should be loved as well as the heart in his bosome. God took one of mans ribs, and having twined it into a Wife, laid it again in his bosome: so that she is flesh of his flesh, yea she is himself, as the Apostle argues, and therefore enforceth this duty of love, *Ephes. 5.* Neither doth he satiate himself in this argument, but adds there blow to blow, so to drive this naye up to the head, the better to beat this duty into the heads and hearts of Husband.

*All the dayes of thy life* ] Love and live comfortably together, as well in age as in youth, as well in the fading as in the freshnes of beauty.

*Which he hath given thee* ] i. e. The Wife (not the Life) which hee hath given thee. For marriages are made in Eternity, as the Heathens also held. God as he brought *Eve* to *Adam* at first, so still he is the *Paragon* that makes the match, and unites their affections. A prudent Wife is of the Lords, for a comfort, as a reward is for a scourge.

*All the dayes of thy vanity* ] i. e. Of thy vain vexations life; the miseries wherof to mitigate, God hath given thee a most-meat to compassionate and communicate with thee, and to be a principal remedy: for *Optimum solatium solatium*, no comfort in misery can be comparable to good company, that will sympathize and share with us.

For that is thy portion ] And a very good one too, if the prove good. As if otherwise, *Aristotle* faith right, he that is unhappy in a Wife, hath lost the one half at least of his happiness on earth.

And

*And in thy Labour which thou takest, &c.* ] They that will marry shall have trouble in the flesh, *1 Cor. 7. 28.* let them look for it, and labour to make a virtue of necessity. As there is rejoicing in marriage, so there is a deal of labour, i. e. of care, toill, and cumber; but not good therefore to have a Partner, such an one, as *Sarah* wast to *Abraham*, a Peccer to jultt cut for him, as answered him right in every joyn?

Verf. 10. *Whosoever thy hand findes to doe, doe it with thy might* ] Wee were made and fer here to be doing of something that may doe us good a thousand years hence, our time is short: our task is long, our Master urgent, an *Here man, &c.* work therefore while the day lasteth, yea work hard, as afraid to be taken with your task undone. The night of death comes when none can work. That's a time not of doing work, but of receiving wages: Up therefore and be doing, that the Lord may be with you,

*Præcipia tempus; mors autem impendit ægri.*

Sicut.

*Castigamus ergo mores & moras.* The Devil is therefore more mischievous because he knoweth he hath but a short time, and makes all the haste he can to out-work the children of the Devil in a quick dispatch of deeds of darkness. O learn for shame of the Devil (as *Latimer* said once in another case) therefore to doe your utmost, because the time is short, or rather up, as says I to be when the ship draws nigh to the harbour. This argument prevailed much with St. Peter to bestirre him in stirring up those hee wrote unto, because hee knew that hee must shortly put off his tabernacle, 2 Pet. 1. 13. 14. The life of man is the lamp of God, faith *Solomon*. God hath set up our lives as *Alexander*, when hee laid down before a City, did use to set up a light to give those within to understand, that it they came forth to him whilst that light lasted, they might have quarter: as if otherwise, no mercy was to be expected.

Verf. 11. *That the race is not to the swift* ] Here the Preacher proveth (what hee had found true by experience) by the event of mens indeavours (often frustrated) that nothing is in our power, but all cartied on by a providence, which out-croseth our likeliest projects, that God may have the honour of all. Let a man be as swift as *Asahel* or *Abimelech*, yea hee may not get the goal, or escape the danger. The battle of *Termin* in France (fought by our *Henry 8.*) sped. was called the battle of *spurrets*, because many fled for their lives, who yet fell (as the men of *Asid*) into the midst of their enemies. At *Muskeborough* field many of the Scots running away, sostrained themselves in their race, that *Lives Edm. 6.* they fell down breathlesse and dead, whereby they seemed in running from by St. John their deaths, to run to it; whereas two thousand of them that lay all day as *Heywood* dead, got away safe in the night.

*Nec the battle with the frog.* ] As we see in the examples of *Gideon*, *Jonathan* and his armour-bearer, *David* in his encounter with *Goliath*; *Leonidas*, who with six hundred men worsted five hundred thousand of *Xerxes* hosts. *Deu. 11. 24.* They shall be helped with a little help. And why a little? that through weaker means we may see Gods greater strength, *Zach. 4. 6.* Not by might nor by power, but by my Spirit, faith the Lord, This *Rahab* knew next, and therefore

decided *Hezekiah* for trusting to his power, *Ezra 36. 7.* What can *Hezekiah* say to embolden him to stand out? What? I say, faith *Hezekiah*, I have made of my lips, that is, Prayer, Prayer: faith *Rahab*, those are empty words, an airy thing: for counsel and strength are for the war: so some read the words-and not in a Parenthesis, as our Translation hath it.

Neither yet bread to the wife ] To the worldly wife. Those Young Lions doe lack, and suffer hunger; but they that seek the Lord shall not want any good thing. *Prov. 30. 8.* Their daily bread do by day, food convenient for them, they shall be sure of. Dwell in the land, and doe good, and verily thou shalt bee fed, *Psal. 37. 5.* By virtue of a promise, and not by a providence only, as the young Ravens are.

*Nec petries to ones of understanding* ] *Plutus* is said by the Poets to be blind,

Druid thence  
via  
sternum in  
desig. comu.  
Anon. Margit.

Aug.

Prov. 18. 22

Anon. in Rhem.

Sicut.

Rev. 12. 12

Sicut.

1 Cor. 7. 29

Sicut.

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Speakeh with his feet, teacheth with his fingers, frowardnes is in his heart, &c. Prov. 6. 13, 14. (See the Note there) such a froward fool was *Julian* the Apostate, as *Nazianzen* describes him, with his *colli crebra convulsionis, oculi vagi, pedes instabiles*, &c. frequent turning of his neck, tossing up his head, wide eyes, wandering feet, &c. And such were those haughty daughters of *Sion*, that walked with *fratcht-forth* necks, and wanton eyes, mincing and making a tinkling as they went, *Isa.* 3. 16. their haughtines and humbleness spake them little better than harlots.

And hee saith to every one that hee is a fool Upon the matter hee saith it, though hee say nothing: *Prov.* 17. 28. it is said, that a fool, while he holds his tongue, is held a wife man: that is, if neither by his tongue nor any other part of his body hee discover himself: but that can hardly bee, for folly flows from man (as excrements do from sick folk) and they feel it not, will hardly be persuaded of it. *Symmachus*, *Hierome*, and others refer the last *Hee* in this sentence, not to the fool himself, but to every one else whom hee looks upon as to many fools, like himself, *see [in]genius amantur indicant*, judging of others according to his own disposition. For as the Philosopher saith, *Quidam quisque est tales existimat alios*: Such as any one is, the same hee thinks others to bee: and as *men mase, so they use*, whether it bee for the better or the worse. *Isaac* could not imagine that his sons were so base, as to make away their brother *Joseph*, but said, *Surely some evil Beasts hath devoured him*, *Joseph* never supposed the false *Gibeonites*, nor the rest of the Disciples, *Judas*, when our Saviour said, *What thou dost, do quickly*; and again, when hee said, *One of you shall betray mee*. On the other side, fools conceit the whole world to be made up of folly; as the *Lacedaemonians* once, *neminem bonum fieri* publicis literis columna incisus *summarunt*, scored it upon their public posts, that there was none good, not one: as *Clodius* and *Caiculus* (being themselves notorious whoremongers) would not bee persuaded, that there was any chaste person upon earth: as the Devil charged God with *Eury*, which is his own proper disease, *Gen.* 3. 5. The old Proverb saith, The Mother seeks the Daughter in the Oven, as having been there sometime her self. I dare say (quoth *Bonner*) that *Cranmer* would recant, if hee might have his living; so judging of another by himself.

Veil. 4. If the spirit of thy Ruler rise up, &c. leave not thy place. Thine office, duty, and obedience: A metaphor from military matters. A soldier must not flie from his station, but keep to the place assigned him by his Captain: So here,

*Perdidit arma, locum virtutis deseruit, &c.*

Others render it, *do not persist in thy place*, do not stand to affront angry; but go aside a little out of fight, as *Jonathan*, when his Father had thrown a javeling at him, went forth a footing. See the Note on *Chap.* 8. 3. and on *Prov.* 16. 1.

For yielding pacifieth great offences. Thusby yielding, *David* pacified *Saul*, *Abigail*, *David*, See *Prov.* 25. 15. with the Note, Save the wound, and save thyself. The weak Reed, by bending in a rough wind, receiveth no hurt, when the sturdy Oak is turned up by the roots.

Veil. 5. As an error which proceedeth from the Ruler. Of an ignorance (as *Hierom* renders it) *de doctore* (to the Sepuagint) as *athing* unwillingly done. An error, an infirmity it must be called, because committed by great ones; but in this account it is a gross evil, the very pest of virtue, and cause of confusion, viz. the advancement of most unworthy and incapable persons, and that for the Princes pleasure sake, because hee will seem absolute. An Earl of *Kildare* was complained of to our *Henry* the Eighth: and when his adversary concluded his inveigling by, *Finally, all Ireland cannot rule this Earl*, the King replied, *Then shall this Earl rule all Ireland*; and so, for his jest sake, made him Deputy.

Veil. 6.

Veil. 6. Folly is fit in great dignity. *Sedes prima & vicia ima*, these suite not, *Dignitas in indigno est incommensurabilis*. Royalty it self, without rightcountness, is but eminent dishonour. When a fool is set in dignity, it is (saith one) as when a handful of hay is set up to give light; which with smoke and smell offendeth all that are near. When as the worthy fit in low place, it is as when a goodly candle (that on a table would give a comfortable and comely light) is put under a bushel.

And the rich in low place. i. e. The wife (as appears by the opposition) who, in true account, ate the only rich, *James* 2. 5. rich in faith, *1 Tim.* 6. 18. rich in good works, *Luke* 12. 21. rich to God-watdy, who hath highly honoured and advanced them, though vilipended and under-rated by men: *dignitatem qui dicuntur*, worthy they are alio to be set in highest places, as being drained from the dreggs, and sifted from the bran of the common sort of people. Dignity should wait upon desert, as it did here in *England*, in King *Edward* the Sixth's daies, that golden age, in which honours were bestowed on those that best deserved them. But in case it prove otherwise, as it often doth, (the golden *Bithorick* of *Carthage* fell to the lot of leaden *Aurelius*, and little *Hippo* to great *Augustine*, *Damasus* the scholar was advanced to the See of *Rome*, when *Hierome* his Master ended his daies in his cell at *Bethlehem*) yet virtue is its own competent incouragement, and will rather chuse to lye in the dust, than to rise by wickedness: *Cato* said, hee had rather men should question why hee had no statue or monument hee had rather men should question why hee had no statue or monument erected in honour of him, than why hee had. The wife *Hilition* observed, that the statues of *Bruno* and *Cassius*, so profane as *quod non visabantur*, were those the glorious and illustrious, because they were not brought out with other Images in a solemn procession at the funeral of *Germanicus*. God pleased himself (saith *Bass*) in beholding a hidden pearl, in a dis-respected body. A rich stone is of no less worth, when locked up in a wicker casket, than when it is set in a royal diadem.

Veil. 7. I have seen servants upon horses. i. e. Servile souls, base-spirited *Masoretas* are objects, slaves to their lusts, *hominum ad servitutem paratos*, as *Tyberius* said noted to bee of his *Romans*, natural slaves born to bee so (as the *Cappadocians*) brute beasts made and to bee destroyed, *2 Pet.* 2. 12. *Hi perficiunt frontem & dignitatem de dicuntur quanto Catonem, qui pretiores fierent, as *Vatinius* did. These set a good face upon it many times and leap into the saddle of authority, ride on strong and shining palfrics, ride without reins in the prosecution of their ambitious ends, till, unholt with *Haman*, they that were erst a terror, become a scorn. See the Note on *Prov.* 30. 32.*

And Princes walking as servants upon the Earth. In *Persia* at this day, the difference between the Gentleman and the slave is, that the slave never tides, the Gentleman never goes on foot; they buy, sell, confer, fight, do all on horse-back. When *Daeg* *Saults* heads-man the *Edomites*, and *Tobah* the servant the *Ammonites* were got on cock-horse, there was no use with them, but they would needs ride to the Devil: When *Trojanus* the second was Emperour, *Stephen* the *Persian*, being made Lord High Chamberlain, grew to that height of insolency, that hee presumed to chafte with rods the Emperours own Mother, as if hee had been some base slave. In the year of Grace, 1522, the Boars of *Germany* took up against their Rulers, and would lay all level, that servants might ride chafe by joul (as they say) with Princes. *Sed miserabilis & lamentabilis tandem Romae* *hinc* *causa* *fuit*, saith *Levater*. But these fools *Lat*, *inane*, paid dear for their proud attempt; and after a miserable slaughter of many thousands of them, were sent home by the weeping crows, as *beatos* *refrictos*, *be-* *meditum* *arantum*, *sanctum* *est* *hunc*, (as *Bucholcerus* phraseth it) to handle a gain (instead of guns and words) their blessed rakes, plow-fires, and horse-whips. Their General *Muncer* was tortured to death; being so mated and amazed, that hee was not able to repeat his Creed, &c.

Veil. 8. Hee that diggeth a pit shall fall into it. As hee'lls hunts me do.

Hee that being of bafe beginning, and unmeet for Government, feeks to fet up himfelf upon better mens ruins, and where hee findes not a way, to make it, fhall fall from his high hopes into remedilef mifery, as hee hath made a match with mifchief, fo hee fhall have his belly-full of it. As hee hath conceived with guile, fo (though hee grow never fo big) hee fhall bring forth nothing but vanity, and woe, *Job 15. 35.*

*Prov. 13. 31.* And whofo breaketh an hedge? The hedge of Gods Commandments (as our firft Parents did, to come to the forbidden fruit) A Serpent bites fuch, and the poyfon cannot be gotten out. Others fence it thus (and I rather incline) Hee that feeks to over-throw the Fundamental Lawes, and eftablifhed Government of a Common-wealth, and to break down the fences and mounds of Sovereignty and fubjection, fhall no leffe (but much more) imperil himfelf, than hee that pulls up an old hedge, wherein Serpents, Snakes, and Adders, doctually lurk and lye in wait to doe mischief. *Was Tiler* the rebel dared to fay, that all the Lawes of England fhould come out of his mouth. *Stafford* uttered forth what to the like fence in Ireland. Our good Lawes are our hedges, fo our Oathes (*ſequo quafi ſequo*) Let us look to both, or wee are loſt people, *Dei Dem ut admonitis hac adeo ſi nobis omnino commoda quam ſi accommoda.*

*Verf. 9. Who ſo removeth ſtones ſhall he hurt themſelves* So he that attempteth to looſe and remove the joynts and pieces of a fetted Government, there is danger, that like *Samſon*, he'll be cruſh in the ruin: So one gives the fence of it. Hee that goeth about to remove a Ruler out of his place, and to divide a fetted Government that is at unity in itſelf, undertaketh a dangerous piece of buſineſſe. As he undertaketh a deſperate work, ſuch ſhall his reward be. It is evil meddling with edged tools, &c. ſaith another Interpreter. Some by *ſtones* here underſtand Land-marks, which to remove was counted Sacrilege among the Romans, and worthy of death. What are they guilty and worthy of then, that abrogate the good old Lawes of a Land, or the good old wayes of God, that have given reſt to ſo many ſouls? See the Note on *Prov. 26. 27.*

*And he that cleaveth wood, ſhall be in danger thereof* viz. of breaking his tools, if not his ſhins: ſpecially if hee be bungler at it. This is to the ſame fence with the three former ſimilitudes. *Cyprian* makes uſe of this text againſt Schiſmatiques, reading it thus; *Scindens ligna periclitabitur in eo ſi exciderit ferrum*. Hee that cleaveth wood ſhall be indangered thereby, if that the iron fall off. *Hierom* by wood here underſtands Hereticks; as being unſuited and unfit for Gods building; and makes this Note upon it. *Quamvis ſi prudens et doctus vir, &c.* Although he be a wife and a learned man, who with the ſword of his diſcounteneth this knotty wood, he will be endangered by it, unleſſe he be very careful.

*Verf. 10. If the Iron be blunt* *Pliny* calls iron the beſt and worſt inſtrument of mans life, and ſhewes the many uſes of it: as in plowing, planting, pruning, plaining, &c. but abominates the uſe of it in warre and murdering weapons. *Pavſanus* enjoyed the Romans. *No ferrum in agricultura uteruntur*. ſaith hee, that they ſhould not uſe Iron but only about their Huſbandry. The *Philiftims* took the like order with the diſarmed *Iſraelites*; *1 Sam. 13. 19.* among whom ſwords and ſpears were *geaſes*, ſhates and coulters they allowed them, but ſo as that they muſt go down to the *Philiftims* for ſharpening. *Gregory* compares the Devil to theſe *Philiftims*, blinding and blunting mens wits and underſtandings, leſt the light of faving truth ſhould ſhine upon them. Theſe Edge-tools therefore muſt be whetted by the uſe of holy Ordinances, and much ſtrength put to, great pains taken, *virtutibus corroborantur*, (ſo the old Tranſlation hath it.) But when all is done, he muſt needily be *ſubito accipere*, which ſeeth not that wiſdome is profitable to direct: *ſicut is*, that (whether the iron be blunt or ſharp, whetted or not whetted, more ſtrength added, or not added) *is wiſdome that rectifies all*, or the benefit of rectifying is wiſdome. *There is none to that, as David laid of Goliath's ſword.*

Verf. 11.

*Verf. 11. Surely the Serpent will bite without enchantment* It is for want of wiſdome that the babbler, or tongue-maſter (as the Original hath it) is nothing better, than the moſt poyſonous ſerpent: nay, in ſome reſpects, worſe. For one Serpent ſtings not another, as back-biters doe their beſt friends. And whereas Serpents may be charmed, or their poyſon kept from the vitals, *contra Scophanta morſum non eſt remedium*, as the Proverb hath it, there is no help to be had for the biting of a Sycophant: His tongue is full of deadly poyſon, ſaith *St. James*. Again, Serpents uſually hiſſe and give warning (though the *Septuagint* ſaith *non in ſilio*, the vulgar is *ſilento*, in ſilence and without hiſſing: for, *without enchantment*) ſo doth not the flanderer, and detractor: he is a ſilent Serpent, and like the Doggs of *Congo* which bite, but bark not. *Purb. Fig.* And therefore, as all men hate a Serpent, and fly from the ſight of it: ſo will wile men ſhun the ſociety of a flanderer. And as any one abhorres to be like to that old Serpent the Devil, lo let him chew this evil.

*Verf. 12. The words of a wiſe man are gracious* Heb. *Are gracie* *ſe ſunt* *grat.* they are nothing but grace (ſo the French Tranſlation hath it) ſuch as render him gracious with God and men, (to *Lyra* gloſſeth it) as being uſually ſeaſoned with Sals, and miniſtring grace to the hearers.

*But the lips of a fool ſwallow up himſelf* Suddenly, utterly, unavoydably, as the Whale doth *Jonas*, as the devouring word doth thole that fall under it, as the grave doth all the living. How many of all forts in all ages have perished by their unſuly tongues, blabbing or belching out words, *222 reditura per iugulum*, (as *Pliny* phraſeth it) that were driven down their throates again by the wronged and aggrieved parties: Take heed (ſaith the Arabic Proverb) leſt thy tongue cut thy throat: it is compared to a ſharp razor doing deceit, *ſeal. 52. 3.* which inſtead of cutting the hair, cuts the throat.

*Verf. 13. The beginning of his words are folly* Hee is an inconfiderate Ideo, utters incoherences, pours forth a flood of follies, his whole diſcourſe is frivolous, ſuſcious. To begin fooliſhly may befall a wile man; but when heeſees it, or hath it ſhewed unto him, he will not peſſit: *One hath I ſpoke*, ſaith holy 7, but I will not anſwer again: *ſecondo*, but I will proceed no further, *Chap. 40. 4. 5.* Much otherwiſe the fool, and becauſe hee will bee *d. d. ſu. dominus*, (as *verf. 11.*) having laſt out at firſt, he launcheſ further out into the deep, as it were, of idle and evil prattle. And if you offer to interrupt or admoniſh him, the end of his talk is *i. miſchietum undaneſſe*, he blunders and lets fly on all hands, laying about him like a mad-man. And to wee have here, (as one ſaith) the Serpents, the Babbler (ſpoken of in the eleventh verſe) wreathed into a circle: his two ends, head and tayl, meeting together. And as at the one end, he is a Serpent, having his ſting in his head; ſo at the other end he is a Scorpion, having his ſting in his tayl.

*Verf. 14. A fool alſo is full of words* A very wordy man he is, and a great deal of ſmall talk he has: *voceſ ſuſque deſ. effuſis inane*; as *Thuanus* hath it, he lays on more words than the matter will well bear. And this cuſtom of his is graphically expreſſed by an imitation of his vain tautologies, *A man cannot ſell* (ſaith he) *when ſhall hee after him, and when ſhall hee after him, who can ſell* (ſaith he) by the end, and hee wears it thread-bare, hee hath never done with it, miſapplying and abuſing it to the defence of his wilful and wileſſe enterpriſes. Thus the Aſſe in the Fable would needs imitate the Dogge, leaping and ſtamping in like manner, on his Maſter: but with ill ſucceſſe. The lip of excellency becomes not a fool, *Prov. 17. 17.* (See the Note there) See alſo *Prov. 10. 19. Prov. 17. 27. Eccleſ. 5. 3. 7.* with their biters.) But empty cakes, we know, ſound lovely; and ſuſtainer metals ring, thrill'd i things of little worth are ever moſt pleaſant. Hiſtory and experience tells us, that ſome kind of Mouſe breedeth one hundred and twenty young ones in one neſt; whereas the Lion and Elephant bears but one at once, *222 Morta*; for the leaſt wile yields the moſt words, and as any one is more wile, he is more ſparing of his ſpeeches, *Heſed* ſaith, that words, as a precious treaſure, ſhould be thriftily handled,

*Boz mesteriſt ſe ſemo-em habere reſeant paria.*

D. Jmm.

banded, and warily waited. Christians know, that for every waste word account must be given at the great day, *Mat. 12. 36*. See the Note there.

Vers. 15. *The labour of the foolish weareth every one of them*] Whilest hee laboureth in vaine, and maketh much adoe to little purpose. Hee medleth in many things, and so createth himself many crofles: hee will needs bee full of businesse, and so must needs be full of trouble, sith hee wants wit to manage the one, and improve the other. *Thou art wearied in the greatness of thy way.* And again. *Thou art wearied in the multitude of thy counsels.* With God

such, as had wearied him also with their iniquities, and were now *at ease* from their sins, *112. 4-5*. Yea even then, when they think they have done him a very good service: Thus *Paul*, before his conversion, persecuted the Saints eagerly, and was *10* upon *us* (it as himself speaketh) that, like a tired Wolf, wearied in worrying the flock; hee lay panting as it were for breath: and when hee could do no more, yet *breathed out threatenings*. Thus *Barnab* would work himself wretchedly alone, in buffeting the Martyrs, and whipping them with rods, as hee did *Mr. Basilides*, *Mr. Roubi*, and many others. So the Pharisees would vex their followers in their wild disquisitions after, and discourses of the chief Devinees: because it lay not in their walk, therefore *ab initio* *gravi* *hominis* *ad ultimum* *perpetravit*, *113. 1* *faith* *Callian*, they wandering from the King of Heavens: High-way they could never be able to get to that Metropolitane City, called *Iherosolym*, *114. 1* *or the Lord's there*, *Ezek. 48. 34*. They wandered in the Wilderness, in a solitary way, they found no City to dwell in *Psal. 107. 4*. Fools many times beat their wings much, as if they would fly far and high, but with their wings, they were above the earth or as if they doe, they are soon pulled down again by the Devil, and so they are upon the worst of extremities, as the Lapping doth, though it hath a coronet on the head: and is therefore fily made an hyperbolyck of infelicity.

*Hic regum decus & juvenum flor, spesque bonorum,  
Deliciae saeculi, & gloria gentis erat.*

As *Carden* hinges of King *Edward* in his Epitaph. As hee was the highest, so I verily beleave hee was the holiest in the whole Kingdom, faith Mr. *Ridley* Martyr. And whilst things were carried on by himself, in his health time, all went very well here: and *si per leges sua silisisset omnia proprio suo & voluntate regere*, if by the Lawes of the Land he might have done all himself, without Officers, hee would have been farre better dooe, faith Mr. *Cartwright* by this text. By *Childs* is here meant a want of means, as we sawe in the King, that lets loose the golden reines of Government, is carried by his passions, and heave upon his Subjects: See *Ejly* 3.6. compared with *wee*, 13. Such Princes are threatened as a plague to a people, *Leviti*. 26. 17. and they prove no lesse: this child-hood of theirs is the maturity of their Subjects misery, the Land is full of woe, and wee it felt the *Land*, as one Expositor observed from the word *we* here, used; which signifieth both *we* and *Land*. See *Job* 34: 30.

Jan. 5. 4 And the Priests came in the morning As children use to call for meat, as soon as they have rubbed sleep out of their eyes. If the King be a Child, the State-Officers will be loose and luxurious: yea, like morning Wolves will devour the prey, and *nowrigh themselves in a day of langhter*. The morning is a time to seek God, and search for wildome, *Prov. 8. 17.* to fitn Conscience, and dispatch buisnesse, as was *Moses* his manner, *Exod. 18.* and the ancient *Romans*. *Scipio Africanus* was wont before day to goe into the Capitol, in the

collans jove, into Jupiters Chappel, and there to stay a great while, *quasicon-*  
*sultans* de republica cum Jove, saith Gellius, as if hee were consulting with Ju- Lib. 7. cap. 1  
 piter, concerning the Weal publick: whence his deeds were *pleraque admi-*  
*randa*, admirable for the most part, saith that Heathen Author.

Verſ. 17. *Blessed art thou O Land, &c.] Ita natiſſis ut bona malaque veſtra ad Romp. pertineant.* You Governours are of ſuch condition, as that your good or evil deeds are of publick concernment, ſaith hee in *Tacitus*. It is either *well or woe* with the Land, as it is well or ill governed. *Annal. lib. 4.*

they will bee not *magis quam nobiles*, notable, or notorious, but not *Noble*. Our Henry the First (surnamed *Beauclerk*) was often heard to say, that an unlearned King was no better than a *crowned afs*. Sure it is, that royalty without righteousness is but eminent dishonour, gilded rottenness, *Principes bonis moribus et libere valde infirmis. Hieron. in loco Specul.*

golden damnation. Godly men are the excellent Ones of the Earth, *Psal.* 16, 7.  
the *Berani* were more Noble, or better Gentlemen, than those of *Theflandica*, *ὀφειστοί*.  
*nep per civium & gentium, fed per principum dignitate*, not by civil, but by *Ast.* 17, 2.  
spiritual vigour; without which, riches, revenue, retinue, high birth, &c.  
are but shadows and flaps of Nobleness! Since time is short, let us improve  
it as we may, in the honouring of our Father God, (*Jas.* 4: 4.) who is the top  
of my fight, though I have no armour, but his strength in me.  
In your king's religion is the root. But for want of it was that  
*Jerusalem*, though royally defended, is likened to an Affie, *Jer.* 2: 19. and  
*Anathoth*, though a mighty Monarch, is called a wife perished, *Dan.* 11:

And *thy Princes eat in dainties, for strength, &c.* Being modest and moderate, not diffident and debauched. Great men should not *eat for the flesh*, Rom. 13. ult. but to serve the body, that the body politic may be served by it, and the Lord by both. Did *e* or any one see King *Deiarius* dancing or drunken? faith *Cicero* : and this he holds to be a singular commendation. See Prov. 31. 2, 4, &c. with Notes : See my common place of *Abstinence*. Orat. pro Regi Deiario.

Verf. 18. By much *forfeinfulnes* the building decayeth! So dooth the Common-wealth, not flattered with good Government: For as the houtholder is in his house, for is the Magistrate in the City, and the King in his Dominions. In his palace hee may see a pattern of his Kingdome, a draught of his City: Especially if he be, as *George Prince of Anhalt* was; for *Ecclesia, Academia, Curia*, a Church, an University, and a Court. For the better dispatch of civill busineses, there was daily praying, reading, writing, yea and preaching too, as *Melanchthon* and *Sauter* reported. There was a place for cloth and flaggellations, where his most pious Princes Territories. His house was a *Collegium* of *Studii*, of *Lectionis*: his polity a *Theatrum*, as *Josephus* hath it Pen. 2. 19. *Collegium* of the *Jewish Government*; and of his people it might bee said, as *Psalms* *Virgula* faith of the *English*, *Regnum Anglie Regnum Dei*: O the beleeveness of such a Countrey!

And through idleness of the hands, the bowl droppeth, &c. Stillivida pre-  
cavatus rursus, si panis gravissimus, leviores, faith Hieron. If course be  
not timely taken, the house will run to ruin for want of people or repara-  
tion: So will that perfun that takes not warning by lighter punishments.  
Surely as one cloud follows another, till the Sun disperse them: So do  
judgements; greater succeed lesser, till men meeting God by repentance dis-  
arm his wrath.

Verl. 19. *A fraff is made for laughter; and wine maketh merry*. Slothful  
Governours, *Regni dissipatores*. (Count Henry the Third was called for his  
pride and prodigality) are all for feasting and frolic, and without money  
to pay for it. *Reges sine auro non regunt*. Without money: for the  
getting and gathering in whereof, the poor people are pill'd and polled,  
and rich men's gifts are received; to the perverting of Justice, by those  
corrupt Rulers, *qui vult prece mibi dare, dabit et tibi*. *Corrupti facies*, as  
Gregory the ninth saith, *Corrupti facies sunt in conspectu domini*. *Nature upon the*  
*more asunder set*. It gives a latissidary answer to whatof-  
ever is desired or demanded. *Semeca latet, circapetentibus minus vociferatur*.

*Αὐτοὶ γὰρ πολλοὶ ἐστὶν*—*eff.* that about many there is much noise, great crying; but though never for us *πολλοὶ* so much, never so great, *many* *inferieth* *all*, it effects all. What great designs *μακρόχροτος*, did Philip bring to pass in *Greece* by his gold? the very Oracles were laid *Lib. 1. exid.* *φθαρταῖς* to say as Philip would have them; *Antipater non tenuit fuit pecunie*, *Hierol. cap. 14* *& idcirco prevalida pecunie*, faith *Egeppus*, hee was a well-moned man; and therefore a very mighty man. The Hebrew, or rather Chaldee word used for *money*, 1 Chron. 29. 7. *Ezra* 8. 27. signifies to do some great work, because money is the *Manarch of the world*, and therein bears most mastery; Among favourites (in love and in Law especially) money drives the bargain and busines to an upshot.

*Verf. 20. Cursus est tibi Rex, non ut in thy thought*] Or, *In thy confidence*; but in this or any other kinde,

*Αὐτοὶ γὰρ πολλοὶ ἐστὶν*

*Tempus quid aliorum, te sine teffe time.*

*Αὐτοὶ γὰρ πολλοὶ ἐστὶν*

The present Government is ever grievous.] And nothing more useful than to grudge against it: but take heed of wilting thou to Rulers (thought is not free) much more of uttering it, though in bugger-mugger; Kings have long ears, heavy hands, walls alio and hedges have ears. Some may over-hear thee as *Mordecai* did the two Traitors, *Eph. 2. 23.* or thou mayest unwittingly and unwillingly betray thy self as our Powder-plotters.

*That which hath wing, &c.* It was a quill, a peece of a wing, that discovered that belid plot. Wilful murder and treason will our by one means or other. These two Traitors sent by *Mahomet* to kill *Scarnard*, falling out betwix themselves, let fall something that brought all to light, and themselves to punishment. The like befell that Gentleman of *Normandy* that confested to a Priest his intent to have killed King *Francis*.

*Τὸν γὰρ πολλοὶ ἐστὶν*

## CHAP. XI.

*Verf. 1. Cast thy bread]*

*Αὐτοὶ γὰρ πολλοὶ ἐστὶν*

**T**Hine own well-gotten goods. Alms must not be given (said a Martyr) until it have sweat in a mans hand. *Let him labour working with his hands* (saith the Apostle) *that hee may have to give to him that needeth*, *Ephes. 4. 28.* And the bountifull man giveth of his bread to the poor, faith *Solomon*, *Prov. 22. 9.* God hateth to have ex rapine holocaustum, a sacrifice of things got by rapine and robbery: *With such Sacrifices God is not well-pleased*. Wherefore if thou hast of thine own, give: If not, better for thee to grudge none, than to grate upon any, faith *Augustine*. When our *Henry* the third (an oppressing Prince) had sent a load of Freze to the Frier *Minor* to cloathe them, they returned the same with this melleage, that hee ought not to give Alms of what hee had rent from the poor, neither would they accept of that abominable gift. The Hebrew word signifying *Alms*, signifies properly *justice*; to intimate that the matter of our alms should bee goods justly gotten. Hence also the Jews call their Alms-box *Kaphetel* (i.e. the chest of Justice. Into this box or basket, if thou cast but bread (so it be thy bread) brown breads (such as thou hast, and then wait for the Lord, when hee will return from the wedding with a full hand, thou shalt be fed *superna munus copiosis deliciis*, as one faith, with the abundant dainties of the heavenly table.

*Εἰς τὸν ὄψον*

*Upon the waters*] Heb. *Upon the face of the waters*, where it may seem clearly cast away; as feed down upon the Sea, or a thing thrown down *ad usum* (as we say) no profit or praise to bee had by it. Or *upon the waters*, i.e. upon strangers (if necessitous) whom we never saw, and are never like to see again. Or *upon the waters*, i.e. upon such as being hunger-bit, or hardly be-  
flood, do water their plants, being fed with bread of *Scarnard*, as *Psal. 80. 5.* To this

this sense *Maniser* renders the words thus, *Adde panem tuum super facies aquarum, i.e. emissiones*, cast thy bread upon faces watered with tears. Or *upon the waters*, upon the surface of the waters, that it may be carried into the Ocean, whete the multitude of waters is gathered together: so shall thine alms be carried into Heaven be found in the Ocean of Eternity, where there is a confluence of all comforts and contentments. Or lastly, *upon the waters*, i.e. in *lucris*, *rigua*, upon grounds well watered, moist and fertile soil, (such as is that by the River *Nilus*, whete they do but throw in the seed, and they have four rich Harvests, in less than four months: or as that in the Land of *Shinar* stand, 1. (where *Babel* was founded, *Gen. 11.*) that returns (if *Herodotus* and *Pliny* may be beleaved) the seed, beyond credulity.

*For thou shalt finde it after many daies*] Thou shalt reap in due time, if thou shalt not slackness, withdraw not thy hand, as *vers. 6.* *Adde panem, &c.* Or *in uerbis Domini promissio tibi, &c.* faith our, Cast thy bread confidently without fear, and freely without compulsion, call it, though thou seem to cast it away, and I dare promise thee in the name and word of the Lord, *Nequaquam infera gesseris apparere beneficentia*, that thy bounty shall be abundantly recompensed into thy bosome. The liberal soul shall be made fat, and hee that watereth shall be watered himself, *Prov. 11. 25.* See the Note there: See also my Common-place of *Alms*, *Non parvas sed parvum pauperibus impensa*, That which is given to the poor is not lost, but laid up. Not getting, but giving is the way to wealth, *Prov. 19. 17.* *Abbas* for a small present followed on *David*, became a Queen, whereas churchill *Nobis* was sent to his place.

*Verf. 2. Give a portion to seven, and also to eight*] A portion, i.e. a good deal, a fair proportion to a good many; as *B. Hooper* did to his board of beggers, whom hee fed every day by courses, serving them by four at a meals, with whole and wholesome meats. Or *give a portion*, i.e. a part, such as thou canst well part with, not stretching beyond the flaps, lest yett mar all, whilst others are caled, and thou burthened, but by an equality, *Seco. 2. Cor. 8. 13. 14.* *Christ* is him that asketh, faith our Saviour, *scil.* according to his necessity, and shine ably; Give with discretion, *Psal. 112.* have a special respect to the family of faith, *Gal. 6.* those excellent ones of the earth, in whom was *David* *Psal. 16. 5* delight. The Jews from this Text grounded a custome of giving alms to seven poor people every day, or to eight at utmost, if they saw cause. But here is a finite number put for an infinite, as when *Christ* bade *Peter* forgive his brother seventy times seven times, and *Abbas* 9. 5. seven Shepherds, and eight principal men, (signific to many Shepherds, both Teachers and Rulers, as shall sufficiently feed the flock of *Christ*, and defend it from enemies.

*For thou knowest not what evil shall be upon the earth*] Therefore lay in lustily; or rather, lay out liberally, and so lay up for a rainy day; thou mayest be soon thred of thy goods, and as much need other mens mercy as they now need thine. Sow therefore whilst thou hast it, that thou mayest reap again in due season. Water, that thou mayest be watered again, *Prov. 11. 25.* lay up for thy self a good foundation against the time to come, *1 Tim. 6. 18.* Lay out thy talents; work whilst the tool is in thine hand. Make friends with thy *Mammon*. Say not as our rich churl did, when requested to do somewhat toward his Ministers maintenances. The more I give, the less I have: Another answered, that hee knew how to bestow his money better: A third old man said, I fee the fore-end of my life, but I fee not my latter. I may come to want that which I now give. Then mayest do, faith *Solomon* here, and by thy tenacity thou art very likely to do so: but wilt thou know O man, how thou mayest prevent this misery, and not feel what thou fearest? Give a portion to seven, &c. part therefore freely with that which thou art not sure to keep, that thou mayest gain that which thou art sure never to lose. Hee that giveth to the poor shall not lack, *Prov. 28. 27.*

*Verf. 3. If the clouds be full of rain*] As the Sun draws up vapours into the air, not to retain them there, but to return them to the earth, for its relief, and the

Q3



all waters: Blessed Bradford held that hour lost wherein hee had not done some good with his hand, tongue, or pen. *Time* remembering one day that hee had done no good to any one, cried out, *Amicus, diem perdidit*: And again, *Hodie non regredimur*. Wee have lost a day, &c. This was that *Time* that never sent any sutor away with a sad heart; and was therefore counted and called, *Humani generis deliciae*, the darling of mankind, the *peoples sweet-heart*. The Senate loaded him with more praises when hee was dead, than ever they did living and present.

Verf. 7. *Truly the light is sweet* The light of life, of a lightsome life especially. Any life is sweet; which made the *Gilemites* make such an hard shift to live, thought were but to bee hewers of woods, and drawers of water. I pray theele mee live, live upon any terms, I said *Nabal* in his submissive message to that merciful *Non-jach*, 1 King, 20. 32. If I have found favour in thy sight, O King, and if it please the King, let my life bee given mee at my petition, said that *Wahab* 25. 6000, that paragon of his time, *Q. Elpher*, cap. 7. 3. *Ebedmelech* is promised his good service hee had done in reading the Roll, for a sufficient reward of that good service hee had done in reading the Roll, for the which hee expected some great preferment, *Jer*, 45. 5. computed with *chap*, 16. 1, 2. The Prophet chides him, and tells him hee might bee glad of his life in those dead year: of time, when the arrows of death had fo off come whisking by him, and hee had foot straddled over the grave, as it were, and yet was not fallen into it. To maintain our radical humour, that feeds the lamp of life, is as great a miracle (saith One) as the oyl in the widows cruse, that lasted her not. To deliver us from so many deaths and dangers, as wee are daily and hourly subject unto, is a mercy that calls for continual praises to the *Preserver of mankind*: But more, when men do not only live, but live prosperously, as *Nabal* did, 1 Sam. 25. 6. *Thou* (said David to thy messengers) shall ye say to him that liveth, viz. in prosperity. Which such a man as *Nabal* reckons the only life. The *Tristite* to ask what such a man means to die? And some good Interpreters are of opinion, that the Preacher in this verse brings in the carnal cart objecting, or replying for himself against the former persuasions to acts of charity: Ab! saith hee, but, for all that, to live at the fall, to have a goodly inheritance in a fertile soil, in a wholesome air, near to the River, not far from the Town; to bee free from all troubles and cares that poverty bringeth, to live in a constant sunshine of prosperity, abundance, honour and delight, to have all that heart can wish, or need require, what an heavenly life is this? what a lovely and desirable condition? &c. *What man is hee that desireth life, and loveth many daies that hee may see good?* saith David. 1. da, saith one, and 1, saith another, and 1, a third, &c. as *St. Augustine* frames the answer. It is that which all worldlings covet, and hold it no policy to part with what they have to the poor, for uncertainties in another world. In answer to whom, and for a cooler to their inordinate love, of life, the Preacher subjoyns,

Verf. 8. *But if a man live many years and rejoyce, &c.* 19. d. Say hee live *perpetuity* & *happiness* and fit many years in the worlds warm fun-shine, yet hee must not build upon a perpetuity, as good Job did (but was deceived) when hee said, *I shall die in my old age, and holy David*, when hee concluded, *I shall never bee moved*: For as sure as the night follows the day, a change will come, a storm will rise, and such a storm, as to wicked worldlings will never be blown over. Look for it therefore, and bee wise in time. *Remember the daies of darkness*, that is, of adversity, but especially of death and the grave. The hottest season hath lightning and thunder. The Sea is never so smooth, but it may bee troubled; the Mountain not so firm, but it may bee shaken with an earthquake. Light will bee one day turned into darkness, pleasure into pain, delights into weariness, and the dark daies of old age and death far exceed in number the lightsome daies of life, which are but a warm gleamy, a momentary glance. Let this bee seriously pondered, and it will much rebate the edge of our desires after earthly vanities. *Dearely beloved*, saith *St. Peter*, 1. *beseech*

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you as Pilgrims and strangers abstain from fleshly lust, &c. q. d. The sad and sober apprehension of this, that you are here but sojourners for a season, and must away to your long homes, will lay your lusts a bleeding, and a dying at your feet: It is an observation of a Commentator upon this Text, that when *Samuel* had anointed *Saul* to bee King, to confirm unto him the truth of the joy, and withall to teach him how to bee careful in governing his joy, hee gave him this sign, *When thou art departed from mee to day, thou shalt finde two men at Rachels sepulchre*. For hee that findeth in his mind a remembrance of his grave and sepulchre, will not easily bee found exorbitant in his delights and joyes: For in this it was (belike) that *Joseph of Arimathea* had his sepulchre newly hewn out in his garden. The *Egyptians* carried about the Table a death's-head, at their feasts; and the Emperours of *Constantinople*, on their Coronation-day, had a Maion appointed to present unto them certain Marble-flores, using these ensuing words,

*Elige ab his facis ex quo, Invictissime Cesar, Ipse tibi munusculum me fabricare velit.*

Chuse (Mighty Sir) under which of these stones, Your pleasure is ere long to lay your bones.

Verf. 9. *Rejoyce O young man in thy youth* i. e. Do if thou darrest: like as God said to *Balaam*, *Rise up and go to Balak*, *Numb*, 22. 20. that is, go if thou thinkest it good: go, fith thou wilt needilly go, but thou goest upon thy death. Let no man imagine that it ever came into the Preachers heart here, *clonus camina addere*, to add fuel to the fire of youthfull lusts, to excite young people (thursly enough of themselves) to take their full swinge in sinful pleasures. Thust do might better befie a *Prætorius*, of whom *Plato* reports, *Platin Menor*, that hee many times boasted, that whereas hee had lived threecore years, forty of those threecore hee had spent in corrupting, those young men that had been his pupils: or that old Dotrel in *Ternus*, that said, *Non est mihi crede, juvenum adolescentium bellum, potare, scortari, fures effringere*. I hold it no fault for young men to (swagger, drink, drab, revel, &c. *Solomon* in this Text, either by a *Mimesis* brings in the wilde yonker thus belpeaking himself, *Rejoyce, my foul, in thy youth, &c.* and then nips him on the crown again with that stinging *But* in the end of the verse. Or else (which I rather think) by an ironical Conceit hee bids him *rejoyce*, &c. yeelds him what hee would have, by way of mockage and bitter-scoff: like as *Elia* jeered the *Basileus*, bidding them cry aloud unto their downie orbanic God: or as *Micaah* bade *Abah* (by an holy scoff) go up against *Ramsah* *Gilead* and prosper: Or as our Saviour bade his drowlie Disciples, *Sleep on now, and take your rest, viz.* if thou canst at least, or have any memento is, with (so many Bills and Halberds about your ears.

*And let thine heart cheer thee in the daies of thy youth* *In diebus electionum tuarum* (so *Arim Montanus* reads it) in the daies of thy chusing; that is, when thou followest the choice (and the chafe) of thine own desires; and dost what thou wilt without controul.

*Walk in the way of thine heart* Which bids thee *Eat, drink, and bee merry*; and had as lief bee knockt on the head, as do otherwise. Hence sitting is called an *affitting of the saw*; and the best finde it no less grievous, to go about holy duties, than it is to children, to bee called from their sports, and let to their books.

*And in the sight of thine eyes* Those windows of wickedness, and loop-holes of lust.

*But know* Here is that which marts all the mirth, here is a cooler for the yonkers courage, some sauce to his sweet meats, for fear hee should surfeit. *Verbahee Solomonis valde emphatica sunt* (saith *Lavater*) there is a great deal of emphasis in these words of *Solomon*. Let mee tell thee this as a Preacher, saith

saith





1 Cor. 13.

Phil. 41. 7.

Cic. de Senectute.

Phil.  
Lactant.

Ergo cum  
mili diebus  
viam tam  
magis  
necesse est  
esse differre  
et in non  
differre  
voluntate  
sunt  
milia  
exercentur?

Genia labor.  
Virg.

out the leaks and nails of so many years flowing and falling?  
Verf. 2. *While the Sun, or the light, or the Moon, &c.* i. e. Whiles greater  
and lesser comforts fail not. Or before the sight of thine eyes grow dim, and  
dusty and milky, and the Sun wadeth, as the Moon in a laggish evening, and  
the stars are out of fight; they *testaturam gloriæ dant*, as the Apostle speaks in  
another case, they can know no kin without spectacles; the defluxion of  
rheum, which trickleth down the nose and cheeks, being as it were the Rain,  
the gathering of new matter, which continually diffilleth, being as it were the  
returning of the clouds after the rain; a replenishing, and waters into an empty-  
ness: Let thy Creator be remembered while the Sun is not *deceit*, that is,  
while youth continueth: Or if not so, while the light of the Sun is not gone,  
that is, while thy manhood lasteth: Or if not so, while the Moon is not *dark-  
ned*, that is, while thine elder years are not spent: Or if not so, while the  
stars are not shut up, while the world of old age hath not seized upon thee:  
for then the clouds will return after the Rain, that is, one grief comes upon the  
neck of another, as deep *calletis* upon deep *calletis* of the water-spout. One  
affliction followeth and occasioneth another, without intermission of trouble,  
as one fallow comes wallowing and tumbling upon another; or as in April  
weather, one shower is unbarreneth another is brewed. Hence some of the  
ancient Patriarchs are said to have died *old men, and full of years*, they had e-  
nough of this world, and desired to depart, as *Abraham, Simon*, others.  
Hence the Poets feign that *Tibullus*, when he might have had immortality here,  
he would not. And *Cato* proceedeth, that if of old he might be made young  
again, he would seriously refuse it.  
Verf. 3. *In the day when the Keepers of the house, &c.* i. e. The hands and arms  
wherewith we defend the head and whole body (called *anabus* also by *St. Paul*)  
from harm, and danger, and maintain our lives; which are therefore called the  
lives of our hands, because upheld with the labour of our hands; *Isa. 57. 20*. These  
are fully called *Keepers* or *Gardians*, for their usefulness and for their faithfulness  
too: *Numa Pompilius* consecrated the hands to Faith; *He is* success for *Tullius Hospi-  
lius* (being a prophane perfidious person, and a contemner of all Religion, as  
that which did but enslave men's minds, and make them idle) brought in  
and worshipped two new Gods, *visu* *Pavor* and *Fallor*, Fear and Paleness.  
Like another *Cain*, *Sighting and trembling* became upon the Earth: (So the Sep-  
tuagint render that, *Gen. 4. 12*.) Not his hands only trembled (which is  
thought to be *Cain's* mark, *Gen. 4. 15*); but his heart too, *Isa. 7. 2*. Not with  
old age neither, as here, but with the terrors of an evil conscience. But to  
return to the Text. Old men are full of the Palfie, for most parts, and many  
other infirmities, which here are most elegantly described, by a continued al-  
legory. Men draw forth as lively as they can the pictures of their young age,  
that in old age they may see their youth before their eyes. This is but a vani-  
ty, yet may good life be made thereof. So contrarily the Preacher here  
draws out to the life the picture of old age, that young men may see and con-  
sider it together with death that follows in, and after death judgment.  
And the strong men shall bow themselves. *Nutans*, the legs and thighs shall  
flagger and faulter, cripple and crinkle under them, as not able to bear the  
bodies burden. The thigh in Latine is called *femur a ferendo*, because it be-  
areth and holdeth up the creature; and hath the longest and strongest bone in  
the whole body. The legg hath a shin-bone, and a flank-bone, aptly fitted for  
the better moving. The foot is the base, the ground and pedestal which su-  
staineth the whole building. These are *Solomon's* strong men: but as strong as  
they are, yet in old age they buckle under their burden and are ready to over-  
throw themselves and the whole body. Hence old men are glad to breaketh them  
out their third legg, a staff or crutch: *Altera levatur bacula tardine senilis*  
*annæ*. Hence *David* calls them *rigidos*, Let them learn to lean upon the  
Lord, as the Spouse did upon her Beloved, *Cant. 8. 5*, and he will stir up

up some good Job to be eyes to them, when blinde, and feet to them;  
when lame, *chap. 20. 15*. Let them also pray with *David*, Cast mee not  
off in the time of old age: forsake mee not when my strength faileth;  
*Psal. 71. 9*.

And the grinders cease, because they are few. The teeth (through age) fall  
out, or rot out, or are drawn out, or hang loose in the gums, and so cannot  
grind and masticate the meat that is to be transmitted into the stomach, for  
the preservation of the whole. Now the teeth are the hardest of the bones, if  
that they be bones, wherof *Aristotle* makes question. They are as hard as  
stones, in the edges of them especially: and are here fitly compared to Mill-  
stones from their chewing office. The fear of the teeth are the jaws, where  
they have their several sockets, into which they are mortised. But in old men  
they stand wethered in slimy humor, or are hollow and flumpy, falling out  
one after another, as the cogs of a Mill, so that

*Fragendus misero gingiva panis intermi.*

*Journal.*

And those that look out as the Windows. The eyes are dim, as they were in  
old *Isaac* and *Jacob*. An heavy affliction surely, but especially to those that  
have had eyes full of adultery, evil eyes, windows of wickedness, for the con-  
science of this puts a sting into the affliction, is a thorn to their blinde eye,  
and becomes a greater torment than ever. *Regulus the Roman* was put to  
when his eye-lids were cut off, and he fell full opposite to the Sun shining in  
his strength: Or than that *Grecian Prince*, that had his eyes put out with hot  
burning balsam, held near unto them.

Verf. 4. And the doors shall be shut in the street. The ears shall grow deaf,  
the hearing weak; which hearing is caused by two bones within the inside  
of the ear; wherof one stands still, and the other moves, like the two stones  
of a Mill.

And he shall rise up as the voice of the Bird. Being awakened by every small  
noise; and this proceeds not from the quickness of the hearing, but from the  
badness of sleeping. For as *Hierome* speaketh, *Frige senie jam sanguine, &c.* *Hieron. in hunc*  
The blood now growing cold, and the moisture being dried up, by which ver-  
matters sleep should be nourished, the old man awakeneth with a little  
found, and at midnight when the Cock croweth, he riseth speedily; being not  
able often to turn his members in his bed. Thus he. Cocks crowing (saith *Isaiah*, *quæ res*  
another) unto old men, is the scholars bell, that calls them to think of the  
things that are in Gods Book every morning.

And all the daughters of musick shall be brought low. Old men, as they  
cannot sing tunably, but creek or creak (whence *Homer* compares them to *Σαμ* qua *Σα-  
Gallophoræ*, *propter rancam vocem*, for their unpleasant voice) so they can taste voluptu-  
take no delight in the melodious notes of others, as old *Barcillai* con-  
fesseth, *2 Sam. 19. 35*. they discern not the harmony or distinction of sounds,  
neither are affected with musick. They must therefore labour to become  
Temple of the Holy Ghost. (In whole Temple there never wants musick)  
and sing Palms with grace in their hearts: for, *Non vox, sed voluntas non mu-  
sicæ chordæ, sed Cor; Non clamans, sed amans; psallit in auro Dei*.

Verf. 5. Also when they shall be afraid of that which is high. Hillocks  
or little stones standing up, whereto they may stumble; as being unsteady and  
unwieldy. High ascents also they flun, as being short-winded; neither can  
they look down without danger of falling: their heads being as weak as their  
hamms. Let them therefore pray for a guard of Angels, putting that pro-  
mise into faith, *Psal. 91*. Let them also keep within Gods presence, as ever they  
expect his protection; and then, though old Eli fell, and never rose again, yet  
when they fall, they shall arise, for the Lord puts under his hand. *Psal. 37*.  
34. Contrition may be in their ways, but attrition shall not. Let them  
fear God, and they need not fear any other person or thing wharso-  
ever.

R r

And

plia. lib. 16,  
cap. 25.

And the Almond-tree shall flourish] The hair shall grow hoary, those Church-yard-flowers shall put forth. The Almond-tree blossoms in January, while it is yet winter; and the fruit is ripe in March. Old age shall know white hairs upon their heads. Let them see that they be found in the way of Righteousness.

And the Grasshopper shall be a burden] Every light matter shall oppress them, who are already a burden to themselves; being full of Gout, and other swellings of the legs, which the Septuagint and Vulgar point at here, when they render it *impugnabitur locustis*. The Locusts shall be made fat. Let them wait upon the Lord (as that old Disiple Adam did) and then they shall renew their strength, mount up as Eagles, run, and not be weary; walk, and not faint, even then, when the youth had faint and be weary, and the young men utterly fail, Isa. 40. 30, 31.

Ab. 11.

1 John 2. 15

νεκροῦτες τὴν ψυχὴν καὶ τὸ σῶμα.

videtur.

And desire shall fail] The lust of the flesh, the lust of the eye, and the pride of life. And this Tully reckons among the commodities and benefits of old age, *quod hincvenit a libidine esset, utrum a tyranno quodam liberet*, that it frees a man from the fire of lust. It should be so doubtless, an old Lecher being little less than a Monster: What so monstrous as to behold green Apples on a tree in winter? and what so indecent, as to see the firs of youth prevailing in times of age among old decrepit Goats? that they should be *caperant* after capparis, the fruit of Capers, as the Septuagint and Vulgar render it here.

Because man goeth to his long home] Heb. to his old home, fail to the dust from whence he was taken. Or to the house of his eternity, that is, the grave (that house of all things) where he shall lye long till the Resurrection. Tremellius renders it, in domum seculi sui, to the house of his generation, where hee and all his contemporaries meet. Cajetan, in domum mundi sui, into the house of his world, that which the world provides for him: as nature at first provided for him the house of the womb. Toward this home of his, the old man is now on gate, having one foot in the grave already: Hee sits and sings with Job, *My spirit is spent, my days are extinct, the graves are ready for me*, Job 17. 1.

And the measure will be about the breast] The proverb is, *Senex hoc non lugetur*. An old man dies unlamented. But not so the good old man. Great men was made for old Jacob, Moses, Aaron, Samuel. The Romans took the death of old Augustus so heavily, that they wished hee had either never been born, or never died. Those indeed that live wickedly, dye wickedly. But godly men are worthily lamented, and ought to be so, Isa. 57. 1. This is one of the duties of the dead, so it be done aright. But they were hard belied that were fain to hate mortuaries; that as widows brought their friends into the world, so those widows should carry them out of it. See Job 2. 8. Jer. 9. 17.

Verf. 6. Or over the silver cord be loosed] Or lengthened, i. e. before the marrow of the back (which is of a silver colour) be consumed. From this Cord many furies are derived: which when they are loosed, the back bendeth, motion is slow, and feeling faileth.

Or the golden bowl be broken] i. e. The heart (say some, or the Pericardium: the Brain-pan, say others, or the Pannum compassing the brain like a swathing-cloth, or inner rind of a tree.

Or the pitcher be broken at the fountain] That is, the veins at the Liver (which is the shop of sanguification, or blood-making, as one calls it) but especially *Vena porta* and *Vena cava*. Read the Anatomists.

Or the wheel be broken at the cistern] i. e. The head, which draws the power of life from the heart, to the which the blood runs back in any great fright, as to the fountain of life.

Verf. 7. Then shall the dust return to the earth, &c.] What is man, saith Nesciamus, but nos *ex* ossibus, Soil and Soil, Breath and Body, a puff of wind the one, a pile of dust the other, no solidity in either. Zoroaster, and some other ancient Heathens imagined, that the soul had wings; that having broken these wings, fell full headlong into the body; and that recovering her wings again, she flies up to Heaven, her original habitation. That of Epicharmus

is

is better to be liked, and comes nearer to the truth here delivered by the Preacher, *Concrevisit suum, & discretum est, redditque made generat; terra desum, spiritus sursum*. It was together, but is now by death let afunder, and returned to the place whence it came; the Earth downward, the Spirit upward. See Gen. 2. 7. *God made man of the dust of the earth*, to note our frailty, vility, and impurity. *Lutem enim confusit et unxit, se & caro*, saith one, Dirt defies all things, to doth the flesh: It should seem so (truly) by mans foul, which coming pure out of Gods hands, soon becomes

*Mens oblita Dei, vitiorumque oblita cunctis.*

Bernard complains not without just cause, that our souls by commerce with the flesh are become fleshly: Sure it is, that by their mutual defilement, corruption is so far rooted in us now, that it is not cleared out of us by meet death (as is to be seen in Lascars and others that died) but by *cinification*, or cutting of the body to dust and ashes.

The spirit returns to God that gave it] For it is *divine particula aurea*, an immaterial, immortal substance, that alter death returns to God the Fountain of life. The soul moves and guides the body (saith a worthy Divine) as the Pilot doth the ship. Now the Pilot may be safe, though the ship be split on the rock. And as in a chicken, it grows still, and so the flesh breaks and falls off. So it is with the soul, the body hangs on it like a shell, and when the soul is grown to perfection, it falls away, and the soul returns to the Father of spirits. Augustine (after Origen) held a long while, that the soul was begotten by the Parents, as was the body. At length hee began to doubt of this point, and afterward altered his opinion; confessing *inter cetera testimonia hoc esse precipuum*, that among other testimonies this to be the chief, to prove the contrary to that which hee had formerly held.

Verf. 8. Vanity of vanities, saith the Preacher] Who chose for his Text this Argument, of the vanity of humane things, which having fully proved, and improved, hee here resumes and concludes. *Vide supra.*

Verf. 9. And moreover because the Preacher was wise] Hee well knew how hard it was to workmen to a belief of what hee had affirmed concerning earthly vanities; and therefore heaps up here many forcible and cogent Arguments, as First, that himself was no baby, but wise above all men in the world, by Gods own testimony; therefore his words should be well regarded. *on os quod vult dominus*. Our wife men expound to day (saith the Jews one to another) *come let us go up to the house of the Lord*. Cicero had that high opinion of Plato for his wisdom, that hee professed that hee would rather go wrong with him, than go right with others. Averres over-admired Aristotle, as hee had been infallible. But this is a praise proper to the ch. ly Pen-men, guided by the Spirit of Truth and filled with wisdom from on high for the purpose. To them therefore, and to the word of prophecy by them, must men give heed as unto a light that shineth in a dark place, &c. 2 Pet. 1. 19.

Hee will laugh the people knowledge] Hee hid not his talent in a Napkin, but used it to the instruction of his people. Have not I written for thee excellent things? (or three several sorts of Books, viz. Proverbial, Penitential, Nuptial) in counsel and knowledge, Prov. 22. 20. Synesius (speaks of some, that having great worth in them, will as soon part with their hearts, as with their conceptions. And Gregory observeth, that there are not a few, who being enriched with spiritual gifts and abilities to do good, dum sola contemplationis studium in the studies of contemplation only, do flun to sleep by preaching to profit their neighbours. Solomon was none of these.

Yea hee gave good heed] Or, hee made them to take good heed; hee called upon them ever and anon, as our Saviour did upon his hearers. Let him that hath an ear to hear, hear. Or as the Deacons in Chrysostoms and Basil time used to call upon them, in these words, *Oremus, et edocemus*. Let us pray, let us give heed.

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D. Frol.

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*And fought out*] By diligent scrutiny and hard study: beating his brains, as the fowl beats the shell, to get out the fish, with great vehemency. The flaves were always in the Ark, to flew, saith Gregory, that Preachers should always meditate in their hearts upon the sacred Scriptures; that if need require they may without delay take up the Ark, teach the people.

*And set in order many Provverbs*] Marshalled them in a fit method, and set others awork for to do the like. For, *Regis ad exemplum, &c.* Our Henry the first (surnamed Beaucerk) had in his youth some taste of learning: And this put many of his subjects into the fashion of the Book, so that divers learned men flourished in his time: as Etham, Heman, Chabcol, Agur, and other Paramiographers did in Solomon.

Verl. 10. *The Preacher sought, &c.*] Hee sought and sought, by pains and prayer. Hee knew the rule, *Beas crasso, et bene studuisse*, To have prayed well, is to have studied well. By prayer and tears St. John got the Book opened, Rev. 5. 4. Luther got much of his insight into Gods matters, by the same means.

To find out acceptable words] *Verba desiderata* (so Cajetan renders it) *Verba delectabilia* (so Tremellius) *Verba exoptabilia* (so Vatablus) Delectable and desirable words, dainty expressions, that might both please and profit, tickle the ear, and withall take the heart. Such a Master of speech was Paul, Act. 14. 15, who thundered and lightened in his discourses, like another Pericles. Such a one was Aquila that eloquent Preacher, mighty in the Scriptures (*verbo doctus*), like another Phocion, a weighty Speaker) such were many of the Greek and Latine Fathers; Ambrose for one, whom when Augustine heard preach, *Venibant*, saith hee, *in animum meum simul cum verbis qua deligebam, etiam res quas negligebam*, there came into my mind, together with the words which I chiefly looked after, the matter which till then I made no reckoning of. *Es res & verba*, Philippe Melancthon could dress his doctrine in dainty terms, and so slide insensibly into the hearts of his hearers. *Epicure eloquens ut intellegenter ut obedienter audirent*, (as Augustine hath it) This eloquent man took pains that hee might be heard with understanding, with obedience.

The like might be said of Calvin (famous for the purity of his style, and the holiness of his matter.) *Veris, in whose Sermons singularum eloquentiam & in commovendis affectibus efficacitatem admirabar*, saith Zanchy. I greatly admired at his singular eloquence and skill to work upon the affections by his elaborate discourses.

*And that which was written was upright*] *Acorda ad cor*, void of all insincerity and falshood, Prov. 8. 8. *Seductors* come for the most part with pithyness; by good words and fair speeches they deceive the hearts of the simple. Rom. 16. 18. But our Preachers words are of another ally; not more delicious and toothsome, than found and wholesome; 2 Tim. 3. 16, proceeding from a right heart, and tending to make men upright, transforming them into the same image, and translating them into the Divine nature.

Verl. 11. *The words of the wife are like gold*] To rouse up mens drowsie and drossie spirits; to drive them (as the Eagle doth her young ones with her talons) out of the nest of carnal security: to awaken them out of the snare of the Devil, who hath call many into such a dead lethargy, such a dedolent disposition, that like *Dianthus* the Heracleus, they can hardly feel sharpest goads, or needles thrust into their fat hearts; *fat as grease*, Psal. 119. 17. St. Peter lo preached, that his hearers were prickd at heart, Act. 2. 37. St. Stephen lo galld his adversaries, that they were cut to the heart, Act. 7. 54. And before them both, how boldly and boldly dealt John Baptist, and our Saviour Christ with those enemies of all Righteousness the Pharisees, *qui totius populi ac reipublice, magnam tamen ad resipiscendum compuncti*, as one saith of them (who like those Bears in Pliny, or Asles of Tuscany, that have teden on hemlock) were lo stupified, that no sharp words would work upon them, or take impression in their hearts; *lo branny* were their breasts; *lo boray* their heart-strings.

And

*And as nails*] Such as Shepherds fastened their tents to the ground with; such drove one of these tent-nails thorow Sifers Temples; and laid his body as it were a liftening what was become of the soul. Now as nails driven into pits do fasten them to their rails, so the godly and grave fervency of Teachers (those Masters of Affirmities) do penetrate into mens hearts, to unite them unto God by Faith, and one to another in love. Our exhortations truly should be strong and well pointed; not overly to wound, as arrows, but to stick by the people as forked arrows, that they may prove as thicke of Judah, the arrows of the Lords deliverance. And lucely it were to be wished (in these uncalced and giddy times especially) that people would suffer such words of exhortation, as like goads, might prick them on to pious practise; and like nails, might fix their wilde concits, that they might be steadfast and unmovable, established in the truth, and not whiffled about with every wind of Doctrine. But wee can look for no better, so long as they have lo mean an esteem of the Ministers, those Masters of the Assembly, (whose Office it is to congregate the people, and to preside in the Congregations.) which are given from one Shepherd, the Arch-Shepherd of his Sheep, Jesus Christ; who in the dates of his solemn inauguration into his Kingdome, gave these gifts unto men, viz. *come to be Apostles, from Evangelists, from Pastors, from Teachers, &c.* Ephel. 4. 11. What a mouth of blasphemy then opens that Schismatical Pamphlet, that makes this precious gift of Christ to his Spouse, this sacred and tremendous function of the Ministry, to be as meer an Imposture, as very a mystery of iniquity, as arrant a juggle as the Papacy itself?

Verl. 12. *And further, by these, my fan, bee admonished*] By these divine directions and documents, contained in this short Book, wherein thou shalt finde fulness of matter in fewness of words. Of these, that is by the holy Scriptures, which (according to some interpreters) are called in the former verse, *Lords of Collections*, because they are as Lords paramount above all other words and writings of men; that ever were collected into volumes. *Odi ego meos libros*, saith Luther, I do even hate the Books set forth by my self, and could wish them utterly abolished, because I fear that by reading them, some are hindered from spending their time in reading the sacred Scriptures. Of these it is that the Plalmist saith, *Adversus by storm is thy fervent word* (or clearly admonished, as the word signifies) *and in doing thereof there is great reward*, Psal. 19. 11.

*Of making many Books there is no end*] Ambition and covetousness, sets many Authors awork, in this scribbling age, *Scrivimus indoliti doctores, &c.* Prelates are greatly oppressed; and every fool will bee meddling, that hee may bee a fool in Print. *Multi mei similes hoc verbo laborant, ut cum scribere velint, tamen a scribendo temperare non possunt*, Many are fckell of my velleficate, saith Erasmus, that though they can do nothing worthy of the publick, yet they must bee publishing; hence the world lo abounds with books, even to satiety and surfeit, many of them being no better than the faul of scald and scabby heads.

*And much study is a weariness to the flesh*] Hierome renders it, *Labor carnis*, a work of the flesh. They will finde it to one day to their sorrow, that are better read in Sir Philip, than in St. Peter, in *Manihew*, *Balfay* letters than St. Pauls Epistles. The holy Bible is not so chiefly studied, and herent wee are to labour even to lassitude to read, till being overcome with sleep, wee bow down as it were, to flake the leaves with a kifs, as Hierome exhorted some good women of his time. All other Books, in comparison of this, wee are to account as waste Paper, and not to read them further than they come way conduce to the better understanding or praifing of the things herent contained, and commended unto our care.

Verl. 13. *Let us hear the conclusion of the whole matter*] *scil.* Touching the attainment of true happiness: Let us see (for a perclose of all) where and how it may be had. Shall I tell you in two words, saith the Preacher? I will fo, and

Din. 48.

Luther.

Inimicus, fulguribus, Cicero, Plinius.

De off. christi, 1. 4. c. 14.

Zanchy. Melancthon, 2. 1. 1. 1.

Judg. 4.

1 Pet. 2. 25.

The Compl. Samarit.

Luth. in Genf.

Hieron. ad Epist.

Pages printed out  
of order  
Bound as such  
Filmed as is.

and see that yee mark it: In the Original the word rendred *conclusion* here, hath the first letter bigger than the rest, to fix up the greater attention to that which follows: *fin* in this short sentence is contained the sum of all Divinity.

*Fear God and keep his commandments* Bear an awful respect to the Divine Majesty, a reverential fear; and from this principle obey God in every part and point of duty: Do this, and live for ever. Do it in an Evangelical way, I mean: for wee can do it now no otherwise. With well to exact obedience, as David doth, *Psalm* 119. 4. 5. Oh that I could keep thy commandments accurately, and woe is mee that I cannot! And then bee doing as thou canst: for affection without endeavour, is like *Rachel*, beautiful, but barren. Bee doing, I say, at every thing, as well as at any thing: for thou must not bee *funambulus virtutum* (as *Tertullian* phraseth it) one that goeth in a narrow tract of obedience. No: thine obedience must bee universal, extending to the compas of the whole Law, (which is but one copulative, as the Schools speak.) And then, *beats sunt qui precepta faciunt, et si quod debent, non possunt*; they are blessed that do what they can, though they cannot but under-do. And, in *libro tuo scribitur ut omnes qui quod possunt faciunt, et si quod debent, non possunt*. They are surely written all in Gods Book, that do what they can, though they cannot do as they ought. I cannot let slip a Note given by one that was once a famous Preacher in this Kingdome, and still lives in his printed Sermons. The Book of *Ecclesiastes* (saith hee) begins with *All is vanity*, and ends with *fear God and keep his commandments*. Now if that sentence were knit to this, with *Solomon* keepeth to the end, as the haven of rest after the tumults of vanity, it is like that which *Christ* said to *Martins*, *Thou art troubled about many things, but one thing is necessary*. That which troubleth us, *Solomon* calls *vanity*: that which is necessary, hee calls *the fear of God*. From that to this, should bee every mans pilgrimage in this world. Wee begin at vanity, and never know perfectly that wee are vain, till wee come to fear God, and keep his commandments.

*For this is the whole duty of man* Heb. *This is the whole man*, q. d. Hee is not a complear man; hee loveth all his other praises, that fears not God. It is the very nature and essence of man to bee a reasonable creature: Now, what more reasonable than that God should bee feared and served? What more irrational than irreligion? (See 2 *Thef.* 3. 2.) and what is man without true grace, but *prestantissimum brutum* (as one saith) a very fair beast?

Verf. 14. *For God shall bring every work into judgement* Full loth is sinful flesh to come to judgement: but (will they, will they) come they must, *God will bring them*: Angels will hale them out of their hiding holes. Rocks and mountains will then prove a sorry shelter: fish rocks shall rent, and mountains melt at the presence of the Judge. Let us therefore judge our selves, if hee shall not judge us, and take unto us words against our sins, if wee will not have him to take unto him words against our souls, *Heb.* 14. 2. And then, *ita vivamus, ut rationem nobis reddendam arbitremur*, saith the Heathen Oratour, Let us so live, as those that must shortly bee called to an account. For who can tell but that hee may suddenly hear as that Pope did, and was soon after found dead, *Veni, miser, in judicium*. Come, thou wretch, receive thy judgement: yet this bee firmly beleevd, and thorowly digested, and it will notably incite us to the fear and service of God. This some Heathens knew; *Zalencus Laertius*, in the Poeme to his Laws hath these words, *Hoc insculcatum sit, esse Deos, et venturum esse summum & faciem illum diem*: Remember to press often upon the people these two things: First, That there are Gods, Next, to these Gods an account of all must bee given. The *Arcopagites* at their Council were wont diligently to enquire what every of the *Athenians* did, and how hee lived: that men knowing and remembering that once they must give an account of their lives (though but to earthly Judges) might embrace honesty.

With

*With every secret thing* For at that day of *Revelation*, as it is called, *wee must all appear* (or bee made *transparent*, pellucid and clear like a diaphanous body, as the word there signifies) *before the judgement-seat of Christ*: all shall bee laid naked and open, the Books of Gods *Omniscience*, and mans *Conscience* also shall bee then opened, and secret sins shall bee as legible in thy fore-head, as it written with the brightest Stars, or the most glittering Sun-beams upon a wall of Crytal. Mens actions are all in print in Heaven, and God will at that day read them aloud in the ears of all the world.

*Whether it be good or evil* Then it shall appear what it is, which before was not so clear: like as in *April*, both wholesome roots and poisonous discover themselves, which in winter were not seen. Then men shall give an account, 1. *De bonis commissis*, of good things committed unto them. 2. *De bonis dimissis*, of good things neglected by them. 3. *De malis commissis*, of evils committed by them. 4. Lastly, *De malis permisis*, of evils done by others, suffered by them; when they might have hindered it.

## LAUS DEO.





A  
COMMENTARY  
OR  
EXPOSITION  
UPON THE  
CANTICLES:  
OR,  
Solomons Song of Songs.

## CHAP. I.

## Vers. 1. The Song of Songs.

Theodoret, lib. 5.  
de Prov.  
Sicrona a Dio-  
nyso carmenum  
canonismum.  
et ab alio Pal-  
chaelebrum di-  
tina.

Hieron. proem.  
in Ezech.

T. W. in Cantic.



Or a light Love-song (as some prophane persons have fancied; and have therefore held it no part of the sacred Canon :) But a most excellent *Epithalamium*, a very divine Duty, an heavenly Allegory, a Mystical-marriage-song, called here, *The Song of Songs*, as God is called the *God of Gods*, Deut. 10. 7. as Christ is called the *King of Kings*, Rev. 19. 16. as the Most Holy is called the *Holy of Holies*, to the which the Jew-doctors liken this *Cantic*, (as they do *Ecclesiastes* to the *Holy place*, and *Proverbs* to the *Court* :) to signify, that it is the treasury of the most sacred and highest mysteries of holy Scripture. It streams out all along, under the parable of a Marriage, that full torrent of spiritual love that is betwixt Christ and the Church. *This is a great mystery*, faith that great Apostle, *Ephes. 5. 32*. It pasteth the capacity of man to understand it in the perfection of it. Hence the Jews permitted none to read this sacred Song, before thirty years of age. Let him that reads, think hee sees written over this *Solomons* porch, *Holiness to the Lord, Procul hinc, procul este profani, nihil hic nisi castum*. If any think this kind of dealing to bee over-light for to grave and weighty a matter, let them take

## Chap. I.

## OR SOLOMONS SONG OF SONGS.

take heed (faith one) that in the height of their own hearts they do not proudly captivate God and his order, who in many places (seth the same similitude of marriage to express his love to his Church by, and interchangeably her duty toward him, as *Hes. 2. 19. 2 Cor. 11. 2. Ephes. 5. 25* with *vers. 22. 23. 24.* where the Apostle plainly alludeth, and referreth to this Song of Songs in sundry passages, borrowing both matter, and frame of speech from hence.

*Micha 2* Solomons) Hee wasthe Ben-man, God the Author. Of many other Songs hee was both Author and instrument, *1 King. 4. 32*. Nocto of this, which thestore the *Chaldees Paraphrase* here entitleth, *Songs and Hymns* (inthe plural, for the surpassing excellency of it) which Solomon the Prophet, (the King of Israel, inspired by the spirit of Prophecy, before the Lord, the Lord of all the Earths. A Prophet hee was, and is therefore now in the Kingdom of Heaven, notwithstanding his foul fall, whereof hee repented. For as it is not the falling into sin that damns, but dying in it: So neither is it the falling into sin that damns, but dying in it. *Solomon* was also King of Israel, and surpassed all the Kings of the Earth in wealth and wisdom, *2 Chron. 9. 22*. yea hee was wiser than all men, *1 King. 4. 31*. And as himself was a King, so hee made this singular Song (as *David* did the *45 Psalm*) concerning the King (Christ and his spiritual marriage to the Church) who is also called *Solomon*, *Cantic. 3. 11*, and greater than *Solomon*, *Matth. 12. 42*. If therefore either, the worth of the writer, or the weightiness of the matter may make to the commendation of any book, this wants for neither. That is a silly, exception of some against this Song, as if not Canonical, because God is not once named in it; for as oft as the Bridegroom is brought in speaking here, so oft Christ himself speaketh, who is *God blessed for ever*, Besides, whereas *Solomon* made a thousand Songs, and five, *1 King. 4. 32*, this onely, as being the chief of all, and part of the holy Canon, hath been hitherto kept safe (when the rest are lost) in the Cabinet of Gods (special providence, and in the chest of the Jews (Gods faithful Library-keepers, *Rom. 3. 2. Job. 5. 39*.) It being not the Will of our heavenly Father, that any one hair of that sacred head should fall to the ground.

Vers. 2. *Let him kiss me with the kisses of his mouth* It must be premised and remembered, that this Book is *penitus allegoricum et parabolicum*, as one faith, allegorical throughout, and aboundeth all along with types and figures, with parables and similitudes. *Quae verba, ut sacramenta*. So many words, so many mysteries, faith *Hieronymus* of the Revelation, which made *Cajetan* not dare to comment upon it. The like may be truly affirmed of the *Cantic*: *facile est non videre, sed difficile est penetrare*, *Ecce. 1. 14*. *Hebrew Bible, tot esse sacramenta, quae littera, tot mystéria, quae puncta, tot arcani, quae apices*. Hence *Pellius* in *Theodoret* asketh pardon for presuming to expound it. But *difficilius facilius est venias*, *et, in magnis voluisse sit esse*. In hard things the pardon is easier; and in high things, let a man thew his good will, and it sufficeth. The matter of this Book hath been pointed at already: as for the form of it, it is Dramatical and Dialogicall. The chief speakers are not *Solomon* and the *Shulamite* (as *Calisto* makes it) but Christ and his Church. Christ also hath his Associates (those friends of the Bridegroom) viz, *John 3. 19* the Prophets, Apostles, Pastors, and Teachers, who put in a word sometimes. As likewise do the fellow-friends of the Bride, viz, whole Churches, or particular Christians. The Bride begins here abruptly (after the manner of a Tragedy) through impatience of love, and an holy impotency of desire after, not an union onely, but an union also with him whom her soul loveth. *Let him kiss me*, &c. Kissing is a token of love, *1 Pet. 5. 14. Luk. 7. 45*. and of reconciliation, *1 Sam. 14. 33*. And albeit *καταφύγειν καὶ ἐκείνους* (as *Philo* observeth) Love is not always in a kiss; *Joab* and *Judas* could kiss and kill (Caveatur oculum *Isacianicum*) consign their treachery with too sweet a symbol of amity, yet those that love out of a pure heart fervently, do therefore kiss, as desiring to transfuse, if it might bee, the souls of either into other, and to be

[illegible]

For thy Love, is better than Wine." Hebra. Cantor to his only spirit.  
 reader is *Moral*. Thy breaths; but such is not to proper, still it is the Church  
 strength and livelihood of her affection: As by the Plural *Love*, she means  
 all fruits of his love, righteousness, peace, joy in the Holy Ghost, alliance  
 of Heaven, which Mr. *Lausier* calls the sweet-meats of the feast of a good con-  
 science. There are other dainty dishes at that feast, but this is the banquet,  
 this is better than Wine, which yet is a very comfortable creature, *Psal.* ciii.  
 and highly text, by *Psal.* c. *Psal.* ciii. calls wine a music, *miserere* *humano*  
*μαλιστα*, the chief ailments of mens mileries.

Verf. 3. *Beaufit* [the favour of thy good government.] Or, *To smell*, thy sinners' as *Alexander* the Great is said to have had a natural sweetness of skin, by reason of the good temperament of his body: So, and much more so, by the Lord Christ, that *sweetest of fumes*. Here kiffeth his poor persecuted people, as *Confession* once kiffed *Phaphum* his lost eye: and departing (for here he comes but as a suter only, till the marriage be made up in Heaven) he leaves such a sweet scent behind him, such a balmy verdure, as attracts all good hearts unto him; to that where this all-quickenng carkiss is, there would the *Eagles* be all. The *Israe'lites* removed their tents from *Athibach*, which signifies *swiftness*, to *Chemadan*, which signifies *swiftness*, Numb. 33. 19. To be swift, to faith, to love, to sing, have no longer tasted Christ's sweetness, and they are carried after him as *swiftness* with incredible swiftness. Hence they are said to have a nose like the *Tow*, *swiftness*, (for their singular facicity in smelling after Christ) and to flee to the very Assemblies (where Christ's odors are beaten out to the smell) as the *clouds* do to the windows of their windows. For why? they have their *noses* habitually exercised to discern good and evil, Heb. 5. 14. and the low bounds yet more and more in knowledge and in all judgement, *Phil.* 1. 9.

*Thy name is as ointment poured forth*] There is an elegant allusion in the Original

[illegible]

accurs, and put over to God to punish.

Therefore the *Virgin love* itself, i.e. All that are adjoined to me incomely lost, as chailt Damocles to their Mother and Milfrids. The cleed and faithful are called *Virgins* for their spiritual calling. They are Gods *biddan ones* (as the word here used figuratively, as they are in the world through lift, for they are defiled with the corruptions that are in the world world not suffer them about her, *Psal. 45. 14*. (*Oi Queen Elizabeth* it is said, that she never suffered any Lady to approach her presence, whose faith free had but the least (falsipion) *Theys follow the Lamb where ever he goeth*, ib, as the other creatures follow the Panther for his sweet odors; as birds of prey are carried after catkalkes. *When having no sin you love*, and can do no less; 1 *Peat. 1. 8*, because he first loved you, and hath shed abroad his love in your hearts by his holy Spirit, loved you, 1 *Cor. 5. 5*. *Amale amorem illius*, O love his love, faith *Bernard*, and cry out with *Ignatius*, *o deos vsqz usqz totosqz*, My Love was crucified. If the Centurion in the Gospel were held worthy of respect because he loved our Nation (said those Jews) and built us a Synagogue: what will be say of Christ, who loved us, and washed us with his own blood, *1 John 1. 7*, *love, etc.* And should not love be the whetstone of love? should we not reciprocate? shall we be better than Publicans? shall not the love of Christ constrain vs, *etc?* 2 *Cor. 5. 14*.

*confirma me, &c.* 2 Cor. 5. 14.  
Verf. 4. *Draw mee, &c.* Those very Virgins, though they love Christ, and are affected with his incomparable sweetness, to the slighting of earthly vanities, and all tattle; fooleries of this present life, yet are they (enfold of sundry obstacles and backbytes, which hinder them to call for help from Heaven, *Draw mee, &c.* by the effectual working of thy mighty Spirit, and by the cords of kindness. *Hef. 11. 4.* that irrepressible grace of thine, whereby thou dost *fortifie*, but yet *justify*, powerfully, but yet *sweetly* work upon the wills of them that belong to thee; and by a merciful violence pull them out of Satans paws, yea bring them from the jaws of Hell, to the joys of Heaven;

*Jer. 31: 3.*  
[We will run after thee.] Wee will not onely follow thee, as the fraw fol-  
lowes the jet, or as the sonne follows the load-stone; as the Sea-mans needle doth the North-  
pole, or as the floure growing follows the countre of the Sun from East to West,  
But wee will *follw after thee*, as *Caleb* did; wee will run after thee, as *David*  
did; yea wee will to run, that wee may obtaine, finnish our countre, and receive  
our Crowne, whereof wee shall not fail, if wee tunc regularly, nurely and constantly  
*Prov. 4. 25.* run after Christ, as the fowle is accustomed to doe, and not pre-  
sume before him, as hee is presumed to doe, and therefore haue, *Gt. thee behind*  
*the backe of us.* Christ is our *fore-runner*; gone before us into Heavens, Heb. 1.  
6. We must come after him. Luk. 9. 23; prefe his footsteeps, i Pet. 2. 21.  
follow him clofe, Mat. 16. 24. Ephel. 5. 1, and, having him ever in our eyes  
run with patience the race that is before us; Heb. 12. 1, 2. Rubs and over-comes



**Pet. 1.** *morae* we shall be sure to meet with, but that must not make us stop or step back. Christ ran with a courage, though he ran with the crows upon his shoulders all the way. *Give up your love; You are even almost at your journey's end.* If there be any way to Heaven on horse-back, it is by the cross. Look to the joy that is set before you, as Christ did, *best a look from glory*, as *Moses* did, *left yee be wearied and faint, or Loosened*, as the Nerves are in a swoon or palsy. Lilt up the hands that hang down to the feeble knees, *Heb. 12. 12.* Lilt up your feet, as *Jacob* did, after the vision at *Bethel*, and take long strides to Christ. Think that hearest him say, as *Timothy* did once to his friend, *Quam obrem, si me amas castrum, quantum profecto amas, si dormis, exproberis; si stas, ingraderis, si negideris, curres, si curris, adules. Creditis non est quantum ego in amore & fide tua ponam, i. e.* Wherefore do thou lovest me, as I am sure thou dost, if thou be asleep, wake thyself; if thou standest still, set forward; if thou art upon thy way, run to mee, if thou art a running, flye to mee. Little dost thou think how much I set by thy love and faithfulness. Therefore *haste, haste*, if thou be asleep, wake thyself; if thou art a running, flye to mee. Little dost thou think how much I set by thy love and faithfulness, so that thou shalt walk and not be weary, run and not faint, *Isa. 40. 31.*

**Gen. 29. 1.** *The King hath brought me into his chamber!* Into the Bride-Chamber of Heaven, and hath made mee fit to gether in heavenly places in Christ Jesus mine Head and Husband, *Ephes. 2. 6.* yea into the inward part of the beds chamber (as the word here used signifieth, *Cant. 3. 4.*) there to have familiarity with him, that I may be filled with his graces, *John 1. 16.* and bring forth fruit to God, *Rom. 7. 4.*

**Heb. 11. 16** *We will be glad and rejoice in thee Be glad inwardly, and rejoyce outwardly;* not in thy love-tokens to much, as in thy self. *Vix diligitur Jesu propter Jesum.* They that rejoyce in any thing but Christ, *rejoice in a thing of naught.* *Amos 6. 12.* with *verf. 4. 5, 6.* The beginning of Epistles and Letters antiently was *Gaudete in Domino, Rejoyce in the Lord.*

**Heb. 12. 12** *We will remember thy love!* Or *rehearse it.* Men cannot but think and (speak much of what they love and like. *Id David's heart bee ending a good matter (a song of love)* his tongue will soon bee the pen of a ready writer, *Psal. 45. 1, 2.* And as people, when drunk with Wine, wherein is excess, are apt to sing and hollow: so those that are filled with the Spirit, cannot but utter those *magnalia Dei*, the wonderful works of God, *Ps. 2. 11.* yea express their spiritual jollity in *Psalms*, and *hymns*, and *psalmal songs*, *Ephes. 5. 18. 19.*

**Judg. 16.** *The upright love thee!* Heb. *Il prighness, the abstrait, for the concrete, as Pride for proud, Jer. 50. 31. rebellion for rebellious, Ezek. 2. 7.* This leemeth to bee added for to exclude hypocrites, those *Hang-byers.* They seem to love God (some more) but it is from the teeth outward only: and Christ may well say to them, as hee did to *Samson*, *how canst thou say thou lovest mee, when thy heart is not with mee?* their hearts are upon their covetousness, then when with their mouths they make love, *Ezek. 33. 31.* as the Eagle hath his eye upon the prey, when hee soareth highlest toward Heaven. They follow Christ more for the leaves, than for love, *Job. 6. 26.* they serve not God, but serve themselves upon him; they serve him for gain, as children will not say their prayers, unless wee promise them their breakfasts. *Sincerity* is an utter enemy to *Sinifery*.

**Rom. 16. 18** *Yea, I am black, but comely!* Heb. *Black as the morning, or day-dawning,* which hath light and darkness (dimmed at least) mixt together. It is not *black* as *Polio* or *darkness*, wherein there is more light than darkness, but *sepiotides*, wherein there is more darkness than light, as the Grammarians distinguish. This morning light is lovely, though not pure, for the Church comely, though not clear. The Coy Daughters of *Jerusalem* might make a wonderment, that to black a doudy, as the Church appeared to them that saw not her inward beauty, should ever hope to have love from the fairest among men. (Wee read how *David* and *Miriam* murmured against *Moses*, (who was fair to God) because of the Tawny-Moor-woman whom hee had married, *Numb. 12. 1.*) For

answer to whom, the Spouse here grants that shee is *black*, or *blackish*, at least: (1) As having some hypocrites in her bosome, that as that blasted corn, *Mat. 23. 25.* smutcheth and sullieth the better sort. (2) As being not fully freed from sin till after death. Sin is dejected indeed in the Saints, but not utterly ejected, while they are here. For why? It is in them as the spots of the Leopard, not by accident, but by nature, which no Art can cure, no water can wash off, because they are not in the skin, but in the flesh and bones, in the sinewes and the most inward parts. Howbeit the Church is freed from the damning and dominating power of sin. And whereas (3) Shee is looked upon as *black*, because of her afflictions (those fruits of sin) and seems to have *lain among the pias* (as the Psalmist bath it) places where Scullions use to lye, and to be black and collied, yet shall thee bee at the wing of a Dove that are covered with silver, *Eccl. 1. 68. 13.* though thee fit in darkness, the Lord shall give thee light, *Mich. 7. 8.* And as black soap makes white clothes: so do sharp afflictions make holy hearts: Where God is pleased to let in with his battle-door, as that Martyr said. *Puriores celo afflictione facti sunt*, saith Chrysostome of those that were praying for Peter, *Act. 12.* And some of them of understanding shall fall, to try them, and to purge, and to make them white, saith the Prophet, of those suffering-Saints, *Dan. 11. 35.* The face of the Church is never so beautiful, as when it is washed with its own tears: as some faces appear most orientally fair, when they are most inflamed with sorrow. Christ did so, *Isa. 52. 14.*

**But comely!** Or, *goodly, lovely, desirable, delectable, viz.* For my double Righteousness (those righteousnesses of the Saints, *Rom. 8.*) imputed, and imparted. Hence the Church may better sing than *Sappho* did,

*Si mihi difficile formam natura negavit,  
Iustitia forma damna rependo mee.*

**As the tents of Kedar, as the curtains of Solomon!** Kedar signifieth *black*, and the Kedarans (a people of Arabia, descended of *Ismael*) dwelt in black tents made of hair-cloth, and had no other houses; they also dwelt not far from the *Ethiopian*, or *Black-moors*, *2 Chron. 31. 16.*

**As the curtains of Shem!** As his costly tapestry, and other sumptuous household-stuff, wherewith read *1 King. 10. 1, 2. &c.* *Joseph* also makes mention of the *Babylonish* rich furniture, wherewith *Solomon* rooms were haunted. These are to set forth the Churches comeliness, as the other did her homeliness. Let none be despised for his outward meanness: for within that leathern purse may bee a Pearl. Christ himself was hidden under the Carpenters son, and a poor outcast, *Isa. 53. 2.*

*Saepe sub atria latuit sapientia veste.*

**Vest. 6.** Look not upon mee, because I am black! Look not upon mee, viz. with a lofty look, with a coy countenance, fix not your eyes upon mine infirmities and miseries, so as to disdain mee, or to discern mee from thee. *Blackish* I am, I confess, tanned and discoloured. The old Latine translation renders it *brown*, (lovely brown wee call it, *belle brunette*, the French) Others, *fome-brat black*, *q. d.* My blackness is not so much as you may think for: Judge not therefore according to the appearance. Stumble not at any seeming deformities. A faithful man may fall far, but the seed abideth in him, the new nature cannot bee lost: the oyl of Gods Spirit, wherewith wee is anointed, setteth the colours, which are of his own tempering, so sure on, and maketh them cleave so fast together, that it is impossible hee should ever return to his own hew, to bee coal-black, as before. Howbeit wee is subject to much affliction, anguish and distress, as it were to the scorching of the Sun: and that, with many that have not senses exercised to discern good and evil,

renders

Camb. Ebf.

renders him deſpicable; but that ſhould not be. Of Queen Elizabeth, it is ſaid, that ſhe hated no leſs than did *Mithridates*, ſuch as maliciously perſecuted virtue ſoraken of fortune: as when a Deer is ſhot, the reſt of the Herd puſh him out of their company.

*Because the Sun hath looked upon me* By *Sun* here ſome have underſtood the Sun of Righteouſneſs, whom when the Church looks intently upon, ſhe is beſideled, and fees her own nothingneſs, in compariſon of his incomparable brightneſs. Others by *Sun* here will have original ſin to be meant; which indeed hath brought the blackneſs of darkneſs upon the ſpirit of our minds, and bored out the eye of our underſtandings. The ſame Original pravity they underſtand by the following words, *Sons of the ſame Mother*, and by being *kindled with wrath*, they underſtand ſin encreaſing and raging as it were; And by appointing the Church to keep *other Vineyards*, they underſtand the committing of the works of the fleſh, and the deeds of darkneſs, with which ſhe was as it were bolden, ſo that ſhe could do nothing elſe, till the Lord had looſed her out of theſe chains. But they do beſt that by *Sun* in this place underſtand the heat of perfection, and the parching of oppreſſion, according to *Mat. 12. 41. 1. Lam. 1. 6. 13, 14. 8cc.* What Bonches were here made in Queen *Maries* daies, burning the dear Saints of God to a black coal, lighting them up for tapers in a dark night, as they did in *Nerves* daies? After *John Huſſe* was burnt, his adverſaries got his heart, which was left untouched by the fire, and beat it with their ſtaves. The ſtory of the *Malice* perſections prophesied of *Dan. 11. 36.* and recorded, *Eſth. 2. 21. 25.* to the end, is exceeding lamentable. Oppoſition is (as *Calvin* wrote to the French King) *Evangelii Geminis*, and *Eccleſia eſt heres crucis*, ſaith *Luther*. The Church hath its croſs for its inheritance. *All that will live godly in Chriſt Jeſus* (if they belee upon it ſo to do) *ſhall ſuffer perſecution*, there is no avoiding of it, *1 Tim. 3. 12.* When *Ignatius* came to the wilde Beaſts, *New, faith hee, I begin to be a Chriſtian*, and not till now. That Chriſtian, ſaith *Mr. Bradford*, hath not yet learnt his *ABC* in Chriſtianity, that hath not learned the leſſon of the Croſs, &c. *Omnis Chriſtianus Crucianus*. This the worldling cannot away with: and although he make a ſhew in the fleſh, or (as a good face on it (as the word ſignifies) as if hee had let his face toward *Sion*, yet when it comes to a matter of ſuffering, hee ſtumbles at the Croſs, and falls backwards: hee will not ſuffer perſecution for the Croſs of Chriſt, *Gal. 6. 12.* Hee looks at the Church with a *Vultures* eye, as though hee would behold nothing in her but corruption and carnion. Hee makes an ill conſtitution of her infirmities, and will not ſtick to ſay, if hee have a mind to ſhake her off, that ſhe is black and deſpicable, that ſhe provides her poorly for her followers, that the great ones favour her as little, as the Lords of the *Philippines* did *David*, &c. *Cicero* verum religionem ſplendore imperii, gravitate nominis Romani, maiestate inſtitutis, & fortuna ſucceſſibus meioris. *Cicero*'s marks of the True Religion were the largeneſs of the Roman Empire, their ſpreading fame, their Anteaſtors Ordinances, and their ſingular ſucceſs. The Papists have the like Arguments for proof of their Church. But what ſaith *Luther*? *Ego non habeo aliud contra Pape regnum vultuſum argumentum, quam quod ſuo* *cruce regnat*. I have no ſtronger argument againſt the Popes Kingdome than this: that heereigns without the Croſs.

*My Mothers children were angry with me* i. e. Worldly men that are of the ſame humane race that I am: theſe fretted at mee, as *Moad* did at *Iſrael* (becauſe they were of a different Religion) *Numb. 22. 3. 4.* or as *Tobiah* and his complices did at *Nehemiah* and his Jews: it was quarrel enough to *Jeruſalem*, that it would not be miſerable. Hypocrites and Hereticks eſpecially, are here underſtood (as ſome conceive) ſuch as pretend to be children of the Church, and her greateſt friends, as the *Demiſes* would be the onely Chriſtians, and after them the *Regious* Hereticks, called themſelves the onely *Catholicks*. So did the *Arrians*, and ſo do the *Papiſts*, whoſe anger againſt the true children of the Church is far hotter than *Nehemiah*'s: O even at it had

had been ſeven times heated for theſe three conſtant Worthies. *Hypocriſis* nihil eſt crudelius, impatiens & vindicta cupidum (ſaith *Luther*, who had the experience of it) *plano ſunt ſperantes*, &c. there is not a more cruel creature, more impatient and vindictive, than an hypocrite. Hee is as angry as an Alp, as revengeful as a Serpent, &c. Hee is of the Serpentine feed, and carries the old enmity, *Gen. 3. 15.* *Cains* club, *Gen. 4. 8.* with *1 John 3. 12.* *Tour Brethren* ſhat hated you, that caſt you out for my names ſake, ſaith, *Let the Lord bee glorified*, *IIa. 66. 5.* Here was a fair glove drawn upon a foul hand, *In nomine Domini incipit omne malum*, was grown to a Proverb here in times of *Papery*.

*They made me the Keeper of the Vineyards* No marvel therefore that I am *Sun-burnt*, ſith I have born the burden and heat of the day, as *Matth. 20. 12.* it hath been my task to keep out Boars, Foxes, and other noiſome creatures; yea it hath been my task to be put upon ſome ſervile offices (as thoſe poor *Vinedreffers* were, *2 King. 25. 12.*) nor ſo ſuitable to my place and ſtation as ſignified me by God: Yea, although I am dead with Chriſt from the rudiments of the world, yet as though living in the world, I have by theſe Impoſitions and Impoſitions been made to degenerate after the commandments and doctrine of *Phariſaiz* *1 Cor. 9. 20. 22.*

*But mine own Vineyard have I not kept* q. d. Being burdened with humane rites and traditions, and having been the ſervant of men, *1 Cor. 7. 23.* I have departed from the duty that God preſcribed unto mee. *Sane bene*, *ſunt viti* *truly have I rejected or ſlighted the commandment of God, thoſe I might keep mens tradition*, *Mark 7. 9.* Thus ſhe ſhames and ſhews her ſelf: ſhe bluſheth and bleeds before the Lord for her careleſſneſs in duty. Yea ſhe tells the world the true reaſon of her preſent blackneſs: ſomewhat ſhe had to ſay againſt others, but moſt againſt her ſelf. *After I was made known to my ſelf*, *Polhem* when *ſaid Ephraim*, *ſcil.* by looking in the glaſs of Gods Law, *Repented*, *Jer. 31. ſum ſervus tibi*. *19.* *See* theſe this Law, as a glaſs to look in, ſaith *Mr. Bradford*, ſo ſhalt thou ſee thy face ſoul arrayed, and ſo ſhamefully ſawcy, mangy, pocky and calbled, that thou canſt not but bee ſorry at the ſight thereof. Thus hee, *Physicians* *ſig. 24* in ſome kinde of unſeemly Convulſions, with their Patients to look thereto, ſelves in a Glaſs, which will help them to ſtrive the more, when they ſhall ſee their own deformities. It is fit we ſhould oft reflect, and ſee every mans the *plague of his heart*, the error of his life, keeping our hearts foſt, ſupple and foſtable: for ſometimes of heart diſcovers ſin, as blots do run abroad, and ſeem *Phil. 19.* biggeſt in wet paper. When the Cockatrice egg is cruſhed, it breaks out into a viper, *Iſa. 59. 5.*

*Vult. 7. ſek mee, O thou whom my ſoul loveth* The ſins of Gods Eleſt turn to their good (*Exceſſum aliquando pro remedio ſunt*, ſaith *Serena*). Poſſion is by *De Beſt. 1. 2.* *Attuned into a Medicine* make them cry more upon Chriſt, love him more with all their ſoul, deſire more earnestly to be joynted unto him, uſe all holy means of attaining thereto; and that with ſuch affection, that when others are at their reſt, or repaſt, the Chriſtian can neither eat nor reſt, unleſs hee bee with Chriſt.

*Where thou feedeſt* This Book of *Canticles* is a kind of *Paſſoral*, a ſong of a Beloved concerning a Beloved. The Church therefore gives, and Chriſt takes of her upon himſelf the team and cartage of a loving and ſkilful Shepherd, that feeds his flock daily and daily, feedeth them among the Lillies, and beds of ſpices, makes them to lie down in green paſtures, and leads them be- fide the ſtill waters, *Pſal. 23. 2.* (his Word and Sacraments) makes them alſo *John 10. 12.* to lie down at noon, i. e. (as the chief Paſtor of his ſheep) hee wholly ordereth them in all their ſpiritual labours, toils, and afflictions: giving them ſafe repoſe in the hottelt teſtſons, *Iſa. 49. 10.*

*For why ſhould I have as another turneth aſide* q. d. This would bee no leſs to thy diſhonour, than my diſadvantage. If I miſcarry, thou wilt bee no ſmall loſer by it. To urge God with the reſpect of his own glory lying now at ſtake, is a moſt effectual way of ſpeeding in prayer. *If thou deſtroy this people*, *Exod. 32.*









Christ is both *Rose* and *Lilly*, which two put together make a gallant shew, and beautifie the bosomes of those that bear them; but nothing like *as* Christ doth those that have him dwelling in their hearts by Faith. These flowers do soon fade, and lose both beauty and sweetness: but (so doth not Christ or his comforts, *Tam recens mihi nunc Christus est, ac si hac hora fuisset sanguinem*, faith *Luther*, Christ is as fresh to me now, as if hee had shed his blood this very hour. Hee purposely compareth himselfe to a Vine, to a door, to bread, and many other excellent and necessary creatures, every where obvious, that therein (as in to many optic glasses) wee may see him, and bee transformed into him. For this it is also, that hee here commends himselfe, not out of arrogancy or vain affectation of popular applause, but for our sakes doubtless, that wee may take notice of his excellencies, and love him in sincerity. The Spouse also praiseth her self sometimes, not out of pride of her parts, but to heave her thankfulness to Christ, from whom shee had them.

Vers. 2. *As the Lilly among the Thorns*. The Lilly is white, pure and pleasant, having six leaves (and thence its name in Hebrew) and seven golden-coloured grains within it. The forty fifth Psalm (of like argument with this Song) is dedicated to him that excelleth upon *Shishannim*, or upon this five-leaved flower the Lilly. Moreover the chief City of *Persia* was called *Shushan*, from the multitude of Lillies growing there. Here *Alexander* found fifty thousand Talents of gold; the very stones of it are said to have been joynted together with Gold. The Church is far richer, and fuller of beauty and bravery; but beset with thorns, such as *Abimelech* was, a right *umble* indeed, that grew up in the back hedge-row of a Concubine, and scratcht and drew blood to purpose: wicked men are called Briers, *Micah* 7. 4. thorns twisted and folded; *Nahum* 1. 10. that hurt the earth, and those that handle them. Indeed they cannot bee taken with hands, but the man that shall touch them must bee fenced with iron, and the staff of a spear. But God shall thrust them all away, scil. into hell, and they shall bee witerly burnt with fire in the same place, 2 Sam. 23. 6, 7. In the mean space, who will sit the byers and thorns against mee in battell, faith the Lord Christ (being jealous for his Spouse with a great Iouslie, *Zach.* 1. 14.) who dare do it? I would march against them, I would burn them together, *Ila.* 27. 4. *Sin* or *Sinai*, a thorny place in the desert, where it rained down Quails and Manna from Heaven, was a type of the Church, flourishing in the midst of her enemies, like a Lilly among thorns.

So in my Love amongst the Daughters? i.e. false Sisters; *qua dicuntur sine propter malignitatem suam*, faith *Augustine*: these are called thorns for the malignity of their manners, and Daughters for their profession and outward privileges. These prick, sting, and nertle the Church; they cannot but do their nature, till God take an order with them, till hee binde them in bundles, and cast them into the furnace. But as the Lilly is fresh and beautiful, and looks pleasantly (even that wilde Lilly that wee call *Wood-binde*) though among thorns: so should wee amidst trouble. God hedgeth us about with these briers, that hee may keep us within compass: hee pricketh us with these thorns, that hee may let out our ill humours. *O felices tribula tribulationum*! O happy thorns of tribulation, that open a vein for sin to gush out at! Bee not weary, my sons of Gods correction, faith *Solomon*, *Prov.* 3. 11. *Ne ejus configurationes ac finis quasque excusationes tibi molestas*, to *Kabruvanki* renders and expounds that text. Feell how Gods corrections troubleme to thee, as thorns in thine eyes, or prickles in thy sides. Especially since, as *Gladius*, by thrashing those churls of *Senech*, with thorns and briers of the wilderness, taught them better behaviour, so deals God by his people: his House of correction is his School of instruction, *Psalm* 94. 12. (See my Love-tokens, *pag.* 148. 149. 150.) God fets these thorns as hee did those four thorns, *Zach.* 1. 10. to afflict his people which way they soever they fled. Howbeit when they had thrust them to the Lord, there were four Carpenters left a work to cut them forth enough, for ever doing any further hurt.

Vers. 3.

Vers. 3. *As the Apple-tree among the trees, &c.* Among wilde trees, mols-begrown trees, trees that bring not forth meat for men, but mast for Hogs. Such is every natural man, *Rom.* 11. 17. *Ephraim* is an empty Vine, hee beareth fruit to himselfe, *Hol.* 10. 1. paltrey-hedge-fruit. Oaks bring forth Apples such as they ate, and Acorns. But what faith our Saviour, *John* 15. 2. *Every branch in mee that beareth not fruit, hee teareth away, and without mee ye can do nothing*, vers. 5. That is a true saying (though *Spiria* the Postiller censur it for a cruel sentence) *Omnis vitis infiducialis peccatum est, & nihil bonum sine summo bono*, The whole life of an unbeliever is sin: neither is there any thing good without Christ the chiefe good. Here hee is fully compared by the Church to an Apple-tree, which yields both food and food to the weary and hungry traveller; kunneth him with whatsoever heart can with, or need require. Christ is *coruscopia*, an Universal Good, All-sufficient and satisfactory, proportionable, and every way fitting to our necessities: It is not with Christ, as with *Iaac*, that had but one blessing: for in him are hid all the treasures of wildome, and whatsoever worth, *Col.* 2. 3. So that as a friend of *Cyrus* in *Xenophon* being asked where his treasure was, answered, *ὅτις κἀγὼ φίλος*, where *Cyrus* is my friend: to may a Christian better answer to the like question, *ὅτις κἀγὼ φίλος*, where the Lord Christ is my friend: For as *Deo omnia copia esse agitur*, without Christ all plenty is scarcity; so with him there can bee no want of any thing that is good. In the fulness of his sufficiency hee is in want, faith *Job* of a wicked man. Contrariwise the godly, in the fulness of his want, is in an All-sufficiency; because hee is in Christ, who hath filled *ἡμᾶς ἐν χάριτι*, the neuter gender, not onely all the hearts of his people, but *All things*; hee hath filled up that emptiness that was before in the creature, and made it satisfactory.

*I ate down under his shadow with great delight*. Heb. *I delighted and ate down*. The Church being scorched with troubles without, and tedious within, ran to Christ for shelter, and found singular comfort, *Psalm* 91. 1. *Ila.* 25. 4. *Tua presentia*, Domine, *Laurencius* *istam cruciatulum dulces fecit*, faith an Antient; *Philip Langraue* of *Hesse*, being a long time prisoner under *Charles* the fifth, was demanded what upheld him all that time? *Respondit*, *divinum Mariyrum consolationes se sensisse*, hee answered, that Christ came in to him with such cordials as kept up his spirits above belief. There bee divine comforts that are felt by the suffering Saints, that others taste not of, nor themselves neither at other times. When the child is sick, out come the con-ferves and sweet-meats: Never fished so much on his Mothers lap, and in her bosome, as then.

*And his fruit was sweet to my taste* i.e. His word and promises, which I rolled as Sugar under my tongue, and sucked therewith more sweetness than *Samsun* did from his hony-combs. *Psalm* 19. 10. & *119.* 103. *Jer.* 15. 16. *Luther* said, hee would not live in paradise, if hee might without the Word, at cum verbo vitam in inferno facile esse vivere, faith hee, but with the Word hee could live even in Hell it self. True it is, that those that have not the Spouses palate, finde no such sweetness in Christ or his promises. Most men are to full gorged with the Devils dainties, to surfeited with sins sweet-meats, that they finde no more relish in the good Word of God, than in the white of an Egge, or in a dry chip. These feed upon that now, that they must (without repentance) digest in Hell, there will bee bitterness in the end. Wherfore they that, by sucking those full-flouring breasts of consolation, the promises, have *costed and seen how good* the Lord Christ is, as their souls are fastised with fat things, full of marrow, with the very best of the best, *Ila.* 25. 6. *he* shall make them to drink abundantly of the river of his pleasures, *Psalm* 36. 9. hee shall take them into his Wine-celler, and fill them with gladness.

Vers. 4. *Hee brought mee to the banqueting-house*. Heb. *to the house of wine*, where hee giveth mee that which is better than Apple-drink, as vers. 3. As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ,

Aug. de vera  
intima. cap. 56

Rom.

Col. 3.

Tom. 4. Ope.  
Lut.Multi in terra  
manucant quod  
est in terra de  
genti. Aug.

Ab. and Clavin  
Vol. 1653.

1614, 1665.

Rom. 8. 31.

Rom. 5. 15.

Christ, 2 Cor. 1. 5. The lower that ebb, the higher this tide: as is to be seen in the Martyrs, who went as merrily to die, as ever they did to dine; fang in the flames, and felt no more pain than it they had lain upon beds of Roses. This their persecutors counted flupidity and vain-glory; but they knew not the power of the Spirit, and the force of Faith: as Mr. Philpot told scoffing Morgan, who coming to confer with him, asked him, "How know you that you have the Spirit of God? Mr. Philpot answered, By the Faith of Christ which is in mee. Ah by Faith (quoth Morgan) do yee to? I ween it bee the spirit of the buttery which your fellows have had that have been burned before you, who were drunk the night before they went to their death, and I ween were drunke unto it. Whereunto Philpot replied, It appears by your communications, that you are better acquainted with the spirit of the buttery, than of God. Methink you are liker a coffer in a Play, than a reasonable Doctor to instruct one. Thou hast the spirit of illusion and sophistry, which is not able to countervail the Spirit of truth. These art but an AEs in the things of God, &c. God shall surely rain fire, and brimston upon such scornors of his Word, and blasphemers of his people as thou art. The like sentence was passed upon Nicholas Swynn, Martyr in Spain, who beate mee clearly to the stake, and embraced death with all patience, his tormentours and enemies said, that the Devil had his soul, before hee came to the fire, and therefore his sense of feeling was past. These carnal creatures meddle not with the true Christians joy, neither know they the privy armour of proof (the joy of Faith) that hee hath as an as triple coat about his heart, making him insuperable, and more than a Conquerour. True grace hath a fortifying comforting virtue, which the world knows not of: like as true gold comforts and strengthens the heart, that Alchymy gold doth not. And as a man that by good fare, and plenty of the best Wines hath his bones filled with marrow, and his veins with good blood, and a fresh spring of spirits, can endure to go with less clothes than another; because he is well lined within: So it is with a heart, that by oft feasting with Christ in his Ordinances, and by much reading and ruminating upon the Scriptures (called here the Banqueting-house, or Wine-cellar, as moit are of opinion) hath got a great deal of joy and peace: such an one will go thoro troubles, and make nothing of them, yet though outward comforts utterly fail, Psal. 3. 17.

And his banner over mee was love. As a Standard erected, as a banner displayed, to was the love of Christ shed abroad in her heart by the Holy Ghost: who had also (as a fruit of his love) set up a Standard in her against strong temptations and corruptions; Jsa. 59. 19. and thereby assured her of his special presence: like as where the colours are, there is the Captain, where the Standard, there the King. The wicked also have their banners of lust, covetousness, ambition, malice, under which they fight (as the Dragon and his wicked brood, Rev. 12. 7.) against Christ and his people: but they may read their destiny; Jsa. 8. 9, 10. Associate your selves, O yee people! stand to your arms, repair to your colours, &c. yet yee shall bee broken in peeces, and your selves, and yee shall bee broken in peeces, &c. Take counsel together, and it shall come to nought, &c. for God is with us, Immanuel is our General: And how many do you seeke him for? as Amalgam once said to his soldiers, (that feared their enemies numbers) Surely if Christ bee for us (and hee is never from us, Mat. 28. 20. but as Xerxes was wont to do, hee pitcheth his tent, and sets up his Standard in the midst of his people, as once in the wilderness) who can bee against us? Rom. 8. 31. And though many bee, yet I knowen that is is armed against the Church shall prosper, (how should it, fith hee hath such a Champion as Christ, who is in love with her, and will take her part, fight her quarrel?) and every tongue that shall rise against thee in judgment, shall be confuted, Ps. 54. 17. As the eclipsed Moon, by keeping her motion, wades out of the shadow, and recovers her splendour: So it shall bee with the Spouse, Yea shee shall bee able to answer those that reproach

reproach and cast dirt upon her, for her keeping close to Christs colours, and suffering hardship for him: as the Emperour Adrian did the Poet Florm, who late on an Ale-bench and laug,

Nolo ego Caesar esse  
Ambulare per Britannias  
Rigidus patiens pinas, &c.

The witty Emperour replied upon him, as soon as hee heard of this

Melanchton in  
Clavin. Carion.

Nolo ego Florm esse  
Ambulare per Britannias  
Lustrare per pinas,  
Pinas patiens, &c.

Verf. 5. Stay mee with flaggons! Not with cups or bowls onely, but with flaggons; larger measures of that Wine that was let before her in Christs Wine-house, Confort mee with Apples, such as fall from Christs Apple-tree, spoken of in the former verse, the precious mellifluous promises, which are sweet like the Apples of the Garden of Eden, as the Chaldee here hath it, Bussier mee up with this: for I am even sinking and swooning with an excess of love, with an exuberancy of spiritual joy in God my Saviour, (such as I can hardly stand under. Stay mee therefore (saith hee to the Ministers, whose pillars to support the weak, Gal. 2. 9. and to comfort the feeble minded, 1 Thel. 5. 14.) Stay mee, or suffice mee with flaggons, comfort mee with Apples. (Solomon tells of some near the River Ganges, that live scarce pomum sive fructum, by the smell of Forrest Apples, which is somewhat strange.)

For I am sick of love! Surprized with a love-quall, as an honest Virgin may bee, meeting her Love unawares, enjoying him in the fulness of joy, and fearing the loss of his company for a long season. This is Amor Amicitia, which Lombard thus describeth, ne offendamus quem diligimus, & ne ab eo separeremur. The fear of love is, left wee should offend him whom our soul loveth, and to cause him to withdraw. His amor transis in charitatem, saith Gregory. This fear passeth into love, and overwhelms the spirit sometimes. This was that made Jacob, when hee saw nothing but visions of love and mercy, cry out, How dreadful is this place! This made that mixture of passions in those good women, that coming to look Christ departed from the grave with fear and great joy. From this cause it was that Bernard, for a certain time after his conversion, remained as it were deprived of his senses by the excessive consolations hee had from God. Cyprian writes to his friend Donatus, that before his conversion, hee thought it impossible to finde such raptures and ravishments, as now hee did in a Christian count. Hee begins his Epistle thus, Accipe quod sentitur antequam discatur, &c. Augustine saith the like of himself: What unconceptible and unutterable ecstasies of joy then may wee well think there is in Heaven, where the Lord Christ perpetually, and without intermission, manifesteth the most glorious and visible signs of his presence, and seals of his love? Hee pours forth all pientous demonstrations of his goodness, to his Saints and gives them eyes to see, minds to conceive it, and then fills them with exceeding fulness of love to him again, so that they swim in pleasure, and are even overwhelmed with joy: a joy too big to enter into them, they must enter out, Mat. 25. 21. Oh pray I pray with that great Apostle that had been in Heaven, and seen that which eye never saw, that the eyes of your understanding being enlightened, you may know the love of Christ which passeth knowledge, and what is the riches of the glory of his inheritance in the Saints, Ephes. 1. 18. &c. 3. 19. A glory fiercer to be loved, than possible to be disliked, as ever the excessive eternal joy of glory, 2 Cor. 4. 17. Such a weight, as if the body were not upheld by the power of God, it were impossible but it should sink under it. How ready are

Pol. h. 8. p. 16.

Smells are applied to the nostrils of them that faint.

Lomb. Sent. lib. 1. distine. 34. vide August. Epist. 1. ad Hiera.

Gen. in vi. Bern.

Epist. 1. 2. Cassiod. l. 6. c. 32.

Verbis exprimit non suff. expr. deus non possibile est esse eternum magis. Chrys.







heard in the Land when other birds are sweetly singing) come in with a mournful tone mixt with a groaning sadness (whence also the Turtle hath its name, *scil.* a *sonus gemitus per amorem*) and may well serve to set forth the unutterable groans of gracious spirits, grieving for their sins, mourning bitterly over Christ crucified before their eyes, and evidently set forth by their faithful Ministers (so that they need no other crucifix to draw tears from them) *tabing upon their breasts with the voice of Doves*, Nah. 2. 7. Yea smiling upon their breasts with the penitent Publican, and saying, or rather fighting out each for himself, *Lord be merciful to mee a sinner*. And here assert *solitum legendis scripturam faciat*. It is an heavenly hearing when a Church-full of good people, wrought upon by their godly Preachers, send up a volley of sighs to God: and as *Hindes by calving*, so they by weeping *come out their sorrows*, Job 39. 3. such as shew their hearts to bee as *lo many Hadadimons*. *Asinus* persuades a Preacher so long to insist upon some needful point, until by the groans and looks of his hearers, he perceive that they understand it, and are affected with it. Such hearers *Paul* had at *Athen*, that wept as he did, *Act.* 20. 37, but this is but few mens happines. Turtles are rare birds in our Land.

*Vet.* 13. *The Fig-tree putteth forth her green figs, and the vine with the tender grapes, &c.* These two trees put forth their fruits first; when other trees for most part, put forth first flowers, and then fruits in their season. *Pliny* numbers the Fig-tree among the trees of quick Nature. And our Saviour, *Luk.* 21. 29, 30, makes the shooting forth of the Fig-tree to bee a sign of Summers approaching. When himself came hungry to that Fig-tree, *Mark.* 11. 13. hee thought to have found something on it more than leaves only; for though the time of Figs was not yet, (this is of ripe Figs) *Mark.* 11. 13. yet *graffiti*, green Figs at least hee looked for, those uniformly Figs that shew calteth when there is shaken of a mighty wind, *Rev.* 6. 13. his hunger would have made somewhat of them. It was at *Bethphage* (that house of green Figs, as the word signifieth) or near unto it, that hee cursed this barren Fig-tree, *Mark.* 11. 13, and therefore cutt it, because it answered not his expectation. It behoves us therefore not only to make a flourish of goodly words (with *Nephtali*) but to bee fruitful boughs (with *Jeseph*) being filled with the fruit of Righteousness, which are by Jesus Christ unto the glory and praise of God, *Phil.* 1. 11. *Jeseph* is a fruitful bough, *Gen.* 49. 22, that is, of the Vine, faith the Chaldee Paraphrast there. But it may bee *Jacob* meant it of the *Egyptian* Fig-tree, whereof *Solinus* reporteth, that it beareth fruit seven times a year: pull off one Fig, and another presently puts forth. Now if the Fig-tree slack not her duty, but laboureth quickly to bring forth her first-fruit, so that again and again there may bee more fruitful: how much more should wee hasten the fruits of holiness, break off our sins, and bee abrupt in our repentance, *Dan.* 4. 27. cutt the cart-ropes of vanity, and cast away the deeds of darkness, *Rom.* 13. 12, bring forth fruits meet for repentance, parallel to it, and *sanctissimi*: (such as were to bee seen in the penitent thief, that suffered with our Saviour? *Aeneas* Rod was not sooner changed from a withered stick into a flourishing tree, than hee was from a barren malefactor into a fruitful professor; for see what a deal of fruit hee bears in an instant: hee confesseth his own sin, rebuketh his companions, giveth a good testimony unto Christ, and praises that Christ would remember him when he came into his Kingdom. This encouragement among many other we have, that Christ will bless our very buds, *Isa.* 44. 3, (see the Geneva Translation) hee will taste of our green Figs, of our tender Grapes, which, if not yet of a good taste, yet because they give a good smell, as this Text hath it, they are well-rented; Christ when hee comes into his garden, takes all hee findes well a-worth: *Hee gathereth his myrrhe with his spice, hee eateth not only of his honey, but of his honey-comb, and drinketh not only of his wine, but of his dill.* Cant. 5. 1.

*Vet.* 14. *Obey Dove! thou art in the clefts of the Rock.* The Dove is meek, mournful, simple, sociable, fearful, beautiful, faithful to her mate, fruit-

fruitful, neat, so is the Church. And because the Dove is sought after by birds of prey, therefore theee builds in strong and steep places, in clefts of Rocks, in the sides of the *holes* moat, as *Jeremy* hath it, *chap.* 48. 28. The Church also is forced many times to flie into the wilderness, *Rev.* 12, into the further parts of the world, and hide it self in corners, to avoid persecution. So many, so mighty, and so malicious are the Churches enemies, that these dare scarce peep out, or appear abroad, with the Dove, but these is in danger to become Hawks-meat. Hence *Hilary* faith of the Primitive Christians, that they were not to bee sought in *cellis & exteriori pompa*, in Palaces and outward pomp, but rather in deserts, and in mountains, and in dens and caves of the earth, as the Apostle also hath it, *Heb.* 11. 38. Concerning the Christian Congregation in Queen *Maries* time, faith *Mr. Fox*, there were sometimes forty, sometimes an hundred, sometimes two hundred came together, as they could, in some private place in *London*, for mutual edification. They are utterly our therefore, that hold that the true Church must bee evermore glorious and conspicuous for her outward splendour. Shee is oft-foons like the Moon in her eclipse, which appeareth dark toward the earth, but is bright and radiant in that part which looks toward Heaven. The Papists would have this Moon always in the full. And if shee then but little light to us, or bee eclipsed, they will not yield, if shee is the Moon. And yet (except it bee in the eclipse) Astronomers demonstrate that the Moon hath at all times as much light, as in the full: But oftentimes a great part of the bright face is turned to Heaven, and a lesser part to the earth. And so the Church is ever conspicuous to Gods eye, thought appear not always to ours.

*In the secret places of the stairs* Whether thou art retired, as for security, so for secrecy, that thou mayest the more freely, and without suspicion, of hypocrisy, pour out thy heart before mee, and seek my protection. Or, where thou thyself close out of modesty, or confidence of infirmity, not daring to shew thy face.

*Show mee thy face* Or, *Let mee see thy countenance*: leave none of thy particular Congregations or Members behinde thee, but present your selves before the Lord, come boldly to the Throne of Grace, *Heb.* 4. 16, in full assurance of Faith, *Heb.* 10. 22. *Quid enim per faciem nisi fidem* quod a Deo cognoscimus, faith *Gregory* upon this Text. What can wee understand by the face *Heb.* 11. 6 but Faith, faith by it wee are known of God, and without it, it is impossible to please God: *For hee that cometh to God*, (that shews his face before the King Eternal, Immortal, Invisible, &c. 1 Tim. 1. 17, must come in his lastly, that hee is a rewarder of all that diligently seek him, that seek him out, as the Greek hath it, *viz.* that fetch him out of his retiring-room, as the *Synephris* by the force of her Faith did, *Mark.* 7. 24, and as the Spouse here would never give him over, till shee had recovered him out of the Country, and drawn from him this sweetest invitation to go along with him, and incitation to make bold with him.

*Let mee hear thy voice* In holy exercises, preaching, prayer, conference, &c. See here how the Lord Christ wooes attendance, sollicit futers. The *Father* seeketh faith to worship him, *John.* 4. 24. *Hitherto you have asked mee nothing*, faith the Son, nothing, to what you might have done, and should do well to do hereafter, *Ask, that your joy may bee full*. Pray that ye may *John.* 16. 24 joy: draw waters with joy out of this well-spring of Salvation. Ply the Thront of Grace, follow your than to this well-spring of Salvation. *Severum* the Emperour (to Christ you may bee sure it is) to bee asked nothing of his Courtiers, than to grant them much. *Ask, and you shall have*; faith Christ. And is not hee worthily miserable, that will not make himself happy by asking?

*Sweet is thy voice* Because uttered by the Spirit of grace and supplication; whole every breath prayer is, and without whom prayer is no better than a sounding brass, or tinkling cymbal. X X And

Zach. 12. 10  
Gal. 3. 8

Barth.

Aug. in Ps. 10

ps. 136  
Luk. 17. cap. 13

2d. graffur.  
Hinc flos, &  
fig. Hinc pino  
Bethphage di-  
ctum quia lo-  
cum graffurum.  
Merces.  
Hinc pino  
decipiens alie-  
rum providentia.  
Hinc annu figit.  
Fruitus pino.

Hinc ministrus.  
R. David.

AR. & Men.  
fol. 188.

John 16. 24





view of his Wedding-guests, *Mat. 22. 11.* yea to eat and drink in their presence, and to teach in their streets, *Luk. 13. 26.* Abroad shee gets therefore, and that presently.

*I will rise now* | Saith shee, lest I lose mine opportunity: for if so, I may seek it with tears, and go without it with sorrow. Men may purpose, promise, and expect a time of healing, and curing, when they shall be deceived, and finde a time of trouble, *Jer. 14. 17.* Many, I say unto you, shall seek to enter, and shall not be able, *Mat. 13. 24.* yea they shall go with their flocks; and with their herds, to seek the Lord; but they shall not finde him, hee hath withdrawn himself from them, *Hos. 5. 6.* They came too late belike: they sought not the Lord while hee was to be found (*vel jam, vel certe non serio querebant*) they called not upon him while hee was near, they stayed till hee was out of call, *Prov. 1. 28.* till hee was resolved to return either no answer at all, or such a sad answer as the Jews had from him, because they stood out their day of grace, *Yea shall seek me, and shall not finde mee: and where I am, thither ye cannot come,* *John 7. 24.* And again, *I go my way, and ye shall seek mee, and shall dye in your sin,* *John 8. 21.* Oh dreadful sentence! The Church her self here, though never so dear to Christ, seems to some to be guilty of sloth and slackness in seeking after Christ, and doing it in her bed (as loath at first to disleave her self) or in holding him while shee had him, it whilst shee was sleeping, hee slip away from her side. The wife Virgins also were napping and nodding, *Mat. 25.* and holy *Austin* confesseth, that hee could not answer that clear text, whereby hee was called out of his sinful course, *Awake thou that sleepest, and stand up from the dead, &c.* but only by that with of the sluggard, *Mede & ecce modo, Sinite paululum, &c.* A little more sleeps, a little more slumbers, &c. little and yet sleeps in the plural. Thus *Mede & ecce modo non habet modum, & Sinite paululum ibi in longum*, as that Father saith it. Somewhat it was surely that makes the gift of God that is in mee, I will stir up my self to take better hold of Christ. Here is a tacit taxing her self for some former slackness, after her former enjoyments, and familiar intercourse with Christ: wee are too ready, after wee have run well, to lye down and take cold, which may cause a consumption: to please our selves in unlawful liberties, when wee have pleased the Lord in lawful duties. *Hezekiah*, after his notable service both of prayer and thanksgiving, fondly over-shoots himself to the *Babylonish* Embassadors. *Yonah* after his Embassage faithfully discharged to the *Ninivites*, breaks forth into anger against the Lord, *Peter* being commended by Christ for the profession of his Faith, fell presently so far wide, that hee heard, *Get thee behind me Satan.*

*I sought him, then I found him not* | For trial and exercise of her faith and constancy. Then shall ye know, if ye follow on to know the Lord, *Hos. 6. 3.* Sothen shall we finde, if we follow on to seek Christ, fetching him out of his hiding place, as the woman of *Canan* did, For hee would have hid himself, saith the Text, but hee could not. For a certain woman, *Eccl. 7. 24. 25.* And as shee fetch him out, so shee followed him close, refusing to bee either fad naye, or fit down with might and might, hee would have a blessing whether God would or no, as wee may say with reverence. *Let mee go, saith God, No, thou shalt not, saith Jacob, Let mee alone that I may destroy this people.* No, by no means, saith *Moses*. In seeking of Christ, faith is not one-ly importunate, but even importunate, *Eccl. 15. 8.* and threatens Heaven, as *Nathan* said of his sister *Gargania*. If hee have lost his mercy, shee will finde it for him, *Isa. 63. 15.* If hee look strange and stern, shee will both know him, and claim him amidst all his auterities. *Verf. 16. Are not thou our Father?* If hee bee gone never so far, shee will follow hard after him, *Jo. David* phrase is, even as hard as her old legs will carry (as Father *Lutimer* said) *for Return for thy servants; take, We are thine, &c.* *verf. 17. 19.* O Lord (saith

the

the Church in *Isaiah*) *Art not thou from everlasting, my God, and mine Holy One?* It was a bold question; but God assents to it in a gracious answer, *erc* hee went further. Wee shall not dye, say they abruptly, *Hab. 1. 13.* Nay after two daies (for so long, it may bee, hee will hold us out, to try how wee will hold out feeling) hee will revive us, in the third day hee will raise us up, and wee shall live in his sight, *1. Cor. 6. 2.* Or if wee should dye in this waiting condition, and in a spiritual detestation, yet wee could not misse of Heaven, because hee hath said, *Blessed are all they that wait for him,* *Isa. 30. 18.*

*Verf. 3. The watchmen that go about the City found mee* | i. e. The Angels, (who are Gods watchmen over the world, and are so called somewhere in Scripture) as also, *Ministring Spirits*, guardians of the Saints, &c. But here I conceive are meant either those Princes of the world, *strangers to the myste-* *Dan. 4. 10* *ry of Christ*, *1. Cor. 2. 8.* and therefore can tell no tale nor tidings of him. *Ezek. 13. 2* For why, they are of *Gallio's* Religion, which is no better than a meet irreligion. *Act. 18. 15.* being de regione magis felicitis quam de religione, as one saith: Or else, the Officers and Ministers of the Church, set as Watch-men upon *Jerusalem's* walls, with charge never to hold their peace, day nor night, *Isa. 62. 6.* But they alas prove too too oft *blind watch-men, dumb dogs, sleeping, lying down, loving to slumber,* *Isa. 56. 10.* And such it seems were these here, by the small directions they gave the Church, or intelligence of her best Beloved. Howbeit, because the Priests lips should preserve knowledge, and they are given for Guides to God, however they prove, shee repaies to them, or rather, lighting upon them, enquires for Christ.

*Saw ye him whom my soul loveth?* | They that love Christ in sincerity, are apt to imagine that others also do love him no less than they. So much worth they finde in him, that they wonder how any can do otherwise than affect and admire him. This made *Mary Magdalen*, who loved much, to ask the Gardener (for so hee took him to bee) what hee had done with the Lords body, *John 20. 15.* Whereabout shee thought hee had been as solicitous as her self. So the Church here, Have you seen him? When they perhaps were perfect strangers to him. But bee they as they will, they should have known and loved the Lord Jesus Christ, upon pain of utter cutting off him; *1. Cor. 12. 22.* and whether they do or do not, they shall know that shee loves him; *Quis enim celaretur ignem?* for who can hide fire in his bosome, or musk in his pocket? The love of Christ cannot possibly bee concealed. A man may as easily hide the wind with his fist, and the ointment of his right hand, which bewrayeth it self, as *Solomon* speaketh in another case, *Prov. 27. 16.* Hee that beleeves with his heart, will confesse with his mouth, *Rom. 10. 10.* Christs true worshippers are marked in their fore-heads, *Rev. 7. 3.* Antichrists limbs receive his mark in their hands, *chap. 13. 16.* which they can cover or discover, as they see occasion. Wee have also many polittick Professors amongst us, who for want of true love to Christ, either run away in the plain field, *Heb. 10. ult.* and so incur the danger of Marital Law: or else (under a colour of discretion) fall back into the reterward; the battell is sharp, and it is not good to bee too forward. *Bis is ihu thy love to thy friend*, as hee said to *Hushai the Archite*. *David's* Parents and brethren came down to him to the cave of *Adullam*, towards to their great danger, *1 Sam. 22. 1.* And *Baish* being blamed for his forwardness to appear for his friend in danger, answered, *Ego aliter amare non disci*, a friend is made for the day of adversity.

*Verf. 4. I was but a little that I passed from them* | It is probable, that lighting upon these watch-men, shee promised her self much counsel and comfort from them; but was disappointed. It pleadsd God many times to crosse out likelihood projects, that himself alone may bee leaned upon. The poor soul in distress is apt to knock at the creatures door for comfort: Yea thank abroad, and to look this way and that way, as *David* did, for help. Yea make use the means as Mediators, and to fall from Christ. It is a good

Note

Confess. lib. 8.  
cap. 5.

Mat. 16.

Id. deus deus  
propter importu-  
ritatem.

Phil. 63. 8.



πολίτευμα.

as the Serpent, *Gen. 3*. The Saints are of another *ad*; their civil conversation is in Heaven, *Phil. 3*, 20; their politick *bite*, *also* and fetch is for Heaven: They are *immortalitatis candidi*, as the Ancients called *Huic* and *Eum*, they do *paradisum* *mem* *dumbari*, as *Fluere* bids them Young *Ermites*, take a turn ever and anon in paradise: and, after some ferocious thoughts of that blissed place, they break out, as *Monica*, *Antioch* Mierid, thought *Quid* *hic* *facie*? What make I here? why hasten I not home to mine own Country? They fend up many pious ejaculations, many holy *fallies*, *also* as they are gregious of soul, many an humble, joyful and thankful heart to *Mentis* *prece* and *lacrimum* *cond* *legatus*, as hee faith, pillars of prayer, wholly of happy willes they fend up continually; laying up treasure in Heaven, and thinking long of the time or ere they get thither.

Ver. 7. *Behold bed which is Salomon, &c.* Or behold, the bed of Salomon, as the Greek, explaining the Hebrew, hath it. *Salomon* was famous figure of very little of his bed were read nothing, but may well conceive, it was the very thing else about him) flatly and coitly : And thereby, it may be thought, lay some, whether the Church is brought in according in the prece-  
*Mighty, &c.* and by the valiant Warders they understand the *Angels, those raei*, I rather assent to those that think they are paid to be *caluam* men of *lib-*  
*by the Mighty, and the Church, by Christs* Ministers are here meant  
in his love, *Zeph. 3. 17.* lodging betwixt her breasts, *Gen. 43.* There  
is nothing more true, than that the blessed Angels do watch over her

Gm. 32, 1, 2

Whom more did I than that the bleifed Angels do watch over the Church.  
 What a guard they had *Jacob at Aethanas*, where they made a lane for  
*Elifaz* at *Chith*, and *Moyses* to provide for his safety? the like we may say of  
 waited at *Deris* (epulently) for him, take they watch also over our graves,  
 called our beds. *Jaf. 57. 2.* Howbeit here understand we it of the Ministers  
 of the word, that *watch for men's souls*, and therefore called *watch-men*.  
 Sixty of them they are laid to be, because a greater number, as the *Levites*  
 were scattered up and down the Tribes of *Israel* (as far as they could reach  
 on foot, to keep it from purifying. Yee are the *falt* of the *Earth*, *Mat. 5.*  
 &c.) And *valiant* they are laid to be: for valour and courage are requisite  
 necessary to a Minister, who shall be sure to be put hard to it, and there-  
 fore had need to be (as *Aethanas* was) an *Adamant* for his resolute foot  
 carriage; and to partake with the *Diamond* in the High-Places best-placed  
 for *barbages* and *barberies* in standing to for the truth. *Israels* *bravest* all  
 they ought to be; Jews inwardly, not *coffing* *Ummalutes*, prophane *Ede-*  
*lites*, *falt* *Philitines*, but the valiant of *Israhel*, such as *David*; band of *Wor-*  
*ship* was *5. 11, 12, 13.* faithful and godly patterns of piety, such as will  
 watching for men's *souls*, and *watch* like *David*, waiting upon the Lords work, and  
 is a great matter to be of *Christis* life-guade account, &c. *Heb. 3. 17.* It  
*Alph. 1 Sam. 26. 16.*

[illegible]

to be of Christs ground, because they are more likely to betray him into the hands of his enemies, than to defend him from them; to aſſaſſinate his part, than a *Peter*, who manfully cut off *Malchus* his ear, and choſe rather to be held *temerariis*, than *timidis*. *Jeremy* complains of the Paſſours of his time, Jer. 9. 3. that they were not *valiant* for the *truth*, they had no ſpiritual merit in them: but as *Harts* and *Stags* have great horns and ſtrength, but want courage: ſo it was with theſe. See *Luſin* profeſſeth this was it that heartened him, and made him to triumph in his former Manichæiſm, that he met with feeble Opponents, and ſuch as his nimble wit was eaſily able to overturn. If *Gauſay* were not powerfully convinced, how will they let up their creils, and cry, *ouſſurra*? If they be not froned with Arguments, how will they flatter up, and ſuſtaine the truth? There mult be therefore ſkill and will in all their Champions. They mult alſo every man have his ſword upon his thigh, and be ready for an aſſault. *Seneca* reports of *Cæſar*, that he had ſuch a ſword, that heathed his ſword, but never laid it off. And *Seneca* tells us, that hee *ſciliſet* would never fore-aquiſh his ſouldiers of arms, till he had ſeen them ſciliſet, and that he might never finde them unready. Chriſt expects the like care, and courage in his Miniſters, left the Proverb be verified on them, *Unguit, un-*

*bleſt.* And because of fears in the night] Left evil ſhould befall *Solemon*, as it did *Iſthobaſeth*, who was ſlain upon his bed by the ſons of *Rimmon*: left deeds of darkneſs bee done in a Land of light, and whiſt the watch-men ſlack their duty, the Rulers of the darkneſs of this world break in and play their pranks. Whiſt men ſleep, cares were ſown by the evil man. *Mat. 13.*

Whilst men slept, tares were sown by the evil man, *Mat. 13.*  
 181. *God made him self a Chariot* *Hic locus lubricus est &*

Απαξέλεγομ.

[illegible]

Churches manuals, *Rom.* 1. 7. 1. *Cor.* 2. 8. The precious sons of Zion, are comparable to fine gold, *Lam.* 4. 3. Her Nazarites are purer than snow, whiter than milk, more ruddy than rubie, their polishing is of Saphire, *vers.* 7. And yet Belshamir is not ashamed to say, *Non tamen erubesci in Ecclesia inveniri meos virtutes, &c.* Although we doubt not but that all virtues are found in the Church: yet that a man may be absolutely called a Member of that true Church spoken of in Scripture; we hold not that any inward virtue is required, but

Yy, 2

the Lib. 3. cap. 1.  
true de Ecclief. m.  
red, cause.  
but



Canove de Be.  
155. 189.

but only an external profession of the Faith, and participation of the Sacraments. *Belle hoc convenit Ecclesie Romane*, saith a learned man. This description fits very well with the Church of Rome. For certainly if there be any virtuous persons in that Church, it *convenit per accidens*, it is by meer accident, and not as they are in that Church, but as they dissent from it: like as *Cicero* saith wittily of the *Epicureans*, that if any were good amongst them, it was merely from the goodness of their nature, for they taught and thought otherwise. And as *Peter Morin* saith of many of the Priests of France, that they were for their loyalty not belonging to the Maxims of Italy, and yet *Belarmino* bath the face to say, *Sunt quidem in Ecclesia Catholica plurimi mali, sed ex hereticis nullus est bonus*. Among Papists there are many bad men, but among Protestants, not one good man is to be found.

De unit. Eustif.  
l. 4. c. 13

Verf. 10. *Hee made the pillars thereof* i. e. The faithful Ministers, called *Pillars*, Gal. 2. 9. and that (*Atlas*-like) bear up the pillars of it, *Psalm* 75. 3. Those that offer violence to such, *Samson*-like, they lay hands upon the pillars so pluck the house upon their own heads. Yea they attempt to pull Stars out of Christ's Church, *Revelation* 1. which they will finde a work not feilable.

*Of silver* For the purity of matter, and clearness of found: for their beauty, stability, and incorruption. Let Ministers hereby learn, how they ought to behave themselves in the house of God, which is the Church of the living God, the pillar and ground of truth, 1 Tim. 3. 15.

*The bottom thereof of gold* Understand it either of Gods Word, which is compared to the itself gold, or of that precious grace of Faith the root of all the rest: whence it is laid by St. *Peter*, as the bottom and base, the foundation and fountain of all the following graces, 2 *Ephes*. 1. 5. *Add to your Faith, virtue, and to virtuous knowledge, &c.* they are all in Faith radically: every grace is but Faith exercised: Hence we read of the joy of Faith, the obedience of Faith, the righteousness of Faith, &c. Shee is the Mother-grace, the womb wherein all the graces are conceived: Hence the bottom of Christs fruitful bed, the pavement of his glorious Bride-chamber the Church is here said to be of gold, *Isa*. 54. of Faith, which is called gold, *Rev*. 3. 12. compared with 1 *Pet*. 1. 7, that the trial of your Faith (or your well-tryed Faith, for it seems to be an Hebraism) being much more precious than that of gold, &c. And here, *Melior est pallens aurum quam fulgens auriculaeum*: gold though paler, is better than glittering copper. The Faith of Gods Elect is far more precious than the shining lustre of the beautiful abominations of meer Moralists. Suppose a simple man should get a stone, and strike fire with it, and thence conclude a precious thing. Why, every flint or ordinary stone will do that. So to think one hath this golden grace of Faith, because he can be sober, just, chaste, liberal, &c. Why, ordinary Heatheens can do this. True gold will comfort the fainting heart, which Alchymy gold will not. Think the same of Faith.

*The covering of it of Purple* I am of their mind, that expound it of Christs blood, wherewith, as with a Canopy, or a kind of Heaven over head, the Church is covered and cured, *Rev*. 5. 16. *8 & 7. 14. Rom*. 8. 3. 4. Purple was a rich and dear commodity amongst them (see *Prov*. 31. 13. *8 & 7. 5. Mark*. 15. 17. *Luk*. 16. 19. The precious blood of Christ is worthily preferred before gold and silver, 1 *Pet*. 1. 18, 19.

*The midst thereof being paved with love* For Christ loved us, and washed us with his blood, *Rev*. 1. 5. Hee also fills his faithful people with the sense of his love, who therefore cannot but finde a great deal of pleasure in the waies of God, because therein they let out their souls into God, and taste of his unspcakable (wherein, they cannot also but reciprocate and love his love. So the bottom, the top, and the middle of this reposing place are answerable to those three Cardinal graces, faith, hope and love, 1 *Cor*. 13.

*For the daughters of Jerusalem* This Chariot or Bridal-bed hee made for himselfe, hee made it also for the daughters of Jerusalem: for all he is theirs; Union

Union being the ground of Communion. As wee must do all for Christ (according to that, *Quicquid agas propter Deum agas*, and again, *Propter te Domine, proper* 12; choice and excellent Spirits are more taken up with what they shall do for God, than what they shall receive from God) So Christ doth all for us, and seeks how to feed up his dearest love to us in all his actions and achievements. "Christs death and bloodshed (saith Mr. *Bradford*) is the great Seal of England, yea of all the world, for the confirmation of all Patents and Perpetuities of the everlasting life, wherunto hee hath called us."

"This death of Christ therefore look on as the very pledge of Gods love toward thee, &c. See, Gods hands are nailed, he cannot strike thee; his feet also, hee cannot run from thee. His arms are wide open to embrace thee, his head hangs down to kiss thee. His very heart is open, so that there, in look, may even pierce, and thou shalt see nothing therein but love, love, love, to thee. Hide thee therefore, lay thine head there with the Beloved Disciple, joyne thee to Christs Chariot, as *Philip* did to the noble Eunuchs. This is the elect of the Rock wherin *Eliaz* stood, This is for all aking heads a pillow of Down, &c."

Serm. of Re.  
pent. 63

Verf. 11. *Go forth, O ye Daughters of Zion* i. e. All yee faithful souls which follow the Lord Christ, the Lamb that stands upon Mount Zion, *Rev*. 14. 1, 4. Yee shall not need to go far (and yet far yee would go, I dare say, to see such a gallant sight as King *Salomon* in his Royalty: the Queen of Sheba did) behold him as at hand, *Tell ye the Daughters of Zion, behold thy King cometh, &c.* Mat. 21. 5. Go forth therefore, forth of your selves, forth from your friends, means, all, as *Abraham* did, and the holy Apostles, Confessours, and Martyrs, and as the Church is bid to do, *Psalm*. 45. 10. forget also thine own people, and thy Fathers house. Good *Nazarenus* was glad that hee had something of value (so with his *Athenian* learning) to part with for Christ. *Horreo quicquid dimoveo, ut mecum sim*, saith *Bernard*. Hee that will come to mee, must go utterly out of himselfe, saith our Saviour. All Saint *Pauls* care was, that hee might be found in Christ, but lost in himselfe. *Ambula in timore, Epist. ad Glor.*

*re & contemptum sui, & ora Christum, ut ipse tua omnia faciat, & tu nihil facias, Epist.* sed si substatum Christi, saith *Luther*, walk in the least and contempt of thy self, and rest thy spirit in Christ; this is to go forth to see King *Salomon* crowned, yea this is to let the Crown upon Christs head. When Queen *Elizabeth* undertook the protection of the *Netherlands* against the *Spaniards*, all Princes admired her fortitude: and the King of *Sweden*, said that hee had now taken the Diadem from her own Head, and set it upon the doubtful chance of war.

Com. Eliah.  
anno 1589.

Hee that forsakes all for Christ, and puts himself by Faith under his protection, submitting to the Scepter of his Kingdome, and sending a Lamb to this Ruler of the Land, *Isa*. 56. 1. in token of homage and fealty, his eyes shall see the King in his beauty; and instead of a *Princ* Rex, hee shall break forth into this glorious acclamation, *The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, and hee will save us*, *Isa*. 33. 17. 22. It was St. *Augustines* will, that hee might see *Romans* in *flora*, *Paulum* in ore, & *Christum* in corpore, *Rome*, as of old. Bountifull, *Paul*, as hee did once, preaching, and Christ, as in the daies of his flesh, going up and down doing good. There are that hold, that by *Solomon* crowned here is meant Christ incarnated, taking flesh, as a Crown, of his Mother *Mary*: and that this was the day of his *Epiphany*, when the Word was made flesh, and the day of the gladdening of his heart, when hee rejoiced in the habitable part of Gods Earth. (That is, in the humane Nature, wherein the fullness of the Godhead dwelt bodily) and hee delights were with the *sonnes of men*, *Proverbs* 8. 31. Some understand it of the Crown of Thorns set upon him by his Mother the Synagogue. Others the Resurrection, and that Name above all Names that *Phil*. 2. 9. hee gat by his Death. I am of *Merceri* mind, who expounds it of that glory that Christ hath when hee is peached up, as the sole and absolute Saviour, and (believed on in the world, that the obedience of Faith is yielded unto him, When Faith and Obedience make a perfect pair of

Tim. 3. 16.

Com.



that are unfound in their Faith, or enormous in their practice, *Tis. 1. 13.* to gore their very souls with flaming pain, and to sting their consciences to the quick, with the tormented arrows of biting reproofs, and unquestionable convictions. *These arrows are sharp in the hearts of the Kings enemies, whereby the people fall under thee, Psal. 45. 5.* Ministers must not only whet their teeth against the wicked (as Boars do their tusks when provoked) but set their teeth in the sides of those Boars that root up the Vineyard, and those Foxes that destroy the Grapes. Thus the ancient Prophets prick and peirced the hearts of their hearers: *Iodid the holy Apostles, St. Peter* for instance, *Act. 2.* hee so handled the matter, that they were punefully pricked at heart, *Act. 2. 37.* they felt the nails wherewith they had crucified Christ, sticking fast in their own spirits, and driven home to the lead by that Master of the Assembly, *Eccl. 12. 11.* Penitency and pain are words of one derivation, and are very near of kin. Hardly will men bee made to repent, till touched to the quick, till the Preacher do *mordaci videri vero*, deal plainly and roundly with them, stab them to the heart with the menaces of the Law, and lay them for dead at Christs feet, that hee may revive them, as the Pellican doth her young ones with her blood. It is said of *Chrysostome*, that hee took the same liberty to cry down sin, that men did to commit it. Of Mr. *Braford*, that as hee did earnestly petwade to a godly life, and sweetly preach Christ crucified, so hee did sharply reprove sin, and zealously impugn errors. Of Mr. *Perkins*, that hee came to close in his Applications, that hee was able almost to make his hearers hearts fall down, and their hairs to stand upright. This was preaching indeed, preaching in the life of it. I know well, that most men are sick of a *Nolo me tangere*, and are apt to hate him that reproveth in the gate. As loth they are to bee leached, as *Rachel*, when shee fate upon the Idols; to have their lusts mortified, as *David* was to have *Abislem* executed: *Haudet him gentis, for my sake, &c.* Cannot Preachers meddle onely with toothless truths, (say they, as *Balaak* bade *Balaam* neither curse, nor bless at all. But why hath Christ given his Ministers teeth, but to bite and bee bitter against sin and wickedness? personal invectives indeed proceeding from private grudge hee allows not. *Spiritus Christi non mordet, nec mordaci.* The Rule here is,

*Parcere nominibus, dicere de vitis.*

Of *Erasmus* it is said, that hee was *Memento & digne potius*, sharp with discretion. Every Minister should bee so: and his Doctrine should distill as honey, as the property whereof is to purge wounds, but to bite Ulcers, it causeth pain to exacerate parts, though of it self sweet and medicinale.

*Thou art even fero.* The commendations of a set of teeth, whereof before. 1. Even they must bee and well matcht: so should Ministers bee like-minded, having the same love, being of one accord, and of one mind, *Phil. 2. 2.* serving the Lord with one shoulder, *Zeph. 3. 9.* not shouldering one another, and striving for precedence, but content with a parity, and in giving honour going one before another. The six branches in the golden Candlestick joyed all in one; and the Cherubims in the Temple looked one toward another: which some think signified the agreement and oneness that should bee between the Ministers of the Gospel.

*Which came up from the washing.* 2. Fair and white: washed in the Kings Bath of Christs blood, famous and eximious for their extraordinary and exemplary holiness. It is their office to bee *sublime animarum*, to make and keep white the fleeces of their flocks, the peoples souls. And therefore themselves had need bee as *Jerusalem Nazaretis* were, *Lam. 4. 7.* *Purer than Snow, whiter than Milk, &c.*

*Wherof every one bears Twine.* *Gemellipara.* It must bee Ministers care to bring many to God, whom they may by instant and instruction, *Numb. 3. 1.* and the children whom thou hast given mee. *Aaron* sounes by generation, are said to bee *Moses* his sounes by institution and instruction, *Numb. 3. 1.* See

NOTES  
OF  
THE  
VARI-  
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He. 11.

Ofant, bish. Ec-  
cl. Gen. 5. 1.  
1. 4. 6.

TOE Dukes  
diquit, Alex.  
Aphod. P. 101.

See Gal. 4. 19. 1 Cor. 4. 15. Happy is the man that hath his quiver full of them.

*Vers. 3. Thy lips are like a thread of Scarlet.* Which hath two comely properties, *Small and Ruddy.* A thin lip is a lip of eloquence, *Job 12. 10. Pitho* sits up on it: as on the other side, a thick lip is an uncircumcised lip. *Exod. 6. 12. a* polished lip, *Isa. 6. 5* Scarlet or *Caraline* lips are counted a great grace, as white, black, blue with lips are held no small deformity. The Churches lips are her Christian confessions, whether to God or men. To God, when the acknowledge the vessels of the Sanctuary, *Eccl. 8. 34.* by tale and by weight; bewailing and begging pardon of all their transgressions in all their sins, as the words are, *Levit. 16. 21.* To man hee confesseth, when shee makes a wife and bold profession of the truth: not afraid with any amazement, *1 Pet. 3. 6.* but ready to resist even unto blood, *Heb. 12. 4.* The Tabernacle was covered over with Red (and the Scarlet Whore would faine petwade us, that shee takes up that colour for the same intent) to note that we must stand to the profession of the truth, even to effusion of blood: This confession of the mouth, *Rom. 10. 10.* is set forth here by *lips ruddy as Scarlet*, because it must be lively, not lacy or frigid, but full of Faith, and died in Christs blood. It is also described by a thread of Scarlet, because (as a thread) it must bee drawn out to the full length, and not cut off, so long as life lasts, for any fear, or other by-respect whatsoever. Surely as *Austin* said of the feast of Penitence, *Gaudet prodire hac solennitas*, so may wee say of Christian confession, *It rejoiceth to bee held out to the last breath.* And as the silk-worm stretcheth forth her self before three spins, and ends her life in her long wrought clew: so is it with the faithful Confessor.

*And thy speech is civility.* Because grave and gracious, framed in Scripture-phrases as much as may bee: and therefore comely and delectable. *Logumur verba Scripture*, *namur sermone Spiritus Sancti, &c.* said that incomparable man *Peter Ramus*, Let us speak the very words of Scripture, let us make use of the language of the Holy Ghost, and for ever abominate those *Logosdoli*, learned Asses, that prophaneely disdain at the stately plainness of Gods blessed Books; and that think to correct the Divine Wildome and eloquence with their own intancy and sophistry. It is the Church onely that speaks handsomely, because holily, and as the Oracles of God, *1 Pet. 4. 11.* Shee is (as one well saith of *Basil*) *juavisser gravi, & gravior* [juavis, nihil habens afflictae loquacitatis,] sweetly grave, and gravely sweet, neither troublefomely talkative, nor finfully silent: *verborum parca, sententiarum dives* (as another saith of *Livy*) few words; but full of matter.

*Thy Temples are like apace of a Pomegranate.* A Pomegranate hath many grains within his case, and a little round circle or Crown without, upon his head. Now these grains being sweet in taste, and red in colour, are orderly set one by another, and point up, as if they were look up altogether unto the Crown. To intimate thus much (say *Beda* and *Haimo*) that the children of the Church must grow on still toward the mark, not onely when they enjoy the sweet taste of pleasant prosperity, but also when they bear the red colour of bloody perfection. And consenting in a kinde of conformity and perfect peace, they must point up all together with the finger of Faith, to Christ, and look up continually with the eye of love to their head Christ, who being first crucified, is now come to be crowned with honour and glory. Some do explain this piece of a Pomegranate when it is cut, to signifie the revered and modest countenance of the Church; as fearing and taking heed lest shee should speak or do amiss, or blushing, if shee hath failed. Others expound it of the good works of Gods people (compared *vers. 9.* to an Orchard of Pomegranates) beautiful, and comely, but yet imperfect: like as there is no Pomegranate that hath not some rotten grain in it.

*Vers. 4. Thy neck is like the Tower of David* i. e. Fair and forcible, erectum

77



But as David saw nothing in lame *Meghibibah*, but what was lovely, because he saw in him the features of his friend *Jonathan*; so God beholding his offending people in the face of his Son, takes no notice of any thing amiss in them; they are, as that tree of Paradise, *Gen. 3.* fair to his eye, and pleasant to his palate: or as *Abraham*, in whom there was no blemish, from head to foot: so are they irreprehensible, and without blemish before the Throne of God, *Rev. 14. 5.*

*Vers. 8. Come with meek from Lebanon, &c.] Or, Thou shalt come with me, &c.* by way of promise. And it is doubled for more certainty, *9. d.* Nothing shall hinder thee, but thou shalt indeed come with me, and enjoy my continual presence. This shee had begged hard for, in the former chapters, and this shee is now sweetly assured of, with a new largesse of love sealed up in the kindest compellation, *Sponsa*: which signifies the wife married, and already joyed to her husband. Yea in the next verse hee calleth her both *Sister* and *Sponsa*. The nearest affinity is *Sponsa*, and the nearest consanguinity *Sister*. Thus Christ is better to his people than their prayers, better than their hopes. *Hezekiah* asked one life, God gave him two; adding fifteen years to his daies. *David* asked life, and God gave him life for ever and ever. *Hiberto* yet hee have asked mee nothing, faith Christ: that is, nothing to what I am ready to give you. Hee finds disposed to his suiters, as *Naaman* did toward *Gehezai*; *2 King. 5.* *Gehezai* asked but one talent: may take two, faith *Naaman*: one it too little, take two. And hee pressed him, and heaped them upon him. God deals with his servants, as the Prophet did with that widow, when hee bade her borrow vessels, and the cruse never ceased running till there was no room. Or as hee dealt with the *Shunammite* in the same chapter: when hee bade her ask what shee needed, and shee found not any thing to request at his hands, hee lends for her again, and makes her a free promise of that which shee most wanted and desired, and tells her that God would give her a Son.

*From Lebanon, look from the top of Aman.] Or Abana,* as the River running under it was called, *2 King. 5. 12.* And *Strabo* faith, that it was a Mountain forcibly possessed by many tyrants. Of *Shinar* and *Herman*, see *Deut. 3. 9.* There all were haunted with wilde beasts, even *Lebanon* also, *2 King. 14. 9.* though otherwise a pleasant and plentiful place, *Deut. 3. 25.* Hereby is signified, that the Lord Christ from all parts will call and collect unto himself a people: and although hee finde them *Lions* and *Leopards*, (as here) unmanageable and untractable, hee will soon subdue them to the obedience of the Faith; so that the Lion shall dwell with the Lamb, and the Leopard lie down with the Kid, *Isa. 11. 6.* all bloodiness and rapine shall bee laid aside, as it was with the wilde beasts in *Noahs* Ark. Thus *Paul*, that ravening Wolf of the Tribe of *Benjamin*, (*Gen. 49. 27.*) is made to pacify the Faith, which once hee destroyed, *Gal. 1. 23.* Thus the Ancient *Briar* our Forefathers, though like that *Demoniac* in the Gospel, fierce above measure, and inhospitable Salvages, to that the *Romans* could not come as them. *Christus ianua Paradisi*, faith *Jerusalem*, yet they were easily subdued by Christ: and then *Isaiah* evenus ferit us indies, exculit immunitas, corrumpit crudelitas, faith one, they were suddenly and strangely altered; not civilized onely, but sanctified. So was *Justin Martyr*, *Cyprian*, *Aurelius*, *Vergerius*, *Lactantius*, *Julius Pavorinus*, that Popish Priest of *Conterbury*, who said Mass on one day, and the next day after came into the Pulpit, and made a long Sermon against it, desiring the people to forgive him, for hee had betrayed Christ, &c. As long before him in *Wickliffe* daies, and by his means, one that was the Pope's Chaplain renounced him, protesting that hee came out of his Order, as our of the Devils nest. And although not a Scholar in *Oxford* would look upon the good Bishops *Ridley* and *Crammer* prisoners in *Beaumarke*, but generally let against them, yet the whole body of that University gave a glorious testimony under their publick seal of *Wickliffe*'s religious life, profound learnings. Orthodox opinions, exquisite writings, all furthest from any taint of Heresie. See what Christ can do where

Plal. 11. 4  
J. ha 16. 24

: King 4

Strabo, lib. 14

Bond in Hono.  
carm. lib. 3. od.  
3.  
Ad. and Men.  
914. & 1555.  
Hild. Anno  
1755

Speed, 768

Ad. and Men.  
1561.

Speed. 1114.

where hee pleareth to come in by his mighty Spirit.

*Vers. 9. Thou hast ravished mine heart, &c.]* Thou hast caught it, and carried it from mee; so that I am least Master of it: for *Animus* of *passio* abstracted it from mee; so that I am least Master of it: loves, and not where it lives. *Augst.*  
The Hebrew is, *Thou hast behearted mee*, (as we say, one is behearted, behearted, &c.) Thou hast robbed mee of my heart, to the Chaldee expounded it. *Ex-*  
thy love is fixed in the Table of my heart, to the Chaldee expounded it. *Ex-*  
cellently (pake hee, who called the holy Scripture, *Cor & animam Dei*, the heart and soul of God: and another Father is bold to say, *Cor Pauli*, *ess* *chrysol.*  
*Christi*, *Christ* and *Paul* had exchanged hearts, as it were. For, we love the mind of *Christi*, faith hee, communication of *Christi* fecters. And surely when the Saints hide *Christi* words in their hearts, as his Mother *Mary* did, when they give themselves wholly up to it, as the *Macedonians* did, so that the word of *Col. 3. 16* *Christ* indwelleth richly in them in all *Widome*, and hee, by his Spirit putteth his Law into their minds, so that they assent unto them, and into their hearts, so that they consent unto them, and have the comfort, feeling and fruition of them, then is his heart ravished with his own handy work; when it hee so far in love with such a soul, as that, *Elther-like*, they may have any thing of the King. The King is not hee that can do any thing against you: *1 Cor. 3. 16*  
faith ferociously. His heart is become a very lamp of love toward his Sister, as nearest unto him in consanguinity, his Spouse is nearest also in affinity, *Sister* of *Joseph* *caroli*, *quam corpora*. *Christ* is indared to his people in a manner of nearest relations. For whosoever shall do the will of his Father, the same is his Brother, and Sister, and Mother, *Mat. 12. 50.* And in every *Nat.* *Ad. 10. 35*  
him hee that feareth God, and worketh righteousness, is accepted of him. *Mat. 6. 22.* that looks with one of thine eyes] With that single eye of thine, *Mat. 6. 22.* that looks on mee singly abstracted from all other things, and affects thine heart with pure love to mee for my self, more than for my love-tokens; that eye of Faith that looks up to my Mercy-hear, yea that pierceeth Heaven, as *St. Stephen* bodily eye did, (hee being full of the Holy Ghost, looked up stedfastly into Heaven, and saw *Jesus* standing on the right hand of *God*, *Act. 7. 55*) Heaven is so high above the Earth, that it is a just wonder that wee can look up to so admirable an height, and that the very eye is not tired in the way. But Faith hath a vivify faculty peculiar to it self; it is the evidence of things not seen, *Heb. 11. 1.* whilst it looks not at the things which are seen, faith with the eye of sense, but at the things that are not seen, viz., but by the eye of Faith, *1 Cor. 4. 18.* whereby *Moses* law him who is invisible, *Heb. 11. 27.* Let as many as would behold the King in his beauty, study *Moses* his Opticks, get a Patriarch's eye, see *Christ* day after off, as *Abraham* did, and let him at their right hand, as *David*, *Plal. 16.* So shall the King greatly desire their beauty, yea let as at his right hand with the Queen his Spouse, in gold of Ophir, *Plal. 45. 9. 11.* But then *Christ* must fee their chain of obedience, as well as their eye of Faith, even the whole chain of spiritual graces linked one to another. These are the daughters of Faith, and good works, the products of them, are the fruits of Faith. As chains adom the neck, so do true virtues a true Christian: these as chains are visible and honourable testimonies of a lively Faith, which works by love. These make the true *Manis Torquati*. See the Notes on chap. 1. vers. 10.

*Vers. 10. How fair is thy love] Heb. Lovers* in the plural, noting not one only their multitude, but excellency also, such as do far preponderate all carnal affections. These are said to be inexpressibly fair and lovely (noted by the exclamations and repetition here used, as if words were too weak to utter it) because it is undimmed. A man may paint fair, but hee cannot paint heart: A man may dissemble actions in Religion, buthee cannot dissemble affections. It is rare, and in respect of common Christians it may bee said, as *1 Eph. 3. 18.* to pale knowledge: fifth most beauteous of the life of it in their hearts, less of the light and lustre of it in their lives.

*How much better is thy love than wine] This* (same thee had said of him, chap.

chap. 1. 2. Now hee returns it upon her as it usual among Lovers. Hee had confessed himself ravished with her love, *vers. 9.* Now here she shews why hee was so. Hee found her not lovely only, but loving: hee had made her so, and now takes singular delight and complacency in his own work, as once hee did in his work of Creation. Hee well perceived that hee had not lost his love upon his Church, as David did upon his *Milcom*, as Paul did upon his *Corinthians*, (of whom hee complains, that the more hee had loved, the less hee was beloved) as *Jeh* upon his miserable comforters, whom hee compares to the Brooks of *Tema*, that in a moisture swell, in a drought fail. But Christ findes no such ficklenes or false-heartednes in his Beloved, hee had love for love: and as hee had been a sweet friend to her, so hee was to him. Her love was better than the best Wine (which yet is both costly and comfortable) yea than all the delights that this life can afford; so much is implied by *Hine* here, and for hee is pleased to effect it. Unworthy flatterers of seeking acceptance of that little shee can do this way, if shee do not her utmost: if shee cry not out with her son David, *I will love thee dearly, as entirely*, with mine *inmost bowels*, (with the same tenderness of affections as is in Mothers towards the fruit of their bodies, for the Hebrew word signifies) *Psal. 118. 1.* And again, *I love!* (so hee abruptly expresseth herself by a passionate pang of love) *because the Lord hath heard the voice of my supplications*, &c. *Psal. 116. 1.* Hee saw (and we may all see) so much cause to love the Lord, as that hee must needs be a monster, and not a man, that loves not the Lord. Iesus Christ in finctivity. It was a miracle that these Worthies in *David* should be in the midst of a fiery furnace, and not burn. It is no less that these should be in the midst of mercies on all hands, and not love Christ. It would be as great a wonder men should fail here, as for a River to run backwards. I have drawn them by the bands of love, by the cords of a man, *Hos. 11. 4.* that is, with reasons and motives of love befitting the nature of a man, of a rational creature. But most men, alas! (and thus that prole to be the children of the Church too) move like the River *Araru*; backward or forward, who can tell? This is to give Christ Vinegar for Wine: this is as lukewarm water to his nice and nauseating stomach, *Rev. 3. 16.* There is a Prophetic reported in *Telephorus*, that *Antichrist* shall never overcome *Venice*, nor *Paris*, nor *London*. But wee have a more certain word, and let us take heed, lest for our lukewarmnes Christ spues us out of his mouth. What hath been the opinion and fear of some not inconsiderable Divines, that *Antichrist*, before his abolition, shall once again overthrow the whole face of the West, and suppress the whole Protestant Churches for a punishment of their loss of their first love, I pray Christ to avert.

And the smell of thine Ointments, than all spice! That is, of thy sweet graces actuated and exercised. See *Psal. 89. 20. John 2. 20, 27.* It was an aggravation of the fall of *Saul*, that hee *saw* as though hee had not been anointed, *2 Sam. 1. 21.* So let the *Sau* to fall from their first love, or from their own self-interests. Such a dead fly will cause their once-sweet Ointments to send forth a stinking savour, *Eccles. 10. 1. Corruptionis optime est pessima.*

*Vers. 11. Thy lips, O my Spouse, drop as an Hony-comb* Heb. drop the Hony-comb: So Christ calls the doctrines and prayers of the Church, her thanksgivings, confessions, conferences, &c. which are things most pleasing to Christ, and do much comfort and edifie the faithful. That golden-mouthed Preacher did to please the people, that it was grown to a Proverb, Better the Sun shine not, than *Christophorus* preach not. *Bishop* the Martyr, a letter before hee was burned, entreated much on that Text, *Isa. 43. 2.* Fear not, when thou walkest thorow the fire, thou shalt not be burned, neither shall the flame kindle upon thee: for that some of his friends present took such sweet fruit thereby (saith Mr. Fox) that they caused the whole sentence to be fair written in Tables, and some in their books: the comfort whereof in divers of them was never taken away from them to their dying day. The same Author saith of *Bishop Ridley* Martyr, that hee usually preached every Sunday

and Holyday: to whole Sermons the people relotted, swarming about him like Bees; and coveting the sweet juice of his heavenly doctrine. How pleasant and profitable to *Latimer* was the private conference hee had with *Bacon* and the like benefit had *Ridley* by *Bradford*, *Luther* by *Stancius*, *G. Isaac* by *Peter Martyr*, *Junius* by a Country-man of his not far from *Florence*. On *Hon.*

*Hony and Milk are under thy tongue* The language of *Canaan* is thy proper dialect: for *Canaan* was a Land that flowed with *Milk* and *Hony*, 1. With things both pleasant and profitable. Yea I doubt not, (saith an Interpreter) but that under these rearmes the Holy Ghost meaneth sic food as well for strong men, as for weak ones in the Church. Milk most properly belongs to children, 1 *Cor. 3. 2. Heb. 5. 12. 13.* and hony to them of more strength, as *exod. 1 Sam. 24. 27.* and *John Baptist*, *Matth. 3. 1.* By these comparisons also may well be understood the good House-keeping that is in Christs Church. *Hony* and *Milk* these hath ever at hand. And why hath hee put these provisions under her tongue, but that shee should look to lip-feeding? *Prov. 10. 22.* Let our words bee alwaies with Graces, *Col. 4. 6. Mel in ore, verba lactis*, this becometh the Churches children. *Felin corde, frans in facie* is for those brats of factious perdition, that have Adders poison under their lips, *Psal. 140. 3.* that being in the gall of bitternes, and bound of perdition, shew themselves by their words and actions to be the sons of the foreress, the seed of the Adulterer, and of the Whore, whose lips also drop the hony-comb, but her end is bitter as wormwood, *Prov. 5. 3. 4. Isa. 57. 3.*

And the smell of thy garments is like the smell of Lebanon Which was praised for the smell of thy garments, & like the smell of Lebanon, that grew sing pleasant, by reason of the odoriferous, and sweet-smelling trees, that grew there. Now what are these garments, but the Churches inward graces, say some, outward behaviour, say others, which is most gracious, amiable, and sweet, as far above all worldly graces, as the smell of *Lebanon* is above the favour of common woods.

*Vers. 12. A Garden inclosed is my Sister, my Spouse* Fair and sweet hee had before affirmed her: Now (because

*Lis est cum forma magna pudicitie*)

Fair women have many that with them, and lyne in wait for them, *Eccl. 1. 8. Gal. 2. 1.* If shee be late, shee will lightly be common; Christ therefore here commends her for her purity and chastity, and shews that hee was to be helged and defended by Discipline and Government, that none could come at her to hazard her Virginity, no more than they could enter into a well-walled Garden. Shee openeth the gates, that the righteous Nation, which keepeth the truth, may enter in, *Isa. 26. 2.* those which fumble with their hands, under the Lord, *Isa. 44. 5.* that (when hee shall say, *Who is my side? Who?*) do heartily avouch him for their God, *Deut. 26. 17.* that fly to her as a cloud, and flock to her as a flight of Doves. As for the unclean, or anything that defileth, shee hath her Porters on purpose to keep them out, *2 Chron. 23. 19. Rev. 21. 27.* no dirty dog shall trample on her golden pavement. See *Isa. 5. 2. & 35. 8, 9, 10.* *Eccl. 2. 8. 1 Cor. 5. 11, 12, 13.* It was not permitted to a dog to enter into the *Acropolis*, or Tower at *Athen*, for his bark in *Veneris*, and for his ill favour, saith *Plutarch*. Goats likewise, saith *Varro*, come not there, lest they should hurt the Olive. If they are will sooner brook a Toad or Snake to live therein, than the true Church (if shee may freely exercise her power) scandalous and heretical persons. Papists reach, that the Catholic Church consisteth of good *Paul. 1. 1. esp.* and bad; and that a man may be a true member thereof, though hee have 2. *de Ratis.* no inward virtues. We confesse that in all particular Congregations there are hypocrites, as appears in the parable of the Tares, &c. But yet we wend, that the holy Catholick Church mentioned in the Creed hath a mixture

Job 6.

Oasis in utero  
parum plus ju-  
dicari non possit.  
Ceter. de bello  
Gal. lib. 1.

48. and 2000  
913  
114. 1559

16. 60. 8.

16. 78. 10.  
16. 78. 10.  
16. 78. 10.  
16. 78. 10.

mixture of good and bad : fith thee is the chaste Spoule of Jesus Christ, who owneth no wicked man or hypocrite in her : for how should hee love such, unless it be with a common (not with a conjugal) love, so as hee loved that tame young man, *Mark 10. 21.* whom hee pittied as a self-deceivers, like as were pity moderate and devout Papists. In Christs Garden, as there is no ground but what is special good : let apart for the purpose, fit for him to sit and waile in for his recreation, (My Well-Beloved hath his Orchard in a very fruitful hill, in a *cornu-copia* Country) so it is furnished and filled with the choicest fruits and flowers, plants or renewen, and pleasant trees, yielding fruit according to their kind ; and though all cannot bear Cinnamon and Balsam, yet (as in *Spain* there is said to be *nihil infructuosum, nihil sterile*, nothing barren or unfruitful) so that all are planted in the house of the Lord, do flourish in the Courts of our God, they do fill bring forth fruit in old age, they are fat and flourishing, *Psalm 92. 13, 14.* they are both *stump*, and *fructuosi*, 2 Pet. 1. 8. neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. And indeed how can it be otherwise with Gods Garden, when as hee himself keeps it ; and watereth it every moment, left any hurt it, hee keepeth it night and day, *Isa 27. 3.* God fence it with his Omnipotent arm, keepeth it from the wilde Boar, and other devolatory evils (as *Tertullian* phraseth it) better than the Garden of *Eden* was kept with the flaming Sword. And whereas the Church may seem to have open to all incursions, this verse shews that it hath a *Wall* within it, and a *Wall* without it : Yea, himself is a *Wall of fire round about Jerusalem*, *Zach. 2. 5.* in allusion to the custome of those East-countries, where, by reason of the great number of wilde-beasts, shepherds and travellers guard themselves by making great fires round about their night-lodgings to keep off their approach.

*A spring shut up, a fountain sealed.* A preciously-purling current of grace, a spring of water, whose watery fall noe *Isa 58. 11.* and whereof whosoever drinketh shall never thirst, *John 4. 14.* For which end it is carefully shut up, may be said, that the *stranger* meddle not with *holy*, and that the curious man stop not up this well-spring with earth, as the *Philistines* served *Isaac* : or cast bagges of poison into it, as the *spightful* Jews did once in this Kingdom ; and were therefore banished hence for ever. It was wittily said of *Fulford Virgil*, *Regnum Anglie, Regnum Dei*, the Kingdom of *England*, is the Kingdom of God. Hee meant, because God seemed to take special care of it, as having walled it about with the Ocean, and watered it with the upper and nether springs : like that Land which *Caleb* gave his daughter : Hence it was called *Albion quasi Olbion*, the happy Country : whose vallies are like *Eden*, (saith our *English* Chronicler) whose hills are as *Lebanon*, whose springs are as *Pisgab*, whose Rivers are as *Jordan*, whose walls is the Ocean, and whose defence is the Lord *Jebovab* : Forraign writers have tearmed our Country the *Grenacy of the western world*, the fortunate Islands, the Paradise of pleasure, and Garden of God. All this may much more fitly be applied to the Catholick Church. *Judea* were called the *glorious Land*, because of Gods presence there, *Dan. 11.* and an *Island* (though part of the continent) because surrounded with Gods powerful protection, *Isa. 40. 6.* and the Commonwealth of *Israel*, *omniscientia*, by *Josephus*, a *Gedike polisy*, what shall wee think of that *Jerusalem above*, that is the *Mother of us all* ? of those sealed Saints, *Rev. 7. 3, 4.* this sealed fountain, sealed up, as to keep it filth-free, that no Canisls stir up the mass, nor great Hee-goats foul it with their feet, *Ezek. 24. 18.* so to denote an excellency (as *Isa. 28. 25.* *heremum Regnum*, is put for excellent Barly) and a propriety, *2 Cor. 1. 22.* *who hath all sealed up, and given the earnest of the Spirit in our hearts.* Likewise the Merchant sets his seal up in his goods, and marks them for his own.

Verd. 12. *Thy plants are as an Orchard of Pomegranates ;* By plants are to be understood, either particular Churches, or several Saints ; these are those flowers or flowers that spread abroad Gods Paradise (that the word here used, and no where else in Scripture, save *Ezekiel 2. 5.* *Neb. 2. 8.*) so called for the

the curious variety and excellency of all sorts of pretious and pleasant trees there growing : some for profit, as Pomegranates, which are known to be healthfull and preservative : some for pleasure ; and these again were either more common and copious in *Jerry*, as Camphires and Spikenards (plurals both in the Original, for the plenty of them in those parts) or more rare and costly, as those mentioned in the next verse.

Verd 14. *Nard* called *Mark 14. 3.* *Scythia* 12. 3. *Spikenard* very costly, or rather (as some learned men will have it) *Nard* of *Opis*, a town near *Babylon*, where grew *Isa 60. 6.* the most pretious Spikenard : and whence it was transported to other places. Of this plant see *Pliny*, *Lib. 12. c. 11.* as of Cyprils or Camphire, *Lib. 12. c. 23.* of Cinnamon and *Basileum* 12. 14. of Saffron, *ib. c. 23.* 19. of Calamus, *Lib. 12. c. 23.* of Cinnamon and Myrrhe, *Lib. 12. c. 23.* 19. For Pomegranates see the note on *ver. 3.* of this chapter. For Camphire see the Note on c. 1. 14. Saffron is the Hebrew *Caru* : *Spindler* saith it should be read *Caros* with *Someth*, and so it will exactly agree with *argenteus, croceus*, the one, likely, comming of the other. Our English comes of the *Arabicke* *Zaphran* : so called of the yellow colour. Calamus or sweet Cane is a pretious aromaticall reed bought and brought out of far countries, as appeared by *Jer. 6. 20.* *Isa. 43. 24.* Cinnamon was very rare in *Galen* time, and hard to be found, except in *Princes* Storehouses. *Pliny* reports, that a pound of Cinnamon was worth a thousand *Denarii*, that is 50 Crowns of our money : As for those trees of Frankincense, Myrrhe, and Aloes, &c. *Brightman* thinks they betoken tall and eminent Christians, as Calamus and Cinnamon (shrubs of two cubits high or thereabouts) do as Christians of a middle stature : and *Nard* and Saffron, herbs that scarce lift up themselves above the ground, represent those of a lower rank, and lesser degree of holiness : which yet have all of them their place in Gods garden, and their severall sweetnesse : the Spirit of grace being *magnus in magnis, nec parvus in minimis*, as *Augustine* hath it, great in Gods greater children, and not little in the least. And though there be diversity of gifts, yet are they from one Spirit, as the diverse smells of pleasant fruits, and chiefe spices are from the same influence : and the divers sounds in the Organs, from the same breath. The Spirit of grace are those two golden pipes, *Zach. 4.* through the which the two Olive-branches empty out of themselves the golden oyls of all pretious graces into the Candle-blick the Church. Hence grace is called the fruit of the Spirit, *Gal. 5. 22.* Yea, Spirit, *Verse 17.* And albeit, as the man is, so is his strength, as they said to *Gideon* : and God hath his children of all sizes, babes, young men, old men, 1 John 2. 13. yet *Philadelphus* with but little strength may keep Christs Word, and not deny his Name (which those Churches that had more strength are not so commended) and, in that little strength, I have for open a door for thee, even the door of Heaven, wide enough ; so that none could shut it, *Rev. 3. 8.* Why then should any despise the day of small things? God who hath begun a good work, his hands shall finish it : and hee that hath laid the foundation, shall in due time bring forth the Top-stone thereof with shouting, crying *Grace, Grace unto it*, *Zech. 4. 7. 9. 10.* An infant of daies shall protect from degree to degree, till hee be like the *ancient of daies* : and those that be planted in the house of the Lord, shall once flourish in the Courts of our God. They shall fill bring forth fruit in old age : they shall be fat and flourishing, *Psalm 92. 13, 14.* The feeds of the Cyprils tree are so very small, that they can scarce be seen with eyes, & taken in *sic Plin. l. 12. c. 14.* *semis arbor, campoparva*, and yet in some one of them is potentially (so *Heb. 9. 14.*) large and to tall a tree. Despair not therefore of further measures, but aspires still to perfection, *Phil. 3. 12, 13.* The blessing on man in the hill creation, was, *Increase and Multiply*, in the second, *Grow in Grace*, *Gal. 6. 3, 11.* And remember that growth is not always to be measured by joy, and other accessory graces. These sweet blooms may fall off, when fruit comes on, &c.

Verd 15. *A fountain of gardens, a well, &c.* Or, *Obfountain of the Gardens, &c.* For they do best in mine opinion that make this to be the Churches speech

to Christ: grounded upon his former commendation of her. And it is as if the should say, Callest thou me, Lord, a *Garden enclosed*, a *Spring shut up*, a *Fountain sealed*. True it is, I am the garden which thine own right hand hath planted, walled, watered, &c. but for all that I am or have, the entire praise belongs to thee alone. All my plenty of spiritual graces, all my perennity of spiritual comforts, all my pleasance and sweetness is derived from thee, no otherwise than the streams of *Jordan* are from mount *Lebanon*, all my *Spring* is in thee, as in their Well-head. *Certum est non facere quod facimus, sed tibi facti, ut faciamus*, saith *Augustine*. True it is that wee do what wee do; but it is as true, that Christ maketh us to do what wee do. For without him wee can do nothing, *John* 15. 5. In him is our fruit found, *Hof.* 14. 8. It is hee that works all our works in us, *Isa.* 26. 12. Hence it is, that the Church is no where in all this book described by the beauty of her hands or fingers: because hee alone doth all for her. The Church of *Rome* that will needs bammer out her own happines, (like the Spider climbing up by a thread of her own weaving, and boasting with her in the Emblem, *Mibi soli debet*) shewes clearly of what Spirit shee is. That wretched Monk died blasphemously, who said, *Redde mihi eternam vitam quam debetis*, Pay mee heaven which thou owest mee. And what an arrogant speech was that of *Peter*, *Caelum gratiam accipiam*, I will not have heaven of free-coll: *Hec ego feci, hec ego feci*, flumes me to nobeter than mee *Ecce*, said *Luther* wittily. This I have done, and that I have done, speaks their childe, and dogges that shall stand without doors, *Rev.* 22. 15. Hear a child of our Church, speaking thus of himself.

*Fabricius studuit bene de pietate mereri;  
Sed quicquid perivit, gloria Christi, tunc est.*

Georg. Fab.  
Chromatici de  
sepe.

This was *Matriforme*, to be like his mother, whose Motto hath ever been, *Non mihi Domine*, Not unto us Lord, not unto us, but to thy name give the praise, *Psal.* 115. 1. If I be thy garden, Thou art my fountain; from whence unless I be continually watered, all will be soon withered, and I shall bee as one that inhabiteth the parched places in the wilderness, in a salt land and not inhabited, *Jer.* 17. 6. In the Island of *St. Thomas* (on the back-side of *Africa*) in the middle of it is an hill, and over that a continual cloud, wherewith the whole Island is watered. Such is the Lord Christ to his Church, *Hof.* 14. 5, 6, 7, which therefore as *Giuliano* Fleece must needs be wet and moist, when all the Earth besides is dry and desolate; as the mountains of *Gilboa*, or as *St. David* in *Wales*, which is said to be a place, neither pleasant, fertile, nor safe.

*Well of living* Or, *A pit of living and life-giving waters*, *Christus & cælum non patiuntur hyperbolen*: A man cannot say too much in commendation of Christ, and his Kingdom: Hence the Church here cannot satisfie her self. A Fountain shee calls him, a well, a stream, (such as makes glad the *Garden* of *God*, even that pure river of the water of life proceeding out of Gods Throne, *Rev.* 22. 1. with *Ezek.* 47. 6. *Gregory* makes this Fountain to bee the Scriptures; which hee faith, are like both to a Fountain, and to a pit, which runs in an open and eminent place. Other things therein are dark and deep, and like unto a pit, that a man must dive into, and draw out with hard labour.

*And Streams from Lebanon* Watering the whole Church (as *Jordan* did the holy Land) and tastful, no doubt, of that [sweetness] mentioned before, *vers.* 11. Even as we fee by experience, (saith one) that the waters that come out of the hills of some, of the Islands of *Malucca*, taste of the Cinnamon cloves, &c. that grow there.

*Vers.* 16. *Awake, O North winds, come thou South, &c.* These winds he supposeth to be asleep, because they blow not. *Rupescens* calls the winds *Mun-*

di

*dissepas*, the worlds becommes: because God makes use of them to sweep out his large house, and to purge the air. The Spirit of God first purgeth, and then watereth the faithful, whom the Church here calleth *her garden*, and (though indeed it bee Christ) by reason of the nigh conjunction that is betwixt him and her, *Ephes.* 5. 30. so that they both make but one mystical Christ, *1 Cor.* 12. 12. Now wee all know, that to a compleat Garden are necessary, 1 that it be well enclosed, 2 Well planted, 3 Well watered, 4 that it bee *omnesse* all aspirations peribilia, well situate for wind and air, 5 that it bee fruitful and profitable. The Churches Garden hath every of these good properties, as appears here: And for the fourth, Christ is all the diverse winds both cold and hot, moist and dry, blowing and opening, North and South, fit for every season. What winde forever blows, it blows good to the Church, for Christ speaks to them, as *David* did to his Captains; *Do this young man no hurt, handle him gently for my sake*: The Sunne may not smite him by day, *Psal.* 121. nor the Moon by night. The nipping North of adversity, the cherishing South winde of prosperity must both make for him. *Thæt the spices thereof may flow out*: That I may be some way serviceable to God, and profitable to men. Since knew that in Gods account, to be idle, is all one as to bee evil, *Matth.* 25. 26. to bee unthankfull, is to bee wicked, *Luke* 6. 35. *Paulinus* equivalet *dispari invidia*, *Cælia virtus*, could one Poet say, and another;

*Vile latens virtus: quid enim submersa tenebris  
Proderit, obscuro veluti sub remige puppi,  
Vel lyra que resacet, vel qui non tenditur arcus?*

Claudian. de  
Censul.  
Hæret.

Christ had made his Church a garden of sweetest sweets. Her desire is therefore that her fruits being rightly ripened, her graces greained, and made mature by the benign breath of the Holy Ghost, (compared here, as elsewhere, to the several winds,) their sweetness may be disspread, and conveyed to the nostrils of (such as have their senses habitually exercised) to discern good and evil, *Heb.* 5. 14. As for others, their heads are so stuffed with the fenches of the world (that great muck-hill) and themselves so choaked up with earth, as *Core* and his accomplices were, that they cannot relent or favour the things of the Spirit; but, as vultures, they hunt after carion carcases: and as Tygers, they are enticed with the sweet smell of the Churches spices.

*Let my Beloved come and eat his pleasures* [fruits] For who plants a Vineyard or Orchard, and eats not of the fruit thereof? *1 Cor.* 9. 7. The Garden is Christs: the precious graces of his Spirit, and all acts of graces, those pleasures, are all his. Hee alone is the true propitietary: for of him, and from him, are all his. Hee alone is the efficient cause; *Thorough strong him, and to him are all things*. *Of him*, as the efficient cause; *Thorough strong him, and to him are all things*. *Of him*, as the efficient cause. Well therefore may it follow, *to whom bee glory for ever*. Christ counts the fruits that wee bear to bee ours, because the judgement and resolution of will whereby we bear them, is ours. This he doth to encourage us. But because the grace whereby wee judge, will, and work aright, comes from Christ, ascribe wee all to him, as the Church doth in the former verse: and presenting him with the best fruits (as they did *Japheth*) say as *David*, and atter him *Japheth*, *Gen.* 47. 11. *an.* *Tu dicitur tu dicitur sui mercedem*, *Of thine own have wee given thee*, *1. 31. Sulin.* *Chron.* 29. 14.

## CHAP. V.

*Vers.* 1. *I am come into my Garden.*

So ready is the Lord Christ to fulfill the desires of them that fear him, *Psal.* 145. 19. Sometimes hee not onely grants their prayer, but fulfils their

Aaa 2













it cordata Minerva. And first three makes his head to be of the finest and finest gold, *Fest-gold*, to the Arabick, from the Hebrew, call it: and the land of *Fest* leareth to be named of such gold there. *David's Micham* or *Golden Pflam* comes from one of the words here used. For in the Original thus it is, *Hu head u mof glistering gold, yea, mof solid gold*. That is, his deity which dwells in him, is most pure and glorious; (for the head of Christ is Gods: 1 Cor. 11. 3.) and that fulness of grace which is communicated to his humane nature, is wondrously beautiful: and so sets it forth, as black curled locks do a fresh countenance.

*Spelaudus nigra oculis, nigroq; capillo off.*

Or he is the gold of gold, as *Micham* was the *Circle* of *Crete*.

Rev. 1. 14. Dan. 10. 6. *Ver. 12. His eyes are as the eyes of Doves by the rivers of water, &c.* i. e. they are full of all innocency, singleness, and chastity. See the Notes on chap. 1. 15. & c. 1. where Christ had attributed the very same to the Church, who is his image and glory, as the woman is of the man, 1 Cor. 11. 7. the very looking-glass of his dignity, and reflex of his comeliness. His eyes are elsewhere laid to be as a flame of fire, sharp and terrible, such as pierce into the inward parts, and need no outward light. Here they are as the eyes of Doves, calling an amiable, gracious, joyful, and comfortable look upon his Church. As his eyes *behold*, *he eye-let try* the children of men (the eye points out his knowledge, the other his critical discern) *Pfal.* 11. 4. So hee calleth an eye of singular providence and tender affection upon his afflicted people, *I have seen, I have seen*, faith hee, the sufferings of my people. *I know their sorrows, and am come down to deliver them; His eye affects his heart, and his heart sets his hand a work for their succour and safety.* *Ezek.* 1. 8. we read of *faces, eyes, wings, hands, &c.* all to express the sufficiency of Gods providence for all means of help. See *Pfal.* 33. 18, 19, & c. 24. 16. The Church is like the land of *Canaan*, which is laid to be a land which the Lord careth for: the eyes of the Lord are always upon it, &c.

Exod. 3. 7, 8. *Deut.* 11. 11. Hee seeth that loveliness in her, that hee overlooks all, as it were, to look upon her: hee beholds that worth in her, that the buzzards of the world cannot ken. Therefore the world knows us not, respects us not, because it keep us hid, 1 John 3. 1. saw no such beauty, that they should desire him, *Am.* 5. 2. *Nicephorus* in *Ethan*, himself being a cunning Artisan, finding a curious piece of work, and being wondered at by one, and asked by one what pleasure hee could take to stand gazing as hee did on the picture? answered, Hadst thou mine eyes, thou wouldest not wonder, but rather be ravished as I am at the inimitable art of this piece. Semblably, had men those dove-like single eyes that Christ and his people have, washed in milk, that is, in milk-white waters, cleaned from the dust of sinful prejudice, and *fiety set*, as a precious stone in the foyle of a ring, or as the precious filling-stones in the holy Ephod, *Exod.* 25. 7. they would kiss the Sonne, and admire his Specifics. Whereas for want of Spiritual eyes, the Northern proverb is verified, *untent, unkiss*, unknown, unperceived.

*Ver. 13. Hu cheeks are as a bed of spices* i. e. comely and pleasant to the sight, (sweet also to the smell; *aralia similes aromatum plenis*: flourishing with a goodly, comely, fresh, and sweet beard; so declaring his face not only to be gracious and amiable, but also full of gravity, glory, and majesty. There are that would have all these things, to be taken literally of Christs natural body: and that here is set down his *Prophagaphy*. But this was written long before Christ was incarnate; and therefore it must needs be meant in a metaphorical and allegorical sense, hard to be explained. *Ego quid de singulis statuam fateor me nescire*, faith a learned Interpreter. Allegorically to handle all these is not in my purpose or power; faith another: fish the graces of Christ, as they cannot well be expressed, for, by reason of our weakness, they cannot better be declared. The drift of the holy Ghost is to paint out unto us the spiritual and heavenly love of his Church to Christ, who doth

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not, nor cannot satisfy her self with any words, or comparisons of this kind. And secondly, to stir up our heartiest and liveliest affections to him, that hath such a world of worth and wealth in him. As the worth and value of many peeces of silver is in one peece of gold, so all the petty excellencies scattered abroad in the creatures are united in Christ: yea all the whole volume of perfections which is spread thorow Heaven and Earth, is epitomized in him: why do wee not then make out to him, and despise all for him with Paul? why do wee not with David hide our selves and others for loving vanity? *Psal.* 4. 2. Why do wee not with David hide our selves and others for loving vanity? *16. 7. 14.* And seeking after leaving? *How long with thou goabest, O backsliding creature, and seeking after leaving?* knowest thou not that the Lord hath created a new thing in the Earth? a woman shall compass a man, *Jer.* 31. 22. that is, a Virgin shall conceive and bear a Son, even the Man Christ Jesus, in whom the Father that there should dwell all fulness, *Col.* 1. 19. Make wee pleased the Father that there should dwell all fulness, *Col.* 1. 19. Make wee therefore straight paths for our feet, *Heb.* 12. 13. Let us go speedily to Christ, *Zech.* 8. 21. as Bees do to a Meadow full of flowers: as Merchants do to the Indies that are full of fruits and spices; that wee may return from him, full fraught with treasures of truth and grace.

*Hu lips like Lillies, dropping sweet-smelling myrrhe* i. e. His word and doctrine is white, sweet, pleasant, far-spreading as Lillies; sweet to the smell, and yet bitter to the taste as myrrhe, no way pleasing to the flesh, strive to crucify it, calling upon men to repent, reform, walk by rule, strive to enter in at the straight gate, resist unto bloody striving against sin. *These things are good and profitable to men* (as the Apostle speaks in another case, *Tit.* 3. 8.) but they naturally care not to hear of them. Drop not yee, say they, (wee like not your Lillies dropping myrrhe and nitre) *Let these drop in professe*, that preach pleasing things; Wee like your Lillies, but care not for myrrhe: or it wee smell it, wee like not to taste of it, because little toothfome, however it may be wholesome.

*Ver. 14. Hu hands are as gold Rings set with the Beril* [Or *Chrysolite*, *Heb.* *Tarshish*, whence our word *Turkey* (as it may seem) a precious stone, of colour blew like the Skie, or (as others say) green like the Sea: *Asher* was graven upon this stone, who dwelt near the Sea, *Exod.* 28. 20. Some write that in former times this stone was most usually set in Rings as Lovers did use to give one to another, or in Marriage-Rings; because of the power that was thought to be in it to procure and continue love and liking one of them towards another. Whatsoever stone it is, whether a Beril, Chrysolite, Carbuncle, Hyacinth, Onyx (for all these waies it is rendred) the Churches meaning is, that all the works of Christ, whether in the state of Humiliation, or of Exaltation (for redemption we have by his *Abasement*, application of it by his *Advancement*) are most rare, dear, precious, and glorious; as numbers of Rings filled with all manner of costly stones: they are acceptable and honourable before God and man. And like as great men are known by their Rings, and rich Jewels, so is Christ by his Saints, the work of his hands, *1 Jo.* 6. 4. 8.

*Hu belly is as bright Ivory, overlaid with Sapphires* [Heb. *Hu bowels*, in the dual, meaning his breast and belly, and thence the heart and lights, those seats of the will and affections; here, the liver, stomach, entrails, which serve for nutrition and generation. By all this wee may well understand Christs inward affections outwardly manifested. These are true and sincere, as bright and white Ivory, they are also hearty and heavenly as Sapphires: various as to and manifold, *sicut Sapphiri caritate sunt*, His bowels yearn toward his afflicted people, his heart is rooted within him, his repentings are kindled together, *Hof.* 11. 8. lo the Poet,

*Virg.*

*Ingenitum miserans graviter, dextramq; tendenti.*

*Ver. 15. Hu legs are as pillars of marble* A sign of Christs firmness in his Kingdom, works, word, and government (faith a learned Expositour) and of

of his strength to trample upon his enemies, as also of his united power to accomplish the course of his three-fold office. Pillars both bear up the building, and beautify it: neither can any thing be more sure and solid than they, if set upon a firm foundation. The Pillars here mentioned are said to be set upon *fine gold*, that is, upon a foundation both fine, and firm, for gold hardly rusteth or cankereth: whence it was (likely) that *Tithonus* and his Son *Memnon*, when they built the City of *Susa in Persia*, they joined the stones together with gold, as *Cassiodorus* writeth: Christs power is founded upon his divine Nature, and this is the Rock upon which the Church is built, and whereby it is set in safety from all miseries and molestations fatal or secular. *The gates of Hell shall not prevail against her.* Christ and the Father are one; therefore none shall take her out of his hands. Christ hath laid help upon one that is mighty, even upon *Emanuel the mighty strong God*, as hee is called, *Isa. 9. 6.* declared to be the Son of God with power according to the spirit of holiness, by the resurrection from the dead, *Rom. 1. 4.* that your Faith and hope might be in God; *1 Pet. 1. 21.* Trust perfectly therefore to, or hope to the end, for the grace that is to be brought unto you at the Revelation of Jesus: for hee is able to save them to the uttermost that come unto God by him, *1 Pet. 1. 13. Heb. 7. 25.*

Psal. 89. 19.

Els. 73. 24.  
Tebis.  
Profus, pape  
tus, p. 101.

[His countenance is as Lebanon.] His aspect, his look or general view, i.e. Whatsoever of himself Christ is pleased to manifest and lay open unto us is pleasant and delightful, goodly and glorious, excellent and eximious, choice as the Cedars, that are chosen before other trees; and why, see the Note on chap. 1. 17.

Vers. 16. *His mouth is most sweet.* Heb. *His palate*, (that is, his word and promises, which are as it were the breath of Christs mouth) is all sweet. This shee had celebrated before, *vers. 13.* but, as not satisfied therewith, she repeats it, and rolls it again as sugar under her tongue. Shee doubles this commendation, to shew, that that is the chief lovely thing in Christ, his Words: this fruit shee had found sweet unto her palate, *chap. 2. 3.* and shee spareth not to set it forth, as here, the second time, *Mulsum carere, &c.* Wee had rather be without Fire, Water, Bread, Sun, Air, &c. (saith a Dutch Divine) than that one sweet sentence of our blessed Saviour, *Come unto mee all ye that are weary, &c.*

*Yea hee is altogether lovely* [To us totius desiderabilis, wholly amiable; every whit of him to be desired. *Moses* thought him so, when he preferred the presence of Christ, the worst part of him, the heaviest pece of his cross, before all the treasures in Egypt, that Magazin of the world, *Heb. 11. 26.* Those of this world see no such excellency and desirableness in Christ, and his waies, (*Psal. 22. 7.*) nor can do, till soundly shaken, *Eccl. 2. 7. I will shake all Nations*, and then the desire of all Nations, that is Christ, shall come with stirring affections, saying, as *Isa. 26. 9.* with my soul have I desired thee in the night: yea with my spirit within mee will I seek thee early. Loe this is the voice of every true child of the Church; and these desires of the righteous shall be satisfied, *Prov. 10. 24.*

*This is my Beloved, &c. 1. 9. d.* You may see I have cause to seek after him; neither can you do better than to do likewise: howsoever, when you see him, do my errand to him, as *vers. 7.* And here wee have most excellent Rhetorick, which in the beginning of a speech, requires *72* *82*, milder affections: in the end of it, *72* *82*, stronger passions, that may leave deep impressions.

## CHAP. VI.

Vers. 1. *Whither is thy Beloved gone, &c.?*

ALL Christs Disciples are *22* *22*, inquisitive after the truth that is in Jesus, *Ephes. 4. 21.* and are fellow-helpers to it, *John 3. 8.* There is also *ncio*

*quid divinum in ascultatione*, as one well noteth, that is, a strange and strong energy or forcibleness in hearing (whether publicly or in private conference) Christ and his excellencies displayed and discoursed of. Let but his name, as an ointment, be powdered out, and the Virgin can do no less than love him. *Cant. 1. 3.* Those daughters of *Jerusalem* are by hearing the Church describing her Spouse, and painting him out in lively colours, fired up to an holy contention in godliness: and might they but know where to have him, they would be at any pains to partake of the benefit, *1 Tim. 6. 2.* They wondered at first why shee should make such ado about Christ: But when they conversed a while with her, and had heard her speak with such affection and admiration, they are turned, and will now go to seek him with her. God is pleased many times to water the holy meetings and conferences of his people with blessing, beyond expectation or belief. Wee should frame out selves to an esteed course of the glory of Christs Kingdome, and talk of his power, *Psal. 145. 8, 9.* Our tongues in this argument should be as the pen of a ready writer, *Psal. 45. 1.* that wee may be able to speak of to one another, with profit and power in the best thing, *Mal. 3. 10.* Little do wee know what a deal of good may be done hereby. Mr. Fox speaking of Gods little flock in the days of *Henry the 8.* laith, in such rarity of good books and want of teachers, this one thing I cannot but marvel and mule at: to note in the registers, and consider how the word of God did multiply to exceedingly amongst them. For I finde that one neighbour resorting and conferring with another, edified with a few words of their first or second talk did win and turn their minds to that wherein they desired to persuade them, touching the truth of Gods Word and Sacraments, &c. In all ages (such as were ordained to eternal life, believed *Heb. 12. 48.* after that they had heard the Word of truth, they believed, and were sealed. Contrariwise, if they had heard the Word of truth, they believed, and were sealed. Contrariwise, if they had heard the Word of truth, they believed, and were sealed. Contrariwise, if they had heard the Word of truth, they believed, and were sealed.

Ad. 6. 10.  
Jel. 150.

reprobates either refused to hear the Church preaching Christ, *John 8. 47. Or* *interrogatus, ut* *ipse* they hear and hear, (as *Pilate* with his *What's truth?* in mee mockage, *as. John 18. 38.*) and blasphemous, *Act. 13. 45.* or, at best, hear and admire, and that's all: they leave the Word where they found it, for any thing they will practice. They think they do a great chare to sit out a Sermon, and then commend it. But Wildoms children will not onely justifie her, *Mat. 11. 19.* but also glorifie her, *Act. 13. 48.* they will seek the Lord and his strength, seek his face evermore, *Psal. 105. 4.* Seek him in his holy Temple, seek him in and with the Church, as here. They know that *extra Ecclesiam nulla salus*. The Church is the pillar and ground of truth, *1 Tim. 3. 15.* in as much as by her ministry, the authority, dignity, knowledge, virtue, and use of the truth of the Gospel is preserved in the world, and held out, *Philip. 2. 16.* as the hand holds forth the torch, or the watch-tower the light, and so the haven, to the weather-beaten Mariners.

*That we may seek him with thee* For hee is not like to seek long that seeks alone: there being a notableye to constancy in the Communion of Saints. Surely as sincerity is the life of Religion: so society is the life of sincerity. The *Philippians* had no sooner received the Gospel, but they were in fellowship, to a day, *Phil. 1. 5.*

Vers. 2. *My Beloved is gone down into his garden.* Now hee can tell where Christ is, and inform others: who before was to seek of him, and sought information from others. *Passionis est, is* the Churches *Moxo*. Though *I sit in darkness, the Lord shall give me light*: hee will with the temptation give the issue a way to get out of it, as the Moon wailes out of a cloud, as the Seed gets up from under a cloud. And see how forward thee is to communicate: her friends shall know all that shee can tell them. There is no envy in Spiritual things, because they may be divided in *solidum*: one may have as much as another, and all alike: Yea, Gods people know, that the manifestation of the Spirit is given them to profit with it, *1 Cor. 12. 7.* and that it is not putting out, but want of putting out, that dries up the streams of

cc

of grace, as that of oyl, 2 Kings 4. 6. What is meant by Christs garden, see chap. 4. 17. with the Note: Hee is said to go down to it, in allusion to the situation of *Jerusalem*, which was on an hill: their gardens being below in the fruitful valleys. Christ came down to his Church: he descended into the lower parts of the earth, that is, into his mothers womb, Eph. 4. 6. with Psal. 139. 15. *yea, hee emptied himself of all his excellencies, and took upon him the form of a servant, yea, of an evil servant that was to be beaten.* Yea more, hee humbled himself, and became obedient unto death, even the death of the Cross, Phil. 2. 9. Oh humble Saviour, whether wilt thou defend? *Fecimus vincere crucem Romanum.* It was much for the Son of God to bee bound, mooved to be beaten, mooved to all to bee slain, *Quid dicam in crucem tolli, &c?* well might the Apostle say, *Hee humbled himself.*

To the heads of spices? i. e. To the particular Churches, or to the companies of Believers: these beds, or rows of renewed souls, Christ, as a good Gardiner, treadeth out, soweth, planteth, watereth, fenceth, filleth with (undry gifts and graces.

To feed in the Gardens, and to gather Lillies? Like as men go to their Gardens, either to make merry (as wee say) or to gather fruits: So Christ here, either to eat his pleasurable fruits, Cant. 4. 16. his peoples holy performances, better to him than any *Ambrosia*: and then to gather his Lillies, to transplant them into heaven. *Pascitur Christus, quando suam virtutis videt (saith one) Lilia descript, quando optimum quemesq; exhas vita vadit.* Christ feedeth in the Gardens, when hee beholdeth the virtues of his people: hee gathereth Lillies, when hee translate good souls into his Kingdom above.

Verse 3. I am my Beloveds &c. i. e. I am for my beloved, and hee is for me, i. e. for mee only: hee rethek in his love, and I in mine, wee will seek no further. And herer faith revived, who in her late temptation, and desertion, was in a mist, and could not read her own graces. (See the Note on chap. 2. 16.) It revived, I say, and fetched out Christ that had hid himself, as that brave woman did, Mark 7. 24, 25.

Verse 4. Thou art beautiful, O my Love, as *Tirabaz*. A most neat and elegant City, where the Kings of Israel kept their Courts. A place of pleasure it was, as the very name imports: hence the *Greeks* translate it here, *Good pleasure*, like as the *Italians* call a City of theirs, *Pleacenza*. Of the Churches exquisite beauty much hath been said before: let it ever be remembered, that all her beauty is but borrowed, Ezek. 16. 14. *Non fulget radiis maritis*, as they say in the Civil Law. *Ilaee*, when hee was to marry *Rebecca*, sent her jewels aforehand; that having them shee might bee more lovely in his eye: So doth Christ the Spirit of faith, and other graces (besides the imitation of his own perfect righteousness) that hee may delight in his Spouse. And of her had shee to discountenance deal with him, as chap. 5. 3. and therupon hee had slept aside for a while: yea, that hee might know that hee was still the same, without shadow of change, and that hee hated putting away, Mal. 2. 16. meeting her again, hee doth marvelously commend her, that is, his own graces in her, and all is as well as ever betwixt them. *Homo agnoscit, Deus ignoscit*: it is but acknowledging the debt, and Christ will tear out the books, and cancel the hand-writing, Col. 2. 14. *Quoniam tu peccasse, pene offensus.* Repent, and the amends is made. *Return yet back, fleeing children, and I will hold your back sliding.*

Camest as *Jerusalem*? That City of the great King, great among the Nations, and Princess among the Provinces, Lam. 2. 1. the glory of the whole earth, *urbem totius Orientis clarissimam*, saith *Pliny*, the most famous of all the Cities of the East, *Orbis totius lumen*, as another calls it: yea, an earthly paradise, (as *Josephus*) *soli cunctis fertilitate omnes civitates superant*, a City compact together, Psal. 122. 3. The Church is all this in Christs esteem: and though hee be, yet not the least among the Princess of *Juda*, as it is said of *Belshem* in a different respect, Mic. 5. 2. *Adai*, 2. 6.

Terrible as an army with banners? i. e. Of invincible faith, and Spiritual com-

rage: terrible also and full of majesty, either to draw hearts, or to daunt them; as *Nathan*, saith of *Ahabism*, that hee was *Magnez*, & *Adamus*; a Loadstone in his sweet gentle drawing nature: and yet an *Adamant* in his resolute iron carriage against those that were evil, and erroneous. How terrible were the *Israelites* encamped and banneted in the wilderness unto the *Mishites*, *Cananites*, &c? And the like may bee said of the *Hussites* in *Bohemia*, *Consentis*, &c? And the like may bee said of the mighty army of the Britains under the conduct of *Germanus*, fighting against a mighty army of *Pelagianists* and *Saxons* in this Kingdome, and prevailing onely by the three times pronouncing the word *Hallelujah*. Of the Protestants in *France* at the siege of *Montauban*, where the people of God using daily humiliation, immediately before their falling forth sang a Psalm, which when the enemy heard, they would to quake and tremble, crying, *They come, they come, as though the wrath of God had been rulling out upon them.* God is both *Van* and *Rere* in the Churches Army, Isa. 58. 12. *The Lord will go before you, and the God of Israel will bee your rearward.* Even hee that is the *foreyan*, and the God of *Israel* will bee your rearward. So that although, *Legreat*, the mighty, and the terrible God, *Luther* hath it, *Satan* mustier up all his forces, Tyrants, Heretics, &c, that invade the Church, and assault her on all sides; yet they shall finde her invincible: *Oppugnatur, sed non expugnatur.* Many a time have they assailed mee from my youth, may *Israel* say, yet they have not prevailed against mee, Psal. 129. 1, 2. *Populus Rom. sepe praelo victus, have not prevailed against mee.* The people of *Rome* lost many battles, but were never overcome in a far war, at the long run they crushed all their enemies, never overcome in a far war, at the long run they crushed all their enemies, So the Church: Nay, it may bee truly affirmed of her, that shee conquereth, even then, when shee is conquered; as Christ overcame as well by patience, as by power. So that more truly it may bee written upon her gates, that is at this day upon the gates of *Venice*, *Intellamane*, because it was never yet subdued by any enemy.

Verse 5. Turn away thine eyes from mee? Or, Turn thine eyes right upon mee, (5. vers. 13. hee calls *Return, return, O Shulamite*, &c. And then the sense is, Look up unto mee by Faith. Look unto mee, and bee yet saved all the ends of the earth, Isa. 45. 22. See chap. 3. 1. & 4. 18. But to keep to our Translation, Christ had before content himself ravished with one of her eyes; and here hee saith the same in effect, *Suspenda sane dignitate*, a wonderful condescension. Wee use to say, *Majesty and love cannot meet, or cohabit*: because love is the abasing of the soul to all services. But it is otherwise in Christ: Majesty and Love (even unto ravishment) meet in his holy heart. If the Church bee sick of love toward him, hee would shee should know, that hee is overcome with love towards her; and that there is no love lost betwixt them.

Thy hair is as a flock of Goats, &c. Grazing upon, and gazing from *Gilead*, 9. 4. I like thee as well as ever I did, thy late relapse notwithstanding: for I finde thee more humble, watchful, thankful for a Saviour, merciful to others, desirous of the state of perfection, &c. And as a limbo once broke, and well let again, knits and grows stronger there, than in any other place; by thy late falling in some lost from mee, I finde thee more firmly fastened unto mee: Thus God changeeth (saith one) our grievously wounds into beauty-spots; and maketh the horrible sting of *Satan*, to bee a pearl-pin to pin upon us the long white Robe of Christ, and to dress us with the garment of gladness. See chap. 4. 1, 2, &c. And observe here an addition of some other parts described, and a more full description of some of the former: to shew, that his love was no white diminished, but rather increased. Something it was surely that made Mr. *Fox*, the Martyrologue say, that hee got by his infirmities, and lost by his graces.

Verse 6, 7. Thy teeth are as a Rock of Sheeps, &c. See vers. 4. & 5. chap. 4. 2. with the Notes there.

Verse 8. There are threescore Queens, and fourscore, &c. i. Or, as some read it, hypothetically, Bee there sixty Queens, and eighty Concubines (which were



secondary wives, *usurary* the Lawyers call them, that had right to the bed; but no rule in the family) and *Virgins*, or waiting Gentlewomen without number; although there be of other sorts never so many, yet *My Dove* (albeit but one) is an *only one*, and beloved accordingly; see *Jer.* 31. 20. For the allegory here; some go one way to work, some another. Let there be never so great a number (lath one) of Peoples and Nations, of Churches and Assemblies, which challenge my name, and love, and perhaps by their outward properties may seem to plead much interest in me, and much worth in themselves; yet *My Dove*, &c. Others think, that by *Queens* are meant, true Believers, by *Concubines*, Hypocrites, and formal professors, and by *Virgins*, profane persons, that have not yet so much as a form of godliness. The first are the fewest, and the last are the greatest number. Lastly, There are that make *Queens*, *Concubines*, and *Virgins*, to signify three several sorts or degrees of true Christians in the Catholick Church, which yet is but one. Some have made but small progress in piety; there are compared to *Virgins*, and are the far greater in number. Some are got further onward, and are of better proof; there are like *Concubines*, and do exceed the *Queens* in number; *quo enim perfectiores, et pauciores*. Some again are eminent and eximious Christians; these are *Queens*, and have more close communion with Christ; and to this highest degree we must all aspire and endeavour, striving to perfection. Nature, Art, Grace, do all proceed from Ics perfct to more perctd. Wee read in Scripture of a Christians conception, *Gal.* 4. 19. birth, *1 Pet.* 1. 23. &c. 2. a child-hood, *1 Cor.* 3. 1, 2. *1 John* 2. 13. youth or well-grown age, *Eph.* 4. 13. old age, *Act.* 21. 1. *Mason* was a gray-headed experienced Christian, a Father, *1 John* 1. 13. All must exact of themselves a daily growth, and be still bringing forth fruit in their old age, *1 Pet.* 1. 13. 14. to shall the King take pleasure still in their beauty: so shall he one day let them upon his right hand, (as place of dignity and safety) in gold of Ophir, *Ps.* 45. 9. 11. one.

Verf. 19. *My Dove, mine undefiled is but one* ] For though all the forenamed may be called Spouses; yet they all make but *One*. *Hee that hath the Bride* (not Brides) is the *Bridegroom*, saith the Baptist. And this is a great Mystery (saith Paul) but I speak concerning Christ, and the Church, our Churches, *Eph.* 5. 32. *Non Ecce filii, quia ex uno fide, per unum spiritum nascuntur*, saith Epiphanius, *Beware* therefore of the confusion, *Phil.* 2. 9. that those that make divisions, and cut the Church in *innumera frustula* (as Austin in the *Donatist*) into little peeces, and *ucking Congregations*, making separations. Peter himself was blamed for this, and others branded for profligate professors, *Jude* 19. *These are they that separate themselves, sensual, having no animas in se nisi carnem*, saith Tertullian. The very Heathens acknowledged that no people in the world did hold together, and love one another, so as Christians did. As the curtains of the Tabernacles were joyed by loops, so were they by love. And as the stones of the Temple were so close cemented together, that they seemed to be all but one stone: so was it among them. Neither need we wonder, sith Christs *Dove is but one*; neither is there any such *one*ness or intireness any where, as amongst the Saints. Other Societies are but as the Clay in the toes of *Nebuchadnezzars Image*; they may cleave together, but not incorporate one into another.

*She is the only one of her Mother* ] i. e. Of the world, say some, of the flesh, say others: but they say both that exposed it of *Jerusalem* (saith it above, the Mother of us all, Epiphanius makes Faith and Religion, the Mother of the Church.

The Daughters saw her, and blessed her ] i. e. Called and counted her blessed above all other people. *Happy are thou O Israel: who is like unto thee O people saved by the Lord*, &c. *Deut.* 33. 29. And yet at that time, they seemed to be nothing so happy as the *Midianites*, *Edomites*, &c. as being in a very unsettled condition in the wilderness. So David, What one Nation in the earth

is like thy people, like *Israel*? *2 Sam.* 7. 23. O blessed is the people whose God is the Lord! *1 Ps.* 144. 15. *Est Ecclesia Scoticana privilegium rarum praemissis, quia quos nomen quidam ceteros fuit celebrare, &c.* It is the singular privilege of the Church of Scotland, and they are deservedly famous for it, that for this fourscore years and upwards, they have kept an unity, together with purity of Doctrine, without heresie, or so much as schism. Thus the daughters (other Christian reformed Churches) have seen, and blessed her: yea, the *Queens and Concubines*, and they praised her.

Verf. 10. *Who is free that looketh forth as the morning* ] This is the commendation that the *Queens and Concubines* give her: and it is expressed by way of question: not because they doubted; but for that they admired her excellency. See the like, *1 Ps.* 77. 13. *Mic.* 7. 17. First, the Church is compared to the morning, which hath no full light, but mixt: so that light seems to strive with darkness. Then shall thy light break forth as the morning, *Isa.* 58. 8. The Hebrew word here used hath its name from blackness, or dimness. Next she is said to be fair as the *Moon*, which is called here *Lebanus*, abstriding from her whiteness, or bright shining. In her full the Moon is a very beautiful and fair creature: And even in her Eclipse, though she appear dark toward the earth, yet is shee bright and radiant in that part which looketh toward heaven: So is the Church. The Papists would have this Moon always in the full: And if shee then be little light to us, or be eclipsed, they will not yield shee is the Moon. And yet (except in the Eclipse) Astronomers demonstrate that the Moon hath at all times as much light as in the full: but sometimes a great part of the bright side is turned up to heaven, and a lesser part to the earth: And for the Church is ever conspicuous to Gods eye, though it appear not always to ours. The Church waxeth and waneeth as the Moon, *nunquam enim in deliquio est & aspicitur non potest: adeo exiguum numerus fidelium aliquando apparet*. Elias complained of his aloneness: Christ, when hee came, scarce found faith upon the earth. Papists themselves yield, that there was but *Mary*, and some few others, that looked for the consolation of *Israel*. Christ came to his own, and his own received him not. *John* 1. 11. hee wondered at one good *Nathaniel*, and sets him forth with an *Ecce puerum autem*. Behold an *Israelite indeed*. The mad multitude cried *Crucifige* with one consent. The whole world went wondering after the Beast, *Revel.* 13. 8. 4. Of Luther it is said, *ut vix videretur impetum sustinere*, that hee had all the world against him, as once *Archelaus* had. Luther saw too few good in his time, that hee thought the last day had been come. Our Saviour foretold that toward that day, the love of many should wax cold, but hee that endureth to the end shall bee saved: Lo it is but a *few*, a single man (a very few) that holdeth out. In comparison of the many Apostates, that fall from their own godliness. Here then falls to the ground that Popish and foolish mark of the true Church; *universality and visibility*. Wee deny not, that the Church is a multitude of Believers, and a Catholick company, to the which wee must joyne our selves; but that shee is always visible and aspeable, as a City upon a hill, as our Sun in heaven, can never be proved. As our Moon, though shee hath her waxes, and non-appearances: and when at the very brightest and broadest, shee may bee missed up, and overlaid with a cloud of perdition. Such was the purity and obscurity of Christians in the *Arrian* times, that *all* cities out of *Asia* wrote to *Constantine* *procurator dominus*: *Mactetur Dominus* (saith the Church) *ut sit*. The Ship of the Church was then almost overwhelmed; *saith Hieronimus*. The Church was not then to be sought *intra muros* (saith the same) *sed extra*. God had let the Moon lower in the heavens, and reweave the earth, what might daily put us in mind of the confidence of the one, and inconsistency of the other; hee left us some sort partaking of both.

Clear as the Sun ] As having put on Christ that Sun of Righteousness, *Gal.* 3. 27. *Ad.* 4. 2. *Rev.* 1. 1. The Sun is a creature, that the

See in the  
preface to the  
first part of the  
synoptic confes-  
sion, p. 6.

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Matth. 13. 13

Lust. 1. 1

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Heathens over-admiring it, desired it : and from the Hebrew word *Ceanan* here used, called it *Tapiar Hammon*. The Greeks called it *Ida* from *gmlon* the most high God. *Endreus* said, that hee was made for no other purpose but to behold it : and that hee could be content to come to hear it, as to learn the nature of it. *Christopheme* cannot but wonder, that whereas all fire naturally tends upwards, the Sun should shoot down his raies to the earth, and send his light abroad all below him. Christ (the Father of lights) doth the like for his Spouse, *Jam. 1. 17.* And as the Pearl by the often beating of the Sun-beams upon it, becomes radiant and orient as the Sunne it self : So doth the Church, and shall do much more when shee shall appear with him in glory. Then shall the righteous shine forth as the Sun in the Kingdom of their father, *Mat. 13. 43.* The Sun in his strength, compared to them, shall bee but as a clod of clay, or as those things that shine in the dark, but it is onely from their rottenness. Three glimpses of this surpassing glory expected by the Saints, were seen in *Moses* his face when hee came from the Mount, in *Christ* transfiguration, (when his face did shine as the Sun, his rayments was white and glistering, *so as no man could see white them*) and in *St. Stevens* countenance when hee stood before the Council. It should suffice for the present that the Church looketh for (or is looked for, so some render this Text) at first, as the morning, somewhat dark and dusky : Shee shall bee fair as the Moon, at least, in regard of Sanctification ; and for Justification, shee is clear as the Sun, so that God seeth no sin in her ; or if hee do, yet (as the Sun) hee blot out the thick cloud as well as the cloud, the thickest mist as well as the thinnest vapour, *Isa. 44. 12.* And therefore to the Devil and his Angels shee must needs be terrible as an army with banners : because, as shee marcheth under the banner of Christ's mercy and love, *chap. 4. 4.* to the weapons of her warfare are not carnal but mighty through God, &c. and do strike as great a terror into her enemies, as once Christ did into those ruffian fouldiers, that came to apprehend him ; or as *Basili* did into *Valens* the Emperour, that came to disturb him when hee was in holy exercises. See the Note on v. 4. of this chapter.

Christoph. Hom. 8.  
ad pop. Anti.

Mat. 17. 2.  
Mark 9. 3.  
Luke 9. 19.

2 Cor. 10. 4.

Orig. Orai. de  
laude Basil.

Mat. 4. 17.  
Isa. 1.

Vers. 11. *I went down into the garden of Nuts* Or, *Nutmegs, Tremelino* and those that follow him, render it the well-dressed or pruned Gardens : These are the particular Churches, and several Saints, Christ's mystical and spiritual garden, that need much pruning and trimming. Of all possessions, *Nut-lamajorem operam requirit*, saith *Cato*, none requirith so much pains to bee taken with it as a Garden or Orchard. Corn comes up and grows alone : ripeness and cometh to perfection, the husbandman sleeping and waking, &c. (*Mark 3. 3.*) hee knows not how. But Gardens must bee dressed, trimmed, pruned, pared almost every day, or else all will bee out of order. Christ therefore as a careful Gardiner, *scilicet, ut dicitur, Pater, pater, non parat*, weeds, lops, prunes his garden, *John 15. 2.* Be careful therefore (saith a Worthy Divine) Christ walks in his Garden, spies how many raw, unripe, indigested prayers, &c. hang on such a branch : What gum of pride, what leaves or luxuriant prigs and rotten boughs there are ; and with his pruning-knife cuts and fadeth where hee sees things amiss, &c. Thus hee. Neither may we think that Christ doth this or any of this in ill-will, but out of singular love and faithfulness to our souls, which else would soon bee woefully over-grown with the weeds of wickedness, as a neglected garden. The wicked God never meddeth with (as I may to say) till hee come with his ax to hew them down to the fire : because hee findes them incorrigible. Let him alone, saith God concerning *Ephraim* And, why should ye be *smitten any more, for ye revolt more and more* ? They have a great deal of freedom for present : but the end is utter extirpation. *Non surget hic afflictio*, *Nehem. 1. 9.* they shall totally and finally bee consumed at once.

To see the fruits of the valley | Green valley-plains : that is, the humble spirits

ries which tremble at Gods Word, and present him with the first ripe fruits, which his soul desired, *Mic. 7. 1.*

And to see whether the Vine flourished | These Vines and Pomegranates are the faithful : who are compared to these trees, for the plenty and sweetness of their fruits. Christ came to see whether the former were flowering, and the latter budding : to see if there were any hopes of ripe fruit in due time : for hee liketh not those out-landish plants, that every year bud and blossom, but never bring any fruit to its perfection. No : when hee hath done all that can be done for his Vineyard, hee looks for fruit, *Isa. 5. 2.* *Matth. 21. 29.* For *Quidam* who, saith hee, plantetis a Vineyard, and eateth not of the fruit thereof ? *Quidam* *ignus est opera in hujus agricola vocis respondens*, Answer Christ's expectation, or else hee will lay down his Baskets, and take up his Axes, *Luk. 13. 7.*

Vers. 12. Or ever I was aware, my soul, &c. | Heb. I knew not. So Christ speaketh after the manner of men : And it is as if hee should say, I could not conceive that my people were in so good a forwardness as indeed I found them ; for they have over and above anticipated mine expectation, beyond full of goodness, as those believing *Romans*, *chap. 15. 14.* filled with all knowledge, and always abounding in the work of the Lord ; from whom therefore they shall bee late to receive a full reward, a *John 8.* Or thus ; I know not, that is, I perceived not, that the Vines flourished, the Pomegranates budded, that all was ripe and ready ; therefore I withdrew my self for a season, O my Spouse ! And therein I dealt with thee no otherwise, than as good Gardiners and Vine-dressers do, who coming (perhaps before the time of fruit) to look for fruit, and finding none, depart for presents, till a more convenient season. But that thou mayest know my dear love and tender care of thy comfort, behold my haste to call thee to thy former feelings again : for *disso* *civis*, my soul I met with the Chariots of *Ammiad*, who may seem to be some famous Chariot-driver of *Solomon*, that could out-drive all the rest. There is another sense given of these words, and perhaps a better. For by some, these are thought to bee the words of the Church confessing her ignorance : I knew not, Lord, saith shee, that thou wast gone down into the Garden to do those things. I thought rather that thou hadst departed in great anger against mee for my negligence, and therefore I sought thee carefully, I made out after thee with all my might : my soul made mee like the Chariots of *Ammiad*, *Amor dididi* alay, I drove furiously, till I had found thee : I was like unto those two women in *Zachary*, that had wings, and wind in their wings, *chap. 5. 9.* This was well ; that missing her Spouse, shee followed to hard after him, *Psal. 63. 8.* My soul cleaveth after thee, saith *David*, thereby fleeing his love, constancy, and humility. But then that was not to well : that shee to far mistook Christ, as to think that hee were away from her, in deep displeasure, and kept away from her, as loathing her company : Such hard conceits of Christ, and heavy conceits wee are apt to have of our selves, as if hee had forsaken us, because wee cannot presently finde him (when as hee is onely gone down in his Garden to prune it, or to see how things thrive there) as if hee had cast off the care of us ; because, finding us too light, hee makes us heavy (as there is need) with manifold temptations, 1 Pet. 1. 6. Wee are therefore judged of the Lord, that wee may not bee condemned with the world. Hee leaves us on the other side the file (as Fathers sometimes do their children) and then helps us over, when wee cry. To say God hath cast us off, because hee hath bid us loose, is a fallacy leited out of the Devils To-picks. Now if argumentum accipi Dei quem admodum diabolus interpretatur, sed

positum patet in ipsius benevolentia, saith learned *Lusitanus*. It is not an argument of Gods wrath and displeasure, as the Devil would make it, but rather of his fatherly love and affection, hee hides his love, as *Joseph* did, out of increase of love. And yet how apt are wee to lay in this case, with those male contents in *Malachi*, *In quo dilexisti nos* ? Wherein hast thou loved us ? and with those Itraclites in the Waldens, *Is God among us* ? as if that could not

1 Cor. 9. 7.

1 Cor. 12.

Lusit. in Prov.

3.

bee,

Exod. 17. 7.  
Judg. 6. 12.

bee, and they ashrift. O my Lord, said *Gideon*. If the Lord bee with us, why then is all this evil betallen us? And, *Lord God*, (said *Abraham*, when hee had received many gracious promises) *What wilt thou give mee, seeing I the best of after the harvest*, as they say; and like little children, because wee may not have what wee would, fully to say, God loves us not, and wee will not have what hee thinks good to give unto us. *My soul refused comfort*, faith hee, *Psalm. 77. 2.* And *I said, my hope and my strength is perished from the Lord, remembering mine afflictions, and my oner, the wrongs and the*

Lini. 3. 18, 19

*gall*: This our folly and fault wee must confesse to Christ, as the Church here doth; and beseech him, by his Spirit, to teach us better things; that than God meant them, by our frowardness and impatience: *Pondus ipsa justificationis incommodum*, faith *Seneca*.  
Verf. 12. *Return, return, O Shulamite!* The Church is so called of her peace and perfection with God in Christ. *Brighams* gathers from this word, that the Church of the Jews in special is meant, (the Church in general being usually before signified by the daughters of *Jerusalem*) and applies it to the recalling of the Jews, according to *Rom. 11. 25, &c.* which is yet to be fulfilled. *Solomon* wife, faith another, was after his name called the *Shulamite*, according to *1st. 4. 1.* And as Christ in this Book is named *Solomon*, to the Church called *Shulamite*, to shew the communion that shee hath with him: and therefore also the forming of the Hebrew word is rather passive than active. That which hee is againe and againe called upon to do, is, to *return*. It seems hee had to posted apace after Christ (see our *twelfth* *chariot*, *verf. 12.*) that shee had gone quite beyond him. Hee therefore as it were by houting and shouting to her, calls her back. How easily wee the *Galatians*; chap. 4. It is best to hold the golden mean. Howbeit, as in falling forward, is nothing so much danger as backward: so hee that is carnest in good, though hee may overdo and carry some things indifferently: yet is he far better than a lusk, or Apostate; especially if he afterwards return, and discern, and hearken to better counsell. But some are so scrupulous, that (like a man that is running a race) though you give them leave to good advice, they will not lay to hear it. Of these the Proverb is verified, *Hee that hebbeth with his feet, sometime*, *Prov. 19. 2.* See the Note there.

Prov. 19. 2.

*That wee may look upon thee!* Or, contemplate thee with complacency and delight. This is the speech of the Bridegroom and his friends. The Church though in her fright and grief for want of her Beloved, though unweyldier times, yet wanted not that beauty that made her desirable: like as some faces appear most orienly beautiful when they are most in shadow with sorrow: and as the sky is most clear after a storm.

*What wilt thou see in the Shulamite? as it were the company of two Armies!* Ready to joyn battall, or maintaining Civil War within her: for in the Christian conflict, the very same facultie are opposed, because in every faculty the flesh lusteth against the spirit, and the spirit against the flesh, and these *lames*, (as the two Babes did in *Rebecca's* womb) so that these cannot do what they would. And this the Apostle spake by woful experience, as appears, *Rom. 7. 21. & 15.* Something lay at the fountain head, and flope it. There is a continual conflict with spiritual wickedness about heavenly privileges. *Eph. 6. 12.* Put fire and water together, there is no quiet, till one of them get the victory. So in knickness: there is no quiet, till one of them get the victory. When Christ was borne, all *Jerusalem* was troubled. When *Paul* came to *Ephesus*, there arose no small stir about that way.

Act. 19.

Gal. 5. 17.

we too are  
guiltors.

*Alis. 19. 23.* So when grace is wrought once, there's somewhat to do within; though till then all was jolly, quiet. When cold *Salt-Peter* and hot *Brimstone* meet, they make a great noise: so do the flesh and spirit in their skirmishes and encounters. Now these two duellars meet and fight in every faculty of the soul; as hot and cold do in luke-warm water; as light and darkness meet in the morning light; or as wine and water in a cup mixt of both. In the wicked one faculty may, and sometimes doth oppose another: as sensual appetite may resist natural reason, &c. But in such as are sanctified, the uppetite may resist natural reason, &c. the will against the will, &c. as the sick patient both wills and mils, those physical slider-faunces. But Satan is not to be divided against himself. *Luke 11. 18.* No more is the flesh. It is in the *Shulamite* only, and in every part of her, that this conflict is found: which maketh her cry out with *Rebecca* sometimes, *It is bee so, Why am I thus?* and with *Paul*, *Wretched creature that I am, &c.*

## CHAP. VII.

Verf. 1. *How beautiful are thy feet with shoes, &c.]*

**B**Efore hee had descended her from head to foot, now back againe, from foot to head; taking in ten parts of his Spouse, concerning whom (such was his love) hee thought hee could never say sufficient: Hee begins at the lowest and most abject part, the feet, not without admiration of them. *O quam pulchri sunt pedes tui! O how beautiful are thy feet with shoes, &c.]* A temporal calling honourous our profession: so some understand it. Others make the meaning to bee, the Churches being cloth with the preparation of the Gospel of peace; ready prest to run with patience the race that is set before *Ephes. 6. 15.* her; *To run*, is active, *to run with patience*, is passive. This Princes daughter, (*Atalanta*-like) can only skill of this running with patience: as being cloth with *Tachaph-skin*, *Ezek. 16. 10.* (bestowed upon her by her Spouse, as a love-token) that is, with found affections, and holy actions. Whereas wicked men are carried captive by the devil, (as the *Egyptians* once were by the *Affrians*, *Isa. 30. 4.*) naked and bare-foot, and so perish from the way, *Psalm. 2. 12.*

*O Princes daughter!* Thou that hast him for thy father, in whose hands are all the corners of the earth, and is supream King of the Universe. This is such a privilege and preterment, as *St. John* stands amazed at, *1. 3. 2.* Behold, faith he, *qualem & quoniam*, what manner of love the Father hath shewed unto us, that wee should bee called the sons and daughters of God Almighty, *2 Cor. 6. 18.* All privileges are summed up in this, and *John 1. 12.* it is called a power or prerogative royal: it is to bee of the blood *Essia*, Royal of heaven: It is to be an heir of God, and coheir with Christ. Kings can make their first-born only heirs, as *Jehoshaphat*, *2 Chron. 21. 3.* But all Gods children are first-born, and so, *higher than the Kings of the earth*, *Psalm. 89. 27.*

*The joynts of thy thighs are like jewels, &c.]* i. e. Thy loyns are compassed with the girdle of truth: to for some render it, *The compassing of thy thighs or loyns*. And here, if ever, *angry, humble*. Gird up therefore the loyns of your mindes, *1 Pet. 1. 13.* gird your selves and serve God, *Luk. 17. 8.* Girding implies readines, nimbleness, handiness, handiomeets. A loose, diffident, and diffident minde, is unfit for holy actions.

Verf. 2. *Thy navell is like a round goblet, &c.]* There be that expound this text of the two Sacraments. The navell is Baptist that nourisheth new-born babes in the womb of the Church. See hence the use of it, even to Infants; who can receive nourishment by the navell, though they can neither take nor chew, nor suck meat with hand or mouth. Note this against Anabaptists (faith *Mr. Costen* upon these words) this navell never wants liquor: there

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there is a continual matter of instruction and comfort to bee fetched from Baptism against all temptations. A Christian (saith *Chrysostome*) should never step out of doors, or lye down in his bed, or go into his closet, but hee should remember that word, *Abramovic, I forsake the devil and all his works, &c.* Luther tells of a certain holy virgin, that used to quench the Devils fiery darts with the water of Baptism: For as often as shee was tempted to do any thing not becoming her profession, shee would refitt the devil, steadfast in the faith, and stop his mouth with this short, but full answer, *Christiana sum, I am a Christian*, I have been Baptized into the death of *Christ*, I have all *put on Christ by Baptism*, I am a votary, the vows of God are upon me, &c. But what an horrible shame is that to the Papists, and what a fore flumbling-block must it needs be to the poor Jews that live amongst them, that in *Rome* a Jewish maid may not be admitted into the files of whoredome, unless she will be first baptized? This is related and bewailed by *Ephraim* a moderate Papist.

Deccan, lib. 3.  
cap. 4.

Ascribes the  
ambassadors as-  
se. The  
ambassadors.  
Pharisees.

*Thy body is like a heap of wheats, set about with Lilies* Some understand hereby that other Sacrament of the *Lords Supper*, called an *heap of wheats*, for its store of excellent nourishment: and said to bee set about with *Lilies*, that is, with Christians, and flowers of the Churches. *Chrysostome* calls them earthly Angels: and saith, that they were *Puriores calce*, purer than the heaven in their common conversation: but especially when they came to the Lords table, that *dreadful table*, as hee called it, whereunto all must come with the best preparation they can make, wash and bee clean, wash their hands in innocency before they compas Gods Altar: wash their hearts, *Jer. 4, 14.* their feet, *John 13, 10.* *Hee that is washed* (sic, for the out-side) *meditabit non solum in his feet, but in clean every whit.* An allusion to those, that having bathed their bodies, foul their feet by going out of the Bath, and so are faine to wash them again. The inwards and the feet in a sacrifice were to bee washed above the rest, because the intrails contain the excrements, and the legs tread in the dirt. The foul is apt to gather soil by meddling with earthly things, though lawful: how much more to be defiled with the foot of sin, as if shee had lain among the pees of All Christs *Necesse*, his Votaries, must come to his feast purer than snow, whiter than milk, &c. Lam. 4, 7. fith at this Sacrament they do renew the Nuptials of Christ: and take a corporal oath to cleave close to him with full purpose of heart all the days of their lives, As for those that presume to come unpreparedly, that want their wedding garment, they are no otherwise bidden to the feast of the King, than *Haman* was to Queen *Ephes*. Sin brought to the Sacrament, petitions against a man, as *Ephes* did against *Haman* at the banquet of wine: pick out that time, and he shall find God no less angry, than *Haman* did *Abasverus*. For this is that which the *Lord hath said, I will be sanctified in all them that draw near unto mee.* Of communicants God seems to say, as *Solomon* did of *Adonijah*. If hee knew himself a worthy man, there, shall not one hair of him fall to the earth: but if wickedness bee found in him, he shall die, *1 King, 1, 32.*

Enb. 7, 1, 6.

*Vers. 2. Thy two breasts are like two young roes* Fresh and lussy, even and equal. Understand the two Testaments hereunto resembled for their perfect agreement, amiable proportion, and swift running all the world over in a short time. *Ezekiel* saith, that the Doctrine of both Testaments was presently after our Saviours resurrection carried abroad into all countries as it were, upon Eagles wings. The like may be said of Luther and his Colleague in Germany at the first Reformation there, which, as lightning, was soon seen from one end of the heaven to the other. So mightily grew the Word of

*Vers. 4. Thy neck is as a Tower of Ivory* Most smooth, white, and upright. Some do hereby understand Magistrates, that support the State, as the neck doth the head. *I bear up the pillars of it.* saith *David*. Others will have the Ministers meant, who being aloft in the Church, are to the same instead of watch-

watch-towers, or towers of defence. And especially then when they are in their pulpits (called towers in the Hebrew, *Nib. 8, 4.*) reading and expounding Gods law unto his people.

*Thine eyes like the spinnets in Heshbon* Glazed with tears of compunction and compulsion (*Nam facies motu menti generosa capis*) and well cleared to look into her own heart and life. Tears instead of gems, were the ornaments of *David*s bed, saith *Chrysostome*: And surely that sweet finger never sang more melodiously, than when his heart was broken most penitentially, *Psal. 6, 8 & 51.* Thus birds in the spring sing most sweetly when it rains most sadly: and tears of true contrition are *pillula lene*, pills made on purpose to clear the eye-light. When *John* weeps, the sealed book was let open to him, *Litum lachryma facit sermone. Light is given for the righteous.*

*Thy nose is as the tower of Lebanon, &c.* Si verborum faciem consideremus, quid poterit magis dici ridiculum? saith *Tuleman* upon the words. If we look upon the out-side onely of this text, what may seem to have been spoken more ridiculous? Is it to great a commendation to have a nose like a tower? That which we must here-hence learn, is, that seeing Christ is now risen again, and ascended up into heaven, we ought to beat our noses aloft, as it were: favouring thine eyes of the Spirit of Christ, discerning things that are excellent, and by a spiritual sagacity, aspiring to eternity.

*Thou lookest toward Damascus* The chief City of Syria, having its name from the bloody excurions of thieves, as *Peter Martyr* thinketh: or else, as others, from the blood of righteous *Abel* there spilled, whence the place was called *Damascus*, a bag of blood.

Pr. Man. in  
reg. 16.

*Vers. 5. Thine head upon thee is like Carmel* This head is Christ himself: for hee is the sole head of his Church. God hath put all things under his feet (hence hee is hett compared to *Carmel*, because hee is high over all) and given him to bee head over all things, (that is, over all persons) in the Church, *Ephes. 1, 18, 22.* Angels are under Christ as head of government, of influence, of confirmation, not of redemption, as the Saints are. The Angels are great friends to the Church, but not members of it, *Heb. 2, 16.* Not so the Angels: He sanctified and washed with his blood, *Ephes. 5, 26.* Not for the Angels: He was but a poor parson of his blood. *Ephes. 5, 26.* Not for the Angels: He granted him, yet it would not follow, that the Pope is theretore too: For *Bergomine* (a better scholar by far) is forced to say, *Fortis non est de pure divina Rom: Pontificem Petro succedere.* Perhaps it is not by any divine right, that the Pope succeedeth *Peter*. And again, *Rom: Pontificem Petro succedere non habet expressum in Scripturis.* It is not expressly set down in the Scriptures, that the Pope succeedeth *Peter*.

lib. 2. de Rom.  
paul. c. 12.

*And the hairs of thine head like purple* Which was the colour of Kings and Princes. The Saints (called here the hair of the Churches head, for their number or multitude) are *Princes in all lands*, *Psal. 45, 16.* yea, they are Kings in righteousness, as *Melchisedech* was a King, but somewhat obscure. Compare *Mat. 13, 17.* with *Luke 10, 24.* Many righteous (saith only) *Many Kings* (saith the other) have desired to see those things that ye see, &c.

*The King is held in the right hand of the gallies* i. e. There is no King in the world so great and glorious, but might hide in his heart to bee tied to these walks, and to bee held prisoner in the sight of thee and thy bravery: Like as King *James* was bound by his chains, and was sold into the publicke Library at *Oxford*, and viewing the hieles chains wherewith each book there is tied to its place) withheld, that it ever it books his fellow-prisoners, those chains his letters, *Psal. 138, 4, 5.* &c. *119, 72.* The Psalmist throws by prophesying, and to feel the power of Gods Word, should sing for joy of heart, and greatly acknowledge the excellent glory of Christs Spouse the Church. See *David*s desire, *Psal. 27, 4.* &c. *84.*

Rex Platon. pag.  
123.



*Passion, Ari-* like the waters of *Marah*, or that water that caused the curse in case of *jealousy*, Numb. 5. It becomes a favour of death unto him, as the viper is killed with palm-branches, and vultures with oil of roses. But this is miserly their own fault; For doth not my Word do good to them that are good? faith the Lord, *Micha* 2. 6. Excellently St. *Austin*, *Adversus epi nobis, quendam* [sic] *mon* *et* *op* *vbi* *u* *gnamini* *u* *ibi* *inimicus* *es*, *inimicum* *habebis* *sermone* *Dei*. Gods Word is an enemy to none but to such as are enemies to themselves, and sinners against their own souls. This holy word in the mouths of Gods Ministers is like *Mose*; his rod, which, while held in his hand, flourished, and brought forth almonds; but being cast to the ground, it became a serpent. The application is caute. See the Note on chap. 1. 2.

*For my Beloved*] These are Christs words: but hee speaks as if the Church speaks to shew her great affection, that had dedicated all her good things to him. Some read it thus, which *goeth straight to my well-beloved*, q. d. It is such excellent wine as I would with it, or send it even to the dearest and best friend I have, even to her that I love as my self, it not before my self, Or thus, which *springe* and *sparkle* in the cup.

*Causing the lips of those that are asleep to speak*] Utterance is called a gift, and dumb Christians are blame-worthy as well as dumb Ministers. Wee should all strive to an holy ability and dexterity of favoury discourse. For this end, the Word of Christ should dwell richly in us in all wisdom: our hearts should enquire good-matters, that our tongues might be as the pen of a ready writer. Let there be a good treasure within in our hearts, and the heart the mouth speaketh. Graceless men are gaged by the devill, they cannot so much as lip out one syllable of good language if they attempt it, they shew themselves but bunglers, and say *Sibbalaib* for *Shibboleth*; you may soon see they speak by rote, and not by experience. But those that have lustily, yea, their tongues never sin talking and preaching forth the praif-ces of him who hath drawn them out of darkness into his marvelous light: they speak as the Spirit gives them utterance. Those that were in a dead sleep of sin, are loon set a work to awake and sing, *I*sa. 26. 19. This should stir us up to study the Word of God, and therefore to learn language. The hundredth and nineteenth *Psalms* by *David* set before it as a Port of commendation, mentioning it in every verse, testimonies, laws, statutes, &c. Like as when a book is set forth, verses of commendation are oft prefixed. Such another, but far shorter is that, *Psal* 19. vers. 7, 9, 10, 11. The Holy Ghost doth so much the more highly extoll it, because men are wont to have it in very light account, and to hold it a disengagement, to be eloquent and mighty in the Scriptures.

*Vers. 10. I am my Beloveds*] I see I am so, faith the Spouse; by that ample commendation that he hath now again given mee, notwithstanding all my former failings in duty towards him. There fall out some fallings out betwix married couples sometimes; but then they fall in again: they cannot fadge together happily so well at first, but being well pieced again, they love better than before: So is it here. The sin wee commit make no change chose us, hee loves us still: hee chose us freely because hee would; hee chose us for his love, and loves us for his choice. Secondly, there is the same bond of minde and frame of heart towards him remains in us still. And therefore, as there is a transient act of sin passeth from us, so a transient act of denial, with the same familiarity as before. *Thou hadst* the High-Priest, though hee were so ill clothed, and had Satan at his right hand to accuse him, yet hee stood before the Angel, *Zeck*, 3. 1. Christ did not to accuse him, yet not reject his service. *Ephraim* repenting after his revolt, is re-entreated with all sweetness, *Ier*, 31. 20. See the Note on chap. 2. 16. & 3. 3.

And

*And but desire it towards mee*] *Hu desirous affection*, hee loves mee as passionately as any woman doth her dearest husband, *Gen*. 3. 16. his love to mee is wonderful, passing the love of women; His desire is to toward mee, that as *Livia*, by obeying her husband *Augustus*, commanded him, and might have what she would of him: so may I of Christ. Compare *Gen*. 4. 7. with *I*sa. 45. 11. The Church here well understood the latitude of that royal character: and makes it a prop to her Faith, and a pledge for her perseverance.

*Vers. 11. Come my Beloved, let us go forth into the field*] Being now fully assured of Christs love, hee falls a praying; hee makes five requests unto him in a breath as it were. 1 That hee would come. 2 Go forth with her into the field. 3 Lodge with her in the villages. 4 Get up early to the vineyards. 5 See if the vine flourish, pomegranates bud, &c. And further promitteth, that there hee will give him her love. Assurance of Christs love is the sweet-meats of the feast of a good conscience, said Father *Latimer*. Now it were to be wished, that every good soul whilst it is banqueting with the Lord Christ by full assurance (as once *Ephraim* did with *Abasernus*) would fearfully bethink it self what special requests it hath to make unto him, what *Haman* to hang up, what sturdy lusts to subdue, what holy boons to beg, &c. How free might they be to have what they would, even to the whole of his Kingdom! Suitors at Court observe their *multissime fandi Tempora*, their fittest opportunities of speaking, and they speed accordingly. A Courtier gets more many times by one suit, than a trades-man can do with twenty years pains-taking: So a faithful prayer, made in a fit season, in a time when God may be loued, (as *David* hath it) is very successful. *Beggery* here is the best trade, as one said; Common beggary is indeed the easiest and poorest trade: but prayer is the hardest and richest. The first thing that heerebegs of him, is, that hee would come, and that quickly: and this wee all daily pray, *Thy Kingdom come*, both that *Meffiah*, pray almost in every prayer they make, *Thy Kingdom come*, and that *Bimberab Bejamen*, quickly, even in our days: that wee may behold the King in his beauty. Let our hearts desire and prayer to God be for those poor seduced souls, that they may be saved: And the rather, because they have a zeal of God and his Kingdom, but not according to knowledge, *Rom*. 10. 1, 2. As also, because their Progenitors prayed hard for us: and to come take it to be the sense of the Spouses second request hard for us: Let us go forth into the field, into the world, (for the field in the parable is the world, *Mat*. 13. 38.) let us propagate the Gospel all abroad, and send forth such as may teach all nations, *Mat*. 28. 19. and reveal the mystery that hath been kept secret since the world began, that obedience may be every where yielded to the faith, *Rom*. 16. 25, 26.

*Let us lodge in the villages*] That is, in the particular Churches: for, *villages* means *pagus*, *est palatium christianum*, in quo *est Pastor* & *credentes aliqui*, faith *Luther*: the poorest village is to Christ and his Spouse an ivory palace, if there be but in it a godly Minister: and some few believers. *Melanchthon* going once upon some great service for the Church of Christ, and having many fears of the good success of his business, was much cheered up and confirmed by a company of poor women and children, whom hee found praying together for the labouring Church, and casting it by faith into Christs everlasting arms.

*Vers. 12. Let us get up early to the Vineyards*] Hee, *Let us morning it: Man-nicemus* (that's *Grabe* his word) Let's up betime, and at it. Here three promitteth not to be found henceforth, unready, drowsie, sluggish: but night and day to watch and attend that hour, and to enquire and learn out all the signs and tokens when they may come to be perfectly knit to Christ. But it is worthy our observation, that hee would neither go any way, or do any thing without Christs company: for hee had lately felt the grief of being

Psal. 31. 6.

Tm. 3. p. 81.

Selence: pag. dag. Chrij.

A. Gal. 4. 3. 6.

being without him, though but for a *small means*, as the Prophet hath it. Shee had felt her self that while in the suburbs of hell, as it were. Shee therefore holds him as fast as the restored cripple did *Peter* and *John*, *Acts* 3. 11, shee cleaves as close to him, as *Ruth* did to *Naomi*, or *Elisha* did to his master *Elijah*, when now hee knew hee should bee taken from his head, a *King*.

jud. 4:8. 3. "thine" seems here to speak to Christ, as once Barac did to Deborah, *If thou wilt go with mee, then I will go; but if thou wilt not go with mee, I will not go.* Christ to get up *up* to *visit the Vines, &c.* we may not imagine any unwillingness in him, to *visit the Vines, &c.*

1 Pet. 2:5. our foulds; or any need in this part to be quickened and counselled by her, (as Manacah was by his wife, or Ananias by Priscilla, whence there is let before him, Rom. 16:3.) for who hath directed the Spirit of the Lord, orbing his counsellor, *hath taught him.* Rom. 8:14. 37. Barac's

of Christ for her own iniquities, and for the Church requesteth these things of Christ's predece and fellowship, these things she desireth heartily and successfully on with her duty. So when we prels God with these things, we pray, is nor so much to perfwade him to help us, (for the Father himself will incite or intice him, to these us needs) as to perfwade our own hearts to more faith, love, humility, &c. that we may be in a capacity to receive that mercy, that of his own accord hee hath for us; and even waits to confer upon us, so that hee make how a man that would make a bladder capacious to hold twice pints, or more, and rubs it, and blows it, and rubs it many times over, to make it hold that, and rubs it, and blows it, and rubs it many times over, it is a flup plucks a rock, it seems as if it is here, And when a man that is when as in very deed, the ship is plucked nearer the rock, and the people think they draw God to them with their arguments, in truth they draw themselves nearer to God; who sometimes alsebeth that to us which is his own work, that we may become more and more. *Certeum est non per se quod facimus, sed la facit et facimus*: True it is that we do what we do, but it is hee that giveth us to do what we do in his service, The bowls of the candle-stick had no oyl, but that which dropped from the Olive-branch.

*Whether the seed-grape appear?* Heb. *ap̄r*, and [o] grow it self to be a grape; which in the bud can hardly be discerned. True giveth way has doubted of so long as it is small and feeble. Weak things are oft so obscured with their contraries, that it remaineth uncertain, whether they bte or n̄. Hence that cyde out, and that with tears, *I believe, Lord! help mine unbelief.* And my mind (with) could not well tell whether he had any faith at all or not. Ade growth. *And I will be out of question.* Men while that's a sweet promise, *Jhn. 4:43. I will abide in you till harvest,* and my blessing upon thy buds. And again, *Jhn. 6:8. Thus saith the Father, feed, the new wine is found in the cluster, and one saith, Destroy it may not, for a blessing is in it: so will I do for my servants sake, that I may not destroy them*

**Mark 9. 24.**

Aug.

John 16. 27.  
Honey.

Judg. 4. 8.

1 Pct. 2. 25.

## Chap. 8.

selves no further, than wee love the Lord Jesus Christ with a love of complacency.

[illegible][illegible]

11. *Non-meat diet*: Asura-god, floor-cake, hath plenty and variety wherewith to please all palates new for delights, and old for wholefome meats, T. good Seribes, well instructed to the Kingdom of heavens, *threw out of his treasury things new and old*; new for the merry and old for the frugal. *Da-mach*. Some delight in the Tweneens of the world, *the new live-long dropping from the high comb*. Others *the old live-long*, are all for profit as elder people be; they say there *is better than gold*; *Psal. 19*. In the Chutches (foreshow) they say *new meet with all that can grow or can be required*. . . .

21. *Which have laid up for thee, O my Beloved, Prophecy, Dominion, property* is the Churches Monopoly: All his springs are in her, and all his officers and officials for her, so that all that shall have, and is, is only for him, and a great more. There could becom him. *Let Ephraim (that empty vine) bear fruit himself.* *Thre. 10. 1.* and those hypocrites, *Zech. 1. 54.* fast to them (let Christs hidden one hide all for him; set up and seek him in all they do or suffer, are wholly devoted to his sole service.

CHAP. VIII.

Verf. 1. [O that thou wert a my Brother]

[illegible]

Ma. 13. 52.  
Exordit con

εἰ πλέον  
χον, πλέο  
σίδων,  
dixit ille C  
cuius Ave

Exhib. 1.

Exhib. 3.

*Aug. de pr.* words wealth, *Psal. 4. 7.* *Ob tibi sicut magis live in thy light, said Abra-*  
*ham.* Oh that he might be *written among the living in Jerusalem, bee an heir*  
*of life truly* for called, for, *eterna vite veritas*. The Lord make his face  
 to shine upon you, said the Priests to the people, *Numb. 6.* Grace be to you,  
 and peace, faith Paul; what ever else we want, *Grace* earnestly the best thing;  
 faith hee, *1 Cor. 12. 13.* With all thy gassing get understanding, faith Solomon,  
 Prov. 4. 7. Hee desired wisdom above wealth: and dispatche the Temple  
 in seven years space, when as hee was thirteen years ere hee finished his own  
 house; as holding it a work of less haste and care. *Elisha* begs a double por-  
 tion of the Spoule (*chap. 2.* of this Book) calls for whole *jugum*: nothing  
 less would content her. The Prophet *Isaiah* chides men for laying out their

money on that which is not bread, or but *pauis lapideus*, bread made of gra-  
 vell: And our Saviour bids, labour not for the meat that perisheth, but  
 for the meat that endureth to eternal life, *John 6. 27.* *Mors privorepost opi-*  
*bus, non operibus*: these dye not with us, (as *Horatius* in his orations did with  
 him) but follow us to heaven when wee dye, and shall be found to praise, *bo-*  
*nom and gl.* 1, as that *aps.* 1 Pet. 1. 7. Hence the Church to earnestly desireth  
 her to have more close conjunction and confociation with Christ *ap. a. bre-*  
*ther*: yea, as a most natural and kinde-hearted brother, that had suckt the  
 breasts of her mother, that had been her *colubane*, and for more inwardly  
 affected toward her, as *Joseph* was toward his brother *Benjamin*, *Gen. 43. 29,*  
*30, 34.* In sum: I see wither that hee may feel Christ dwelling in her heart:  
 that hee would remove all impediments of their happy conjunction, and ha-  
 then the accompt thereof in heaven.

When I should finde thee without (as at the door) would I kiss thee? As the Bride  
 was wont to do the Bride-groom, receiving and welcoming him with all  
 comely familiarity and sweetness, *Kiss the son, and cover his kisses, Psal.*  
*2. 12.* Cant. 1. 2. Bee not ashamed or afraid to perform all duties of an holy  
 love, and sound obedience toward him. Hee was not ashamed of us, when  
 wee had never a rag to our backs, *Exek. 16.* Hee freeth the skin of love  
 over us, and laid uncious *Live*: when hee might w. ll enough have loathed  
 to look on us, *1 Cor. 13. 6.*

Ver. 3. Should we be despised? Hee, they should not be despised me. Or if they did,  
 yet they should not dishonour mee from duty. If this bee to be vile, I will  
 be yet more vile, said *David* to his mocking *Melch.* Wee may not suffer our  
 selves to be mocked out of our Religion. Barren *Michal* hath too many  
 sons, that from the chely habit and exercises; but they shall bee plagued, as  
 their mother was with continual fruitlesnes, they shall also one day (*viz.*  
 when they are in hell) behold those with envy, whom now they beheld with  
 scorn: as the coffers of the old world, from the tops of the mountains that  
 could not save them, beheld *Noods* Arke floating upon the waters. It is as  
 impossible to avoid, as necessary to contain the lash of lewd tongues, whether  
 by bitter scoffes or scurrilous invectives: as full of scorn commonly as the  
 wit of malice can make them. The Church here resolveth so to deport her  
 self, as that none shall have cause to censure her: or if they do, bravely to slight  
 all countenances and contempts for her conscience; taking them as crowns and  
 confirmations of her conformity to Christ.

Verf. 4. I would had they and bring they? With solemnity and joy. Shee  
 speaks it twice, as fully resolved to do it, and hereby to bind her self more  
 straightly to a performance; I would not only kiss thee at the door, but bring  
 thee into the house. Many are stid abroad, and in company, but too too  
 loose at home, and in their own houses: follow thee stage-players to their  
 crying rooms where they dil-robe themselves, and you shall soon fee what  
 they are. Hee must be beaten, say the very Heathen, *Adhibe in propriis*  
*que proinde ad vultu gerantur.* Religion admits not of that distinction be-  
 tween a good man and a good Governour. If you will be for the publi-  
 cly, bee good in private: bear your own fruit, work in your own lanes,  
 rejoyce your own hearts, and houses, man your own Oars, and make good your

your own standing. *Cato* could say, that hee could pardon all mens faults  
 but his own: And *Augustin* going about to redress some abuses in the  
 State, was upbraided with his own domestical disorders. *Abraham* had a  
 well ordered family: so had *Joseph*, *David*, *Isid.* 101. And although *hu* house  
 were not so with God, yet that was all *hu* desire, 2 Sam. 23. 5. and he well knew  
 that it was the care, not the care of his charge that hee stood charged with.  
*Nash* may bring the Lord Christ into his house, and labour to let him up  
 in the hearts of his children, speaking persuasively to that purpose: But  
 when all's done, God must peruse *Japheth*, and speak to his heart.  
 Now this the Lord doth, *Monendo potius quam minando, docendo quam decen-*  
*do.* Hence the Church in the next words cries out.

Thou shalt instruct me? For so the Text is to be rendered. Thou who art the  
 Arch-Propheet, a Teacher sent from God, anointed and appointed for the  
 purpose to put Divine learning into us, Thou shalt instruct or learn us. Now,  
 quado Christus magister: tu quoque discitor quod docetur? faith *Austin*. Christ  
 is a quick teacher; and all his scholars are very forwardly. *Nescitis quid mor-*  
*limum gratia Spiritus Sancti, faith Ambrose.* Gods people must needs be well  
 taught, because they are all taught of God.

I would cause thee to drink of *Spice wine*? Such as wee call *Spice*, which, be-  
 sides the nature and strength of the wine it self, hath by the mixture of ma-  
 ny spices with it, great power and pleasantness, to the comforting of the  
 heart, and tastifying of the smell. And this was the *Mineral*,  
 recompense, that Christ should have for teaching her: that shee resolveth to re-  
 sist; her thankfulness by her obedience: reaching unto him such fruits of  
 faith and holiness, as should bee sweetened and spiced with his own Spirit  
 in her, and should exceedingly delight him. Contrary to these *Mineral*,  
 these *Mineral* and *Spice* fruits, are those nasty and naughty ones, *Isa.* Rev. 18. 14.  
 5. 4. that (besides their flesh) are also offensive to the taste, that they cannot  
 bee eaten, they are loathsome, *Jer. 24. 2.* Wicked mens grapes are of gall,  
 and their wine is venomous, *Deuts. 32. 33*; both their natures and practices are  
 abominable.

Verf. 5. His left hand should bee under my head? Or prayer-wife, Let his left  
 hand, &c. Conficious and sensible of her own inability, hee begs the benefit  
 of both Christs hands, and all little enough: his whole power and providence  
 to support and relieve her.

*Unanct in tenui mihi re medicina, Jehova*  
*Cor parvum, o verax; omnipotenque manu.*

See the Note on chap. 2. 6.

Verf. 4. I charge you, O daughters of Jerusalem? See the Note on chap.

2. 7. Why should you stir up? What shall you get by it? or what reason can yee  
 give for it? But list is head-long, and considers not what an evil and bitter  
 thing this is. Besides, it so beares the understanding, that a man shall think hee  
 hath reason to bee mad, and that there is great sense in sinning.

Verf. 5. Who is this that cometh up from the wilderness? See the Note on  
 chap. 3. 6. There are continual allusions in the hearts of Gods people, whiles  
 here. And whereas the most of this world, which have their portion here,  
 (*Psal. 17. 14.*) *animas eorum incarnaverunt*, as *Bernard* complaineth, and are  
 born downward to hell by their own weight; the Saints of God are ever a-  
 springing, and do grow being burdened; as knowing that whilst they are at home  
 in the body, (such an home as it is) they are absent from the Lord, from their  
 heavenly home. Either *Egypt* was not *Adams* his home, or but a miserable one:  
 and yet in reference to it, hee called his son born in *Adiam*, *Gen. 16. 1.*  
 a stranger there. It was so thought of this *Egyptian* home, where was nothing  
 but bondage and tyranny, what marvel though the Saints think of that home  
 of theirs above, and hasten to it in their affections? where is nothing but rest  
 and blessednes? *Ecc 2* Learning









Then was I in his eyes as one that found favour [Heb. peace, even as that *Jerusalem-Shulamite*; nothing inferior to the old Church: yea, before her in this, that thee for present is fallen off, and through her fall, Salvation is come unto the Gentiles, for to provoke them to jealousy, *Rom. 11. 11*. But when God shall have united thee two sticks, *Ezek. 37. 19*, and made way for thee Kings of the East, *Rev. 16. 12*, then it shall be said of *Jacob and Israel*, *What hath God wrought!* Numb. 23: 23.

Vers. 11. *Solomon had a Vineyard in Baal-hamon* [So hath Christ in a very fruitful hill, *Isa. 5. 1*. *Solomon* Vineyard must needs be of the best: for hee abounded both with wealth and wit, to make it so. Hee let it also to farm for a very great rent: which sheweth the fruitfulness of it, so many vines set for so many silverlings, *Isa. 7. 23*. But *Solomon* Vineyard falls far short of Christs (wherewith it is here compared in many respects.) For as it is nothing to do and manure it himself, neither could hee take all the fruit; for the tenants also must live, and reason good: If *Solomon* have a thousand, the poor labourers may well have two hundred. But I, faith Christ here, neither let out the Church my Vineyard, but look to it my self, though I have a great deal of pains with it: nor suffer any part of the profits to go from mee; So jealous I am of mine inheritance, being ever in the midst of it.

Vers. 12. *My Vineyard which is mine, &c.* And therefore most dear unto mee: for ourselves makes love. *Parvus quisque amat: non quia quicquam, sed quia suum*. Every man loves his own things best. The Church is Christs own by a manifold right; by donation, conquest; purchase: not with silver and gold: but with the dearest and warmest blood in all his hearts, *1 Pet. 1. 18*. No wonder therefore though she be always before him; *1 Pet. 1. 18*. Carefully to her that cost him so dear; that hee trust not others with her (as *Spes* labourers together with God, saith the Apostle, *Ye are Gods husbandry, 1 Cor. 3. 9*.) himself is ever one: *Ipse adeo et pater*, hee is present and president: *Feed my sheep*, said hee to *Peter*, but do *it for mee*; as the *Synack* Translatour (respecting the sense) adds there, *John 21. 15*. Take not unto thee the instruments of a foolish shepherd, *Zech. 11. 17*, that is, *sheepes & multum*, (as an Ancient faith) like those that are more intent, *atque sunt gregis quam atque ovium, sicut quam Christus*. *Peter* must not do any of this: much less must hee castes therefore Christ shall shortly dung his Vineyard, and water the roots of his vines with their blood. Hee must look to *lip-feeding*, and when himself is converted, *strengthen his brethren*: neither must hee intervene or take to himself any part of the fruits, as *Solomon* farmers did. Hee may not seek his own things, but the things of Jesus Christ. *Paul* may plant, and *Apollus* water, but, fith it is God that gives the increase, let God reap all the glory: they shall also reap in due season, if they faint not, if they grow not weary of well-doing, *Gal. 6. 9*. See the Note on *vers. 11*.

Vers. 13. *Thou that dwellest in the Gardens* [i. e. O thou Church universal, that dwellest in the particular Churches, frequently called *Gardens* in this book. The French Protestants at *Lions* called their meeting-house, *Paradis*.]

*The companions hearken to thy voice* [The Angels, (to some interpret it) learn of the Church, and profit in the knowledge of the manifold wisdom of God in mans redemption, *Ephes. 3. 10*, *1 Cor. 11. 10* *1 Pet. 1. 10*. Or rather, thy Fellow-Christians, thine obedient children, that will hearken to their mothers counsel: No sooner can thee say, *Hear and give ear, be not proud, for the Lord hath spoken it*, but they give glory to the Lord, *1 Cor. 13. 15*, *16*. glorify his Word, *Acts 13. 48*. let to their seals, *John 3. 33*; dispute not Christs commands; but dispatch them; *illi garrunt, nos credamus*, said *Augustine* of heretics that would not be satisfied. The Philophers called the Christians, *Cres-*

*Credentes*, Believers, by way of reproach: because they believed God upon his bare word. *Hee believe and know*, faith *Peter*, *John 6. 69*. And wee believe and (peak) faith *Paul* after *David*, *1 Cor. 4. 13*. And wee believe and practice, as *Moys*, and those other Worthies did, *Heb. 11. 7*. laying faith for a foundation of all their doings and sufferings; and for the Lord, like as *Ezra* 6. 4. the foundation of the Temple was laid with three rows of great stones, and a row of new timber. This is the gule of the Churches children; they are soon perverted to believe and obey their mother, whom they look upon as the pillar and ground of truth.

*Cause mee to hear it* [See the Note on *chap. 2. 14*. *Tremelius* renders it, *Fac ut me audiam*, *Cause them to hear mee*: deliver nothing to them for truth, but what is consonant to my Word of truth; let all thy doctrines bear my stamp, come forth *cum privilegio*, carry mine authority. What said *Ansin* to an adversary (it was *Fanctus* the Manichee, I trow) what matter is it, whate'er thou saiest, or I say to this or that point? *Audiamus ambo quid dicit Dominus*. Let us both hear what God saith, and sit down by it.

Vers. 14. *Make haste my beloved* [Heb. *Fitote spera* they away, as *Azazel* said to *Amos*, *Go see thee away into the land of Judah*, *Amos 7. 12*. And as a Senator of *Hale* in *Suevia* wrote to *Brennus*, *Fuge, fuge, Brenni, cito citius cressime*, make all possible speed, *haste, haste, haste*: So the Church is at it here, with her Come Lord Jesus, come quickly—O mira! *Christi veni*. Thus, as this Book began with a wish, so it ends. *Tota vita boni Christiani sanctum desiderium est*. The whole life of a good Christian is an holy wish. Hee loves, and longs, and looks for Christs second appearance: and even spends and exhales himself in continual sallies and effusions of affection to him in the mean while. Hee hath taken some turns with Christ upon those mountains of spices (so heaven is called, for its unconceivable height and sweetness) he hath tasted of the grapes of this celestial *Canaan*: hence he is as eager after it, as once the *Gauls* were after *Italy*, when they had once tasted of the sweet wine of those grapes that grew there. The old character of Gods people, was, they waited for the consolation of Israel, Christs first coming. Now they long as much for his second, as the disposed maid doth after the marriage, as the Apprentice for his freedom, the captive for his ransom, the traveller for his Inn, the mariner for the haven, &c. looking for, and hastening the coming of that day of God, *1 Pet. 3. 12*.

Augustine.

Plat in vita. simili.

οὐρανὸς ὅλος  
τὸν παρθένον  
ὥστε ἡμεῖς  
ἀγαπᾷ.

Soli Deo gloria in eternum.

FINIS.





people to whom he was sent, but they would not be healed, as he sadly complaineth, chap. 44. & 53. 1. turning them over to God with a *Non convertentur*. They will not repent, let them therefore perish: When there is no hope of curing, there must be cutting.

*The Son of Amoz*: Who likewise was a Prophet, say the Hebrews, and of royal extraction.

Which he saw *Not which I saw*: thus he speaketh for modesty sake. *Luther* wittily faith that *Hec ego feci*, *Hec ego feci*, shews men to be nothing else but *Fecit*, drags.

*Concerning Judah and Jerusalem*: The Inhabitants whereof lived in Gods good land, but would not live by Gods good law: to them was objected as afterwards to the Athenians, *Eos fecit quæ recta sunt, sed sacra nullo*, that they knew what was right, but had no mind to do it, though this and other Prophets used their best Oratory in inviting those of them that did rebel, inciting those that did neglect, hastening those that did linger, and recalling those that did wander, to sue out their pardons, and make their peace with their Maker.

*In the days of Ozias, Josiah, Abaz, and Hezekiah*: And longer too, if that be true which the Hebrews tell us, that at the age of one hundred twenty and six years he was which the Hebrews tell us, that at the age of one hundred twenty and six years he was *in senem ascendit* by *Manasseh* (his grand-son by the Mothers side) with a wooden saw. Sure it is that *Manasseh* was a most bloody persecutor, and perhaps not inferior to *Diocletian*, in whole days such cruelty was exercised toward the Christian Bishops, and others, *Ut tantum orcum dicat in orbem effusum, nisi nemo nisi torus vel tortor sit*, as if Hell had been broke loose, and all men turned either *Torturers* or *Tortured*.

*Verbe 2. Hear O Heavens, and give ear O Earth*: *Exordium patheticum*: *Myster* like he calleth heaven and earth, *brevis illa mundi, creatura*, to record against Gods rebels, whose stupendous stupidity is hereby taxed. Heaven and earth do hear and obey Gods voice, for they are all his servants, *Psal. 119. 91.* keeping their constant course. Only Man (that great *Heteroclite*) breaketh order, and is therefore worse than other creatures, because he should be better.

*For the Lord hath spoken it*: So *Jer. 13. 15.* Hear and give ear, be not proud, for the Lord hath spoken it. *Jehovah*, whole voice thunders not the earth only, but the heavens also, *Heb. 12. 26. Psal. 104. 32.* at whose dreadful presence Mountains melt, Rocks rent asunder, and the whole fabric of heaven and earth is astonished, horribly afraid, and very desolate, *Jer. 2. 12.* This Great *Jehovah* (whose Name is great among the Heavens, *Mal. 1. 11.* The *Pythagoreans* used to swear by *ἡγεμονία* *Quaternity*, the

name *Jehovah* consisting of four letters in the Hebrew, which also they called *myra dōda* *ed* = the fountain of Eternity) *Apb-hu* even he hath spoken, or, is about to speak, *ec* = by my mouth and Ministry. *Hear now this O foolish people, and without understanding, which have eyes and see not, which have ears and hear not: Fear ye not me, I said ye blind that ye may see. Isa. 42. 18.* Thus mult Ministers preach to the confidence, cut to the quick, rouse up themselves and wrestle with their hearers, goring their very souls with insuring pain, whilst they speak as the Oracles of God, *1 Pet. 4. 11.* with all gravity and authority.

*I have nourished and brought up children*: Or advanced, exalted them. *Brevicula verba, sed causa grandæulæ maxima*. A short but sharp contest. God had adopted, educated, and advanced the people of *Israel*: by *Jerusalem* word *fat*, and *riched*, as young Mulets, when they have been suckled, lift up the heel, and kick the dams dugs, as Hawks when full fed forget their Master.

*And they have rebelled against me*: Or transgressed, blasphemed. Rebellion is a kind of blasphemy, *Numb. 15. 30, 31.* with *Ezek. 20. 27.* and unthankfulness is, as one faith, an accumulative sin, a cumulative wickedness; many sins are bound up in it, as *Cicero* faith of parricide. *Solus* would make no law against parricide, because he thought none would be so vile as to commit it. *Lycurgus* would make no law against ingratitude for like reason.

*Ver. 3. The Ox knoweth his owner*: Yea helpeth him: whence these creatures are called *jumenta a juvando*, and the Ass bath his name in Greek from his *πιστῆναι*. Yea the most savage creatures will be at the beck and check of those that feed them. Diobedience there-

therefore is against the Principles of nature: and Gods Rebels fall below the stirrup of Reason, yea of Sense: so great cause was there that our Prophet *Isaiah* *arguendi* *agere*, should begin his Sermon with such a solemn censure, *Hec O Heavens, &c. O calum, O terram*! But *Israel* doth not know, *quod est superius*: he needeth to be let to school to these dullest of creatures to learn the knowledge of God, and of his will, of himself and his duty. Oh the brutish ignorance of many profligate professors! they are a people of no understanding, *Psal. 53. 4.* So chap. 44. 18.

*My people doth not consider*: Though them only have I known of all the Families of the Earth, *Amos 3. 2.* culling and calling them, owning and honouring them, adopting and accepting them for my people, when I had all the world before me to chule in, *Deut. 10. 14, 15.* yet they value not my benefits, they tire not up themselves (as the Hebrew word figuratively) to apprehend them, to be affected with themselves: All's lost that I have laid out upon them. Unthankfulness is as a grave, which receiveth dead bodies, but rendereth them not up again without a Miracle. But should ye thus requite the Lord, O foolish people and unwise! *Deut. 32. 6.* See the Note there.

*Ver. 4. A hoisful Nation*: *Hoi goi chote*. ] He beginneth his complaint with a sigh, as well he might, when he saw that the better God was to them, the worse they were to him: like Springs of water, which are then coldest, when the Sun is hottest: like the *Thracian* flint, which is fittest to burn with water, and to be quenched with oyl: or like that art who wholly made up of mischief! as *Aaron* once said of *peccatrix*! Oh those that are in the Wilderness, that they were wholly set upon wickedness, their Fore-fathers in the Wilderness, that they were wholly set upon wickedness, *Exod. 32. 23.* And as the Prophet faith, *What is the transgression of Jacob?* *Is it not Gens quam peccatrix*! *And what are the high places of Judah?* *are they not Jerusalem?* *Mich. 3. 5.* *nisi peccata dei dicis, Sculis, fœdera & prelatum. Pileas.*

*A people laden with iniquity*: Great and grievous offenders, guilty of many and mighty (or long) sins, *Amos 5. 12.* *quorum amplius iniquitates pręgravaverunt*, yet not sensible of their burden, nor heavy-laden, as *Mat. 11. 28.* nor labouring to be delivered of that *ludæ-bag* that woundeth and teareth them in their tender inside.

*A seed of evil-doers*: A race of Rebels, a seed of Serpents: *Mali corvi malum ovum*: such as were as good at rearing the Holy Chok as ever their Fathers had been, *Alti*: 7. 51. generation after generation they held it out, and were no changelings then, neither are to this day.

*Children that are corrupters*: Or, *disfranchisers*, *ἑταροι* *quasi* *ἑταροι*, *stregones*, such as the *Roman* Prodigal who gloried that of a large Patrimony left him by his Parents, he had now left himself nothing *prater calum & canam*; or that other in the Gospel, who had drawn much of his portion through his throat, and spent the rest on harlots. Lo, such ill husbands for their souls were these Jews here spoken of, *scipis affluere fallis deterioribus*, whilst they wofully wasted their time and strength in the pursuit of their lusts: cursed children, *2 Pet. 2. 14.*

*They have forsaken the Lord*: which is such a foul enormity, as good *Jeremy* thinks the very Heavens fittest at, and the earth groaneth under, *Jer. 2. 12, 13.* *They have provoked unto anger*: as if they had a mind to wrangle a fall, and try matters with him. The Vulgar rendereth it, *They have blasphemed*. See the Note on ver. 2.

*They are gone away backward*: *Alienaverunt retroversum, cursum exardescerunt in Apollasium*: as the Moon when full of light getteth farther off from the Sun. They had turned upon their frequently trod his Courts, *ver. 12.* and departed not thence, haply, any otherwise then the Jews at this day do, out of their Synagogues, with their faces still toward the Ark, like crabs going backward.

*Ver. 5. Why should ye be stricken any more?* ] This was the heaven! Aroke that ever *Judah* felt from the hand of God; like as *Ephraim* foretold judgement was, *He is joyed as Idols*, let him alone, *Hos. 4. 17. 9. d.* he is incurable, irreclaimable, let him go on and perish: He not any longer foul my fingers with him. O fearful Sentence! To be like propter in sin is a grievous plague, and a sign of one given up by God. To be like the Smith-dog, whom neither the Hammers above him, nor the sparks of fire falling round

round about him can awaken, is to be in a desperate condition. To wax worse by chastisements, as 2 Chron. 28-22. is a sure sign of reprobate silver. Jerem. 6. 30. of a dead and desolent disposition, *Ephe. 4. 18.* God as a loving Father, *verba*, good, but all would not do; such was their obduracy.

*The whole head is sick, and the whole heart is faint.* Head, Heart, Feet; Princes, Priests, and common people, as they had all sinned, so they all had their payment: Sin is an universal sickness, like those Diseases which Physicians say are *Corruptio totius substantiæ*, a corruption of the whole substance. And National sins bring National plagues, wherein all sorts suffer, as they did in the days of *Ahab*, *de quo* but *hanc dedit legimus hic propheta*, *saith Sculcius*: though others think the Prophet here speaketh rather of those miseries inflicted upon *Judah* by *Hazael* King of Syria, 2 King. 12. and by *Jeho* King of Israel, 2 King. 14. wherein all sorts had their share, none escaped foot free.

Verf. 6. *From the sole of the head* totum est pro vulnere corpus. The whole body Politick was deadly diseased, and it was our Prophets unhappiness to be the Physician to a dying State; *Tunc enim doli plus valet arte malum.*

*There is no soundness* Nec sanitas in corpore, nec sanctitas in corda. *Hæc, hæc, Domine Deus.*

*But wounds, and do usiles and putrifying sores.* And those also such as would not be cured, but called for cutting off. — *Immediatè ubi vulnus Erit recidendum est.*

*They have not been closed* Neither will be. *Quæstio malagms imponere*, say the Septuagint here. You will not endure to have them leached or suppled: what hope therefore of healing? If the Sun of Righteousness shall shine upon us with healing under his wings, we must repent and believe the Gospel, *Mat. 1. 15.*

Ver. 7. *Your Country is to desolate* Here the Prophet speaketh plainly, what before, parabolically: thus many times the Scripture explaineth itself, *Job. 7. 39.*

*Your Cities are burnt* So that there is sometimes but an hours space, inter civitatem magnam, & nullam, *saith Seneca*, betwix a fair City and an heap.

*Your land strangers devour it* that is, *Enemies*: In which sense also an Harlot is called a *strange woman*, seemingly a friend, but really an enemy: she will destroy his peace who is overcome by her.

*In your presence* to your greater grief. Witness the experience hereof in our late shipping and desolating times, whereof we have here a kind of Theological picture.

Ver. 8. *And the Daughter of Zion* 1. *Jerusalem* which is called the *Daughter of Zion* for some, because standing at the foot of that Hill as a Daughter, it comes out from between the feet, being also cherished and tendered by God as his Daughter. However, as dear as she was to him, she fell into deep distress, when she became unrevivall. Abused Mercy turneth into fury.

*As a cottage in a vineyard* As a *find or bush*, whereof after the Vintage, there is little use or regard.

*As a ledge in a garden of Cucumbers* Or *Melons*, which when ripe, lie on the ground: So faith one, do Gods ripest and best servants, being humble, and meekly rejected of themselves.

*As a besieged City* Besieged, though at a distance: as *Rome* was, when *Saguntum* was beleagured.

Ver. 9. *Except the Lord* Jehovah the *Essentiator & Induperator*, the Maker and Monarch of the Universe.

*Has left unto us every small remnant* which he reserved for Royall use: pulling them as a brand out of the fire, *Zechar. 1. 2.* or as two legs or a piece of an ear taken from the shepherd out of the mouth of a Lion, *Amos 3. 12.* The Apostle, after the Septuagint, rendereth it a *rod*, *Rom. 9. 29.* in allusion to *Joseph*, kept by the *Hab. 1. 1.* and therefore interested, that the *Elect Jews* shall by faith in Christ be freed from the Tyranny of Satan, and terror of Hell. And this is here alluded for an allay to those foregoing dreadful Declarations of bygone and dreadful menaces of future desolations; so loth is the Sun of Righteousness to set in a cloud, surely

*Quæ alitum  
significat  
vultum.*

surely in the midst of Judgement he remembereth mercy — *quævis ceciderit Ovis trecent.*

*Non omnes Fabios abstulit una dies.* Those five Cities of the Plain are shown forth for an Example; *Jude 7.* Lot was no sooner taken out of *Sodom*, but *Sodom* was taken out of the Lot, and turned into a sea of salt, *Gen. 14. 23.* So *Meroz*, *Judg. 5. 23.* some City, likely, near the place where that battle was fought, hath the very Name and memorial of it utterly extinct.

Ver. 10. *Hear the Word of the Lord, ye Princes of Sodom* Having mentioned *Sodom* and *Gomorrab*, verf. 9. he maketh further use thereof, *propterea hæc appellatio auditores suos conveniens*: sharpening up his Hearers in this sort, *whom he knew he should not wrong at all by so calling them*; see *Eccl. 16. 46. 48.* *Non tam ovum ovis simile*, Like they were, both Princes and people, to those of *Sodom* and *Gomorrab*. 1. In their ingratitude toward God. 2. In their cruelty toward men.

Our Prophet bet therefore is very bold (as Saint *Paul* also testifieth of him, *Rom. 10. 20.*) Our Prophet, though for his boldness he lost his life: it at least that he true which *Hierom* out of the Rabbin tell us, viz. that this Prophet *Isay* was slain *Hier. 1. 17.* 1. Because he said he had seen the Lord, *chap. 6. 11.* Secondly, because he called the great Ones of *Judah* Princes of *Sodom*, &c. giving them a title agreeable to their wicked practices. The like liberty of speech used *Abraham* toward *Constatium*, *Agagius* toward *Isidore*, *Jehonai*, *Jehonai* toward the Pope, &c.

Ver. 11. *What purpose is the multitude of your sacrifices* All which, without faith and devotion, are no better than mere hypocritical and illusion. It is, *saith* *Occulpan*, as if one should present his Prince with many Carts laden with dirt: or as if good meat well-cooked should be brought to Table by a nasty slave, who hath been tambling in a jakes. They are your sacrifices, and not mine; and though many and costly, yet I abhor such sacrificing *Sodomites* as you are, neither shall you be a button the better for your pompous but extortion and holocausts. Your devotions are placed more in the massy materiality than inward purity, and therefore rejected. Go ye and learn what that is, *I will have mercy* (so, *Faith*, *Repentance*, *new Obedience*) and not sacrifice, *Mat. 9. 14.* You flick in the bark, rest in the work done: your piety is *potius in labris quam in fœbris nata*, a meer outside, flesh, Nut-kernels, shews and Pageants, not heart-workings, &c. *Una Dei esset, purum, gratissimum victimam, pietas.*

*I am full of the burnt offerings* I am enveloped and loathed with the sight of them.

*And of the fat of fed beasts* Though you bring the very best of the best, yet you do worse than lose your labour, call away your duty: for therein ye commit sin; *Lev. 15. 8.* Displeasing service is double dishonour, *Deus homines sibi, ut vocant, meritis præstantes ovatur.*

*I delight not in the blood of Bullocks, &c.* He that kills an Ox, unless he will he kill his corruptions, so as if he *sem a mæ*. *He that sacrificeth a Lamb*, as if he cut off a dog's neck, &c. *chap. 66. 3.* Those miscreants in *Misab* who offered largely for a Licence to live as they list, are rejected with scorn, *Mis. 6. 7.*

Ver. 12. *When ye come to appear before me* Heb. *is be seen*, else all had been lost: Hypocrisy is very offensive; it would be noted and noticed: whereas true Devotion desireth not to be seen of any, save Him who seeth in secret.

*Who hath required this at your hand?* This is Gods Voice to all superstitious Will-worshippers and carnal-Gospelers. Friend, how canst thou in hisker? Who sent for thee to my service? Who hath forwarded this generation of Vipers to fly from the wrath to come? What hast thou to do to take up my Name? &c. *Plalm 50. 16.* to tread my Courts, to pollute my Presence? This is the gate of the Lord into which the Righteous only should enter, *Plalm 118. 20.* The sacrifice of the wicked into which the Righteous only should enter, *Prov. 21. 27.*

*To tread my Courts* Or trample on, as *chap. 6. 3.* to foul it, and wear it out with their feet: as in some places Marble crosses given in Pavements of Popish Churches (with indulgences annexed for every time they are kissed) are even worn Sands his Re-pick out on purpose to show that these false appearances were rather acts of profane Relig. scilicet.

phane contempt then of right Religion. The Greeks gave such honour to their Temples that they durst not tread on the Threshold thereof, but leap over it. The Priests at their solemn services, cryed aloud *Ecce sacerdos dicitur, Gressum remove propheta.* The Jews at this day, before they come to the Synagogue, wash themselves, and scrape their shoes with an Iron fastened in a wall at the entrance. The *Habellines* (a mongrel kind of Christians in *Africa*) do neither walk nor talk, nor sit nor spit, nor laugh in the Church, nor admit dogs into the Church-yards. *Sed quorsum hac omnia?* to what end is all this, without an honest care to lift up pure hearts and holy hearts in Gods presence? See *Ier. 7. 3, 4, 9, 10, 11.*

Ver. 13. *Bring no more vain oblations; Vain,* because unacceptable, ineffectual, unsubstantial: *Epiphonon argumentum, laith Piscator.* Lip-labour is lost-labour; For God is not moved with showings of service: his sharp nose easily discerneth and is offended with the stinking breath of the Hypocrites rotten Lungs, though his words be never so scented and perfumed with shews of holiness. Hence it is added

*Incense is an abomination unto me* &c. because it thinketh of the hand that offereth it. Incense of it self was a sweet and precious Perfume, compounded of the best Odours and Spices. In the incense of faithful prayer also, how many sweet spices are burnt together by the fire of Faith, as Humility, Hope, Love, &c. all which come up for a memorial before God, through the Merits and Mediation of Jesus Christ, *Heb. 9. 24.* But it is odorous with the wicked, whose carnal heart is like some *fen or bog*, and every prayer thence proceeding is as an evil vapour, reeking and rising from that dunghill. Never did those five Cities of the Plain send up such poisonous smells to Heaven; which God being not able to abide, sent down upon them a counter-poyson of fire and brimstone.

*I cannot away with* [Heb. *I cannot*, by an angry *Apoplepsis*: *I cannot*, that is, I cannot behold, bear with, or forbear to punish: as *Orotempadus* maketh the supply to be. *It is indignity*] Or an affliction, a grievance, as *Iob. 5. 6.* Yea it is a *Vexation*, as some render the next word, *vix, your solemn meeting.*

Ver. 14. *Your Afooms* [They were commanded to be kept to mind them of Gods gubernation of all things, as from whom come all alterations and changes; and so to teach them to rely on his providence at all times and turns. This they thought not on, and are therefore turned off with contempt.

*Your appointed Feasts*] Or rather your *set-meetings*, whether for Feasts or Fasts; *My soul hateth*] Not all his senses only were offended, but his very soul also, which is an Emphatical speech, and an argument of his hearty detestation. Hypocritie is hateful to men, much more to the holy God. When *Alexandine Origen* offered the Cardinal of *Lorraine* his service in writing against the Protestants, he delighted him with greatest honour, because he knew he had dissembled and plaid the Hypocrite. The other Papists should have dealt in like sort with *Bolsecus*, that twice banished and thrice-rumgated Fryar and Physitian, whom they basely hired to write the lives of *Calvin* and *Zurcar*, alleging him in all their writings as Canonical.

*They are a trouble unto me, or a burden, a provocation*, God though he be not weary of bearing up the whole world, yet under this burden he buckles as it were, and elsewhere complains, that he is pressed under it as a cart is pressed that is full of theaves, *Amos 2. 13.*

Ver. 15. *And when ye spread forth your hands*] This was the ancient guise and garb in extraordinary and most earnest prayer, especially to spread forth the arms, and lay open the hands as it were, to receive a blessing from the Almighty. *Exod. 9. 24. Psalm 44. 20. & 143. 6. 1 King 8. 22, 28.*

*I will hide mine eyes from you, tangam a deterius calaveris, quod oculis obsecum ut oculatus faciat.* The eyes of the Lord are upon the Righteous, and his eyes are open to their cry: But the face of the Lord is against them that do evil, *Psalm 34. 15, 16.* his pure eyes cannot behold them with patience, *Heb. 1. 13.*

*Yea, when ye make many prayers*] as hoping to be heard for your *much babbling*. The Turks pray continually five times a day. The Jews pronounce daily an hundred benedictions. The Papists pray more by rote than by weight of Zeal. The wild Irish pray for a blessing on their chiefe alio.

*I will not be hear:*] Your prayers are as jarring in mine ears, as if divers distracted Musicians

Musicians should play upon divers bad Instruments for many several tunes at one time: or as if so many dogs should set up a Howl together, *Heb. 7. 14.* See the Note there. Take thou away from me the noise of thy longes, (tho' the black Jews) for I will not hear the melody of thy viols, *Amos 5. 23.* The Jews at this day conclude their Sabbath with singing or *catermowing* rather, which they continue as long as they can, for the sake of souls departed: and withall they pray many times over, and over, that *Elia* would hasten his coming, even the next Sabbath, if he please, and over, that *Elia* would hasten his coming. All this is lost labor.

*Your hands are full of blood.* [Ac prout horrorem mihi incutiant. Hands imbrued in blood are horrible to behold: Should he who hath affluised the Kings son, come to him with a petition presently upon it? And should not pure hands be everywhere lifted up to God without wrath and without doubting? *Tim. 2. 8.* By Blood here may be meant not only Injustice and Oppression of the poor, but all other sins also allowed and wallowed in, when blood toucheth blood, *Heb. 4. 2.* one foul sin is added to another.

Ver. 16. *Wash ye, make ye clean.*] Wash your hearts from wickedness, that ye may be saved, *Ier. 4. 14.* Yea, cleanse your hands ye sinners, and purify your hearts ye double-minded, *Iam. 4. 8.* But how is that done? Be afflicted, and mourn, and weep, &c. ver. 9. Ye cannot wash your bloody hands in innocency, wash them therefore in tears. Ye are a second Baptism of the foul where it is rinsed anew. And surely, as the sins of the old world, so of this little world, need a Deluge. Set And surely, as the sins of the old world, so of this little world, need a Deluge. Set And surely, as the sins of the old world, so of this little world, need a Deluge. Set And surely, as the sins of the old world, so of this little world, need a Deluge. Set

*Put away the evil of your doings from before mine eyes.*] Away with that abominable thing that is so grievous to all my five senses, yea, to my very soul, as is above said. Sin in Scripture called Pollution, *Leprosie, Contagion, Vomis of a dog*, *Wallowing of a swine in the mire*, &c. and mult therefore be rid and removed out of the heart and life, or we cannot find favour.

*Cleave to do evil.*] This is first to be done, Depart from evil, and do good: break off your sin by Repentance, and be abrupt in the work: low not among the Thorns, cast away all your transgressions, &c. The Prophets pressing moral duties in this sort, do it as Explainers of the Law; they did but unfold and draw out that *Ara* which was folded together before.

*Learn to do well.*] Turn over a new leaf, take out a new lesson. *Be thou instructed O Jerusalem, lest God's soul depart from thee, Ier. 6. 8.* Deliver thy self wholly up to his Discipline: Religion is the best learning, *Philosophia sacra*: To know Christ and him crucified is as much as Saint Paul cared for: *Deum cognoscere & colere*, is the whole duty of man; add this to the former: Negative goodness professeth not.

*Seek Judgment, relieve the oppressed, &c.*] Look to the Duties of the second Table, those of your own particular places especially: Exercise your general Calling in your particular, and think not to let off with God by your sacrifices for your oppression; *I will have Mercy and not sacrifice.* *Primum preceptum reliquorum omnium observantia precipium.* Faith *Encher.* All Gods Laws were in *David's* fight, *Psalm 139. 108.* all his lawes in Gods fight. What a good Justice and Household-keeper both he was, see *Psalm 101.*

*Relieve the oppressed*] Heb. *righten the sorrowed, or leaved.* *Gods* *Exo. 22. 23.* Judge the fatherless, plead for the widow [They are Gods own Clients, *Exo. 22. 23.*

Ver. 18. *Come now let us reason together*] In the Greek Church, at the beginning of Divine service, the Deacon cryed out, *Sacra Sacra*, Holy holies to holy service. *Christoff. 168.* God will not treat with this people till purified, till resolved upon better practices. *Liturg.* As when he is content, by a wonderful condescension, to make them even as Judges





And

And none shall quench them.] Hell-fire is unquenchable, chap. 30. ult. Mat. 3. 12. This Origin denied, and is therefore justly condemned by all sound Divines.

## CHAP. II.

Ver. 1. **T**Hus word that Isaiah the son of Amos saw.] An august Title or inscription, such as is not to be found in the whole book again, unless it be in the former Chapter. There also he had laboured in vain, and spent his strength for nought, and in vain, as chap. 49. 4. Howbeit he will try again, as considering that he had lost many a world's labour; and although his Report were not believed, chap. 53. 1. yet he would bestow one more Sermon upon them, the short Notes and general Heads whereof we have in this and the two following Chapters: I say, the general Heads. For Calvisius in his Preface to this Book telleth us, that it was the manner of the holy Prophets to gather a compendious sum of what they had preached to the people, and the same to affix to the gates of the Temple, that the Prophets might be the better viewed and learned of all, after which it was taken down by the Priest, and put into the Treasury of the Temple, for the benefit of after-Ages.

Ver. 2, 3, 4. And it shall come to pass, &c.] See for these three Verses what I have noted on Micah 4. 1, 2, 3. where we shall find that that Prophet hath the self-same words with this a *verbo*. So hath Obadiah the same with Jeremys. St. Mark with St. Matthew. St. Jude with St. Peter, the blessed Virgin in her Magnificat with holy Hannah in her Canticle, &c.

Ver. 5. O house of Jacob.] So Mic. 2. 7. O thou that art called the house of Jacob, and the house of Israel, Isa. 5. 7. Thou that art called a Jew and maketh thy boast of God, Rom. 3. 17. This, *Ruparius* maketh to be the voice and advice of the converted and Christian Gentiles to the Jews: others, of our Prophet to his perverse Country-men, to joy with the *Gentiles*, or rather to go before them as worthy Guides in Heaven; and not to lie behind those whom they have so much lighted.

Let us walk in the light of the Lord.] that is, in the Law of the Lord (for *Lux est Lex*, Prov. 6. 23.) and not by the sparks of our own Tinder-boxes, Isa. 50. 11. not by the Rush-candle of Philosophical prescriptions. Let us walk in the fear of the Lord, and in the comfort of the Holy Ghost, as At. 9. 31.

Ver. 6. Therefore thou hast forsaken thy people.] Or, But thou hast, &c. By a sad Apostrophe to God, he sets forth the *Jews* dereliction and destruction irrecoverable, together with the causes of it, their impiety, cruelty, &c. but especially their contempt of Christ and his Kingdom. Let us beware, and be warned by their example, Rom. 11. To be forsaken of God is the greatest mischief. Lay hold upon him therefore with Mary Magdalen, and say—*nobiscum, Christus, manes: Extingui lucem nec patiare tuam.*

Because they be replenished from the East.] Or, they are fuller than the East; that is, more superstitious than the *Syrians* and *Mesopotamians*, *Balaams* Country-men. *Erasmus* *illius improperat.* Josephus telleth us that a little before Christ came in the flesh, *Hircanus* had brought into Judea many superstitious of the *Gentiles*: and it appeared by the first of *Antiochus*, that the *Greeks* had their Schools at Jerusalem: and by the Gospel, that the *Pharisees* held *Pythagoras* his transmigration, and many other Paganish Traditions.

And are swifter than the Philistines.] These were Well of Judea, chap. 9. 12. The *Syrians* before, and the *Philistines* behind. These were great Sought-afterers & Sorcerers, and the Jews were tainted with that Contagion, as sin is more catching than the plague. The vanity of this practice *Cicero* saw, when he said, *Potest Augere Angerum videtur & non ridere.*

And they please themselves in the children of strangers.] They applaud and approve of their customs & commerces. Some think they are a tax of *Pederasty*, or Sodomy, and that they boasted of it, as that odious *Johannes* a Caxa did in print. Ver. 7. Their land also is full of silver.] They had forsaken the Fountain of Living Waters, and now they bewail their own broken Cisterns: they have made their gold

gold their God, which is a more subtle kind of Idolatry, Col. 3. 5. *dum scripsisti nomen quoddam levari contra.* But though their houses were full of silver and gold, their hearts were not: for they were vexed with the curse of unsatiableness, Eccl. 5. 10.

Prudentius.

Anri nempis famis parto fit major ab auro.

Neither is there any end of their Treasures.] Josephus saith that there was a world of money found at Jerusalem taken by the *Romans*: so there was at Constantinople when taken by the *Turks*; and therefore taken, because the Inhabitants could not find in their hearts to part with it, though for their own defence. Their land also is full of horses.] and their hearts of creature confidence, trust in the arm of flesh as Josephus testifieth, that the Jews were this way very faulty, about the time of the last devastation.

Ver. 8. Their land also is full of idols.] As Babylon a Land of Idols, Jer. 50. 38. As Athens wholly given to Idolatry, At. 17. 16. As China is said to have in it at this day an hundred thousand gods. And what shall we think of Popish mammon? the word here rendered *Idol*, signifieth *Nihilitates* nothingness: for an Idol is nothing in the world, 1 Cor. 8. 4.

They worship the work of their own hands.] Scilicet & in manu facimus, dirum scelus & extraneum; effraetas & precepti amenas. See chap. 44. 15, 18.

Ver. 9. And the mean man boweth down.] There is a general conspiracy, and they are altogether become abominable. Lords and lords, Kings and caitiffs, all they are altogether become abominable. Lords and lords, and shall be humbled: God loveth to retaliate, to abate and abase man's pride, by pulling down whatsoever height or strength they confide in.

Therefore forgive them not.] A pious prayer doubtless, proceeding from true zeal, which is an extrem heat of all the affections for Gods glory. *Deus pias fit in Deum, dum fit in proximum*, saith *Oecolampadius*. Like another *Elia* he maketh intercession to God against Israel, Rom. 11.2. whom he saw to be incorrigible, and their sin to be irretrievable, their judgement unavoidable.

Ver. 10. Enter into the Rock, and hide thee.] q. d. Do if thou canst: go where thou thinkest thou mayest be most secret and secure: but Gods hand will surely find thee and ferret thee out, as it did the five Kings of Canaan, hid in the cave of *Mak-kedah*, Josh. 10. and as it did the wretched Jews, who were by the *Romans* pulled out of their privies and other lurking-holes to the slaughter, at the last destruction of Jerusalem. *Hec autem perperam invenit et preceperat*, saith *Oecolampadius* here: This is ever usual with sinful persons, to desire to flee from God, but he meeteth them at every turn, as he did *Adam*, *Cain*, *Jonas*, &c. The safest way is to flee from Gods anger at every turn, as he did *Adam*, *Cain*, *Jonas*, &c. The safest way is to flee from Gods anger to Gods grace, Blood-letting is a cure of bleeding, and a burn a cure against a burn: to Gods grace, Blood-letting is a cure to escape him; as to close and get in with him that would strike you, doth avoid the blow.

For fear of the Lord and for the glory.] Heb. from before the fear of the Lord, and from the glory of his Majesty: to the Chaldeans and Roman forces are called. See 2 Thess. 1. 9. which seemeth to be taken from this Text.

Ver. 11. The lofty looks of man shall be humbled.] *Ipsi autem tumidi & cerviculi deum ultorem agnoscunt.* God shall bring down the haughtiness from their lofty tops, where they have perked themselves, and shall take them a link lower, as they say, Pride must have a fall; and no wonder: for whereas others flee from God, pride lets it at him; and hence it is, He is so utter an enemy to it.

And the Lord alone shall be exalted.] This, the Heathens also understood: and Deceps. *Exone lib.* therefore the *Romans* would never receive the God of Israel, saith *Austin*, because they understood that He would be worshipped alone. Let the gods of the Heathens be good fellows: the true God is a jealous God, and will not share his glory with another.

In that day.] Nempis statim quasi commisit, ver. 17. at the set-time in it, implyeth also that day, that God will keep his time to a day, we have a saying like our selves, *A day breaks no square*: but it is not so with God, *Exod. 12. 40, 41.* the first born were slain at midnight: because just then, the 400. or 4.000 years of their sojourning

sojourning in Egypt were expired, Dan 5. 30. In that night was Belshazzar slain: because then exactly the Seventy years of their Captivity were ended.

Ver: 12. For the day of the Lord of Hosts shall be upon every one that is proud ] These be knoweth afar off, *Psalms* 138.6. these be reſiects as it were in battel-array, *Sam.* 4.6. these be caſteth down to the ground, *Psalms* 147.6. One of the seven Wise men of Greece ſaid, that God made it his buſineſs, to humble the proud, and to lift up the lowly.

Ver. 13. *And upon all the Cedars of Lebanon* ] which was to the North : *Ab*  
*Aquilone nihil boni.*

*That are high and lifted up*] No mans might or height, whether of State or of Sta-  
ture, can secure him in the day of Gods displeasure.

And upon all the Oaks of Baſan ] which waſto the Eaſt: by which way the Chaldees were to come upon them.

Ver. 14. *And upon all the high Mountains* ] *Optimates & dynastas designat* :  
 Hereby he meaneth the Grandoes and Magnificoes, and all that are puffed up with an  
 opinion of their own power or policy.

Ver. 15. *And upon every high Tower*] In these the Jews trusted, as sure succours in time of distress: but all in vain.

Ver. 16. *And upon all the ships of Tarshish* ] Or of the Mediterranean sea ; the ships whereof were of great bulk and burden ; and perhaps were garnished and inlaid with curious pictures, called here *Pictures of desire* :

*Pictasq; innare cupinas.*

Ver. 17. *And the leftivess of man shall be*] This is oft inculcated; and all little enough to abate and abase the pride of people, and to bring down every high thought that exalteth it self against the Knowledge of God, and the Obedience of Jesus Christ, 2 Cor. 10. 5. This holy father-man, that he might catch souls, spreads his Net, dilates his discourse: telling the proud person over and over what to trill to.

Ver. 18. *And the idols be shall utterly abolish*] Their names shall be cut off out of the Land, and they shall no more be remembered, *Zech. 13.2.* unless it be with shame and detestation, as *Ezek. 16.61. Psalm 16.4. Hos. 14.8. Isa. 30.22.*

Ver. 19. *And they shall go into the holes*] See *ver. 18.*

Ver. 19. And they shall go into the holes ] See ver. 10.

Ver. 20. *In that day a man shall cast his idols* ] Though never so much worth  
either for weight or workmanship, for value or elegancy : he shall pollute what be-  
fore he had perfumed, *Isa. 30. 22.*

To the *Moles* and to the *Beats* ¶ *Caecica caeci*, having their eyes opened in that  
extrem degree: as the *Moles* hath they *lay*, when the pangs of death are upon her.  
Their ashamed of their vain conceits, and baling to hide themselves, shall cast  
their Idols into by corners, saying as *chap. 30. 2. Get you hence*. *Moles* do all  
mischief by working under ground, *foolish Epiphanus* do Heretics: but all once  
they are above ground, they are *foolish* & contemptible creatures. *Bats* have wings  
as *Bird*, and teeth as a *Beast*: being both, and yet neither. Such are our *Vespri-  
ng* Professors, time-serving Gossipers, who should do well to call away either their  
birds or beasts: and loathing this bar like Nature, be what they are, either

Ver. 21. *To go into the clefts of the Rocks* ] See ver. 10. Only here the double repetition of this dreadful Judgement is very Emphatical : and may serve to teach Preachers to inculcate upon their Hearers Gods severity against sinners, and to remind them much of those last things, Death, Judgement, Hell. *Utinam ubique de his differeretur*, faith *Chrysostom* that excellent Preacher. O that these things might be found from all Popoits !

Ver. 21. *Cease ye from man*] Man or means, humane helps and creature comforts; think not that these can secure you from an angry God, or moat you up against his fire; Put not your trust in Princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his dust: in that very day his golden thoughts perish, *Psalms* 146. 3, 4. See the Notes there.

[illegible]

getting into his Wind-pipe, *Anno Dom.* 1159.  
*For wherein is he to be esteemed?* ] All his power without God is but weakness,  
 all his wisdom follo', all his plenty poverty. What is man, faith a Father, but *Soul* *Nēi* 乞 兒,  
 and *Soyl*? Breath and Body; a puff of wind the one; a pile of dunt the other; no *Grē* 恩.  
*solidity in either. Abhinet ergo* was ab ipso b. mine — nam quanti est? what  
 reckoning is to be made of him?

### CHAP. III.

Ver. 1. **F**Or behold ] This is also part of the former Sermon, though made the beginning of another Chapter : for of our Prophet that is some way true which *Petrarch* saith of *Liuzi*, viz. that he wrote many Books, quos in *Decades* non ipse sed falsidiosa legentium scidit imperitia, which not himself but others without

*Thy Lord—doth take away* | Heb. *u taking away*, i. e. He will surely and suddenly do it, and thereby pave a way to the utter ruin of all. For as it was a Sign *Sampson* meant to pull down the Houfe when he pulled away the pillars: so that God is about to ruin a State, when he plucketh away those that are the shores and props of it.

The *bay* and the *staff*] *Validum & validum*, to some render it, *the bay* as well as the *Mosettes*, Mic. 6.4. Others, *baculum & bacillum*, the *staff* and the *little staff*; all the supports and *flays* of the State, both great and small, one with another, therefore from man, Mic. 2.22.

*The whole stay of bread*] Sustainance as well as Supporters, quicquid alimento aut munimento esse poterat. . . . Such as were Davids Mighties,

Ver. 2. The mighty man and the man of War] Such as were Davids, Mighties, Hannibal, Fabius Maximus ( of whom the Poet, *Hic patria est, murique urbis flant pellere in uno* ) Scipio Africanus, of whose death when Metellus heard, he run out into the publick Forum, and cryed out, *Concurrite cives, urbis vestrae moenia corrumpite*, and consider what is to be done, for your City is undone.

*The Judge and the Prophet* [When God gathereth such by clusters as it were, some evil is at hand : as when men pull up their hedges and fences, it is open-side, Heb. *the Dissembler* : such as have their eyes on their head, Eccl.

2.14. their hearts at their right hands, *Ecclesi.* 10.20. that judiciously pondering things past, can prudently order things present, and providently foresee to prevent dangers likely to ensue.

Ver. 3. *The Captain of fifty* ] One of the least and lowest Commanders in War ; this *Espaniondas* when he was dying forelaw at *Thobes*, and therefore counselled his Count-Plur: try-men to make peace upon any terms.

And the honourable ] Heb. the man eminent in countenance. Sept. *καταμύμων*; a man of respect and authority; in the eyes of *Augustus Caesar* fate such a rare Majesty as a

And the cunning artificer] Such as was *Hiram* (whom for honour sake *Solomon* called *Father*) *Archimedes*, and such others who are of great use to a State, for making of Engines and Instruments.

And the eloquent Orator ] Heb. skilled in Charms : Quintilian describes an Orator

*Intelligentem, meditantem & græcum antiquum. Oecolamp.* tor thus: *Vir bonus discendi peritus*, a good man well-spoken. *Ille regis dictis amicus & pelleris mulier*, he carryeth the people which way he pleaseth. The Athenians called such *δυναστές* and let an high price upon them, as they did on Pericles, Demosthenes, Phocion, &c.

*Ver. 4. And I will give children to be their Princes* *si non amicitia, at amicitia*: such as were *Abas, Alonassib*, the four Ish Kings of Judah; the calamity of that Kingdom. Princes that are wisest, wilful, weak or wicked; are the peoples woe, *Ezech.* 10. 16. this childhood of theirs is the maturity of their Subjects misery. See *Iob* 34. 30.

*And babes shall rule over them* *Sept. Mockers*. some render it *Faces*. Others *Esfeminate persons*. But babes is best. Such a one was *Reheboam*, and *Honorius* the Emperor, who when he heard that his City of *Rome* was taken by *Alarichus*, grieved most of all for the loss of a certain bird which was there kept for him, and by him called *Rome Indignum* *Jan. Regem avers proferre videtur*, saith the Historian.

*Ver. 5. And the people shall be oppressed one by another* the greatest devouring the lesser, as fishes do. How should it be otherwise, when there is either no Government, or not that which is good, but all things turned as here, topsy-turvy, without any respect to age, order, or dignity, and

Virg.

*Seditior incertum studia in contraria vulgus.*

This diffention is the mother of Dissolution, saith *Nazianzen*. This Dissipation and perversion of Order and Manners is the fore-runner of utter defolation and subversion.

*Ver. 6. When a man shall take hold of his brother* *]* This is a further mischief that Government shall go a begging, and scarce one be found that shall hold it worth having. The *Septuagint* have Magistrates called *Præditi*, because at first men were pray'd to take the office, and not many would accept of it. This was the case here: Men are naturally ambitious of Ruledom (the Bramble thinks it a goodly thing to reign over the Trees) but they may soon have enough of it, and be forced to cry out as he once did of his Diadem, *O vili pennis*! O base rag! I not worth taking up at a mans feet!

*Thou hast clothing* *]* fit for a Prince, some badge of honour, and such Apparel as may procure thee respect: For

*Hunc homines decrant, quem vestimenta decrant.*

*Let this ruin be under thy hand* *]* that is, by an *Hyperbole*, let thy hand be under this ruin, that is, under this desolate and ruined State, to raise it up and repair it.

*Ver. 7. In that day shall be sinner, saying* *]* It comes to this pass in some places at this day. *Ut ambigit præditi, utrum, an officium aliquod Reip. sint persecutori*, that Wife men doubt whether they had best bear Office or not. But true gooddeeds is publick-spirited, though to private disadvantage.

*I will not be an healer* *]* i. e. a Ruler. I will not be a binder up, or a *Charybdis*; for this State is no better then a great Spittle; the whole Head is sick, and the whole Heart heavy, &c. I dare not therefore meddle with it, sith it is incurable, incurable. The *Septuagint* render it, *I will not be thy Prince*: A King hath his Name in Greek from *βασις*, as *Plato* observeth: because he is to be the Physician or Surgeon of the Common wealth.

*In mine house is neither bread, nor clothing* *]* I have not for mine own, much less for you. A Prince had need to be well under-laid, that he may not need to pill and pill his Subjects, or in judging to gape after gain.

*Ver. 8. For Jerusalem a false* *]* Therefore I'll not meddle, sith it is a very sad thing to be Physician to a dying State, quando conelamatus est, when men are forsaken of their hopes.

*Because their tongues and their doings are against the Lord* *]* They set their mouths against Heaven, and like so many Wolves they howl upwards: they lay the reins in the neck, and let their unruly tongues run riot. And as they talk, so they act, doing wickedly

In caducum prædictum non inclinatio.

Ane ab hoc medela.

wickedly with both hands earnestly, against the Author of their Being and Well-being.

*To provoke the eyes of his glory* *]* His eyes run to and fro through the earth: and all the wickedness in the world is committed before his face. This they know, and yet go on in sin, as if they did it on purpose to provoke him, and to see what he can do. *Oecolampadius* noteth, that Gods eyes are here mentioned, because men are easily provoked to anger by a hurt in the eye. And *Isaius* here observeth, that Gods eyes are called the *Eyes of his Glory*, because in he is glorious in himself, so he is either to be glorified by us, or else he will surely glorify himself upon us, such especially as are obstinate and impudent, as here.

*Ver. 9. The flow of their countenance doth witness against them* *]* q. d. You may see by their very looks what *Levi* lefteth they are. Their cruelty, pride, envy, hypocrisy, malignity fitteth and sheweth it self apparently in their faces and fore heads. Wickedness maketh the face to shine, saith *Salomon*: *& ipse afflicto vultu boni delictat*. Good men look lovely, saith *Seneca*, as did that *Angel of God*, *John Bradford*, quoth *Dr. Taylor* Marry: not so *Cain*, when discontented at God and displeased at his brother *Abel*, he frowled and looked like a dog under a door, as we say. The thoughts are oft known by the countenance: and the heart is printed upon the face. *Damascen* calleth the eyes, the exact images of the Imaginations. And the *Isaius* here have a Proverb that a man with his words clove and his countenance loose, may easily travel undiscovered, what he is or goes about, all the world over. The word here used for *flow* or *trial*, doth in *Hebraic* signify to make a man self unknown.

*And they declare their sin as Sodom* *]* They tell it out, as *Jude* 14. 16. And as the flames of *Sodom* said to *Lot*, Bring them out to us that we may know them, *Gen.* 19. 5. See the like impudency in *Lamech*, *Gen.* 4. 23. 24. In *Lots* two daughters, *Gen.* 19. 36. 37. This impudent naming of their incestuous brats as begotten by their own Father sheweth, that they declared their sin, as *Sodom*, where they had lived and learned it.

*They hide it not* *]* So *Ezek.* 24. 7. Her blood is in the midst of her: she hid it upon the top of a Rock, as it were a fuming, she poured it not upon the ground, to cover it with dust. See *Jer.* 2. 25.

*Write their sin* *]* to their very foul. All wickedness hath a woe hanging at the heels of it: but especially that which is grown impudent, a noon-day Devil. The *Septuagint* here have it thus: *Vo to their soul, for that they have taken evil counsel*: saying, *Jeru* bind the just One, for that he is not for our purpose or profit. Wherein they do infinuate the Myserie of Christs Passion, saith *Oecolampadius*, and do maliciously tax their own Nation. *Epiphanius* testifieth of the Jews at *Tiberias* after the last destruction of *Jerusalem*, that it was usual with them when any of their dear friends or kindred were at the point of death, to whisper these words secretly into their ears, *Credo in Jesum Nazarenum crucifixum*, Believe in Jesus of Nazareth, whom our Chieftains crucified: for he it is who shall come to judge thee at the last day; Now if this be true, how great is the obstinacy and impudence of that perverse people, who fill in against such strong convictions?

*Ver. 10. Say ye to the Righteous* *]* Tell them to from me, saith God, for their comfort and encouragement. *Ezra* 10. 11. when he had preached terror to the wicked, was wont to add, *Proba vir, hoc vult ad te*. All this concerneth not thee, O thou godly man. When the dogs in a house are beaten, the Children will be apt to fright and cry: so when the wicked are threatened, good men are apt to be troubled. Say therefore to such, and let them know assuredly,

*That is shall be well with him* *]* Heb. *that good, sc.* shall be with him, whatever befaller others. God shall be with the good, *2 Chron.* 19. ult. Yet God is good to Israel, to the pure in heart, *Psalm* 7. 1. *Ezek.* 8. 12.

*For they shall eat the fruit of their doings* *]* They shall reap in due time if they faint not, they shall eat of the fat, and drink of the sweet, *Isa.* 25. 6. See *chap.* 65. 13. & *Prov.* 14. 14. with the Notes.

*Ver. 11. Wo to them that* *]* This Sentence should ever found in the wicked mans ears, for a powerfull reteritive from wickedness, considering the evil Consequence thereof, that doleful wo and alas for evermore! And when thou art making











say, a Preacher, a Provocative rather; a *Dispensation*, a *Dispensation*; the sound is almost the same, the sense much different. There is a lawful use of Rhetoric in divine discourses. *Austin* confesseth that whilst he loved, the matter which he at first cared not for, came into his mind: and whilst faith he, I opened my heart to listen how truly he spoke, I came to consider also how truly he spoke; *gradatim quidem*.

[For righteous souls, but behold a cry] The clamour of the oppressed entered into the ears of the Lord of Sabbath, who heareth their groans, and beholdeth their grievances, *Iob 34. 28. Psalm 12. 5. Jam. 5. 4.*

*Clamatis in celum vox sanguinis & Sodomorum,  
Vox oppressorum, mercesq; reventa laborum.*

The twofold *Ecce*. Behold oppression, Behold a cry, sheweth it to be an evil action with an accent, a wickedness with a witness; *Aliam Hebraeorum labrassam notat.*

Ver. 8. *We unto them that joy in house to house* ] The Prophet goeth on in the Exposition of his Parable, shewing us some more of those wild or sinking grapes, with the sad effects thereof, to the end of the Chapter. He beginneth with Covetousness (that Root of all evil, as *Paul* calleth it, *1 Tim. 6. 10.* that *Metropolis* of all wickedness, as *Isaiah* and throweth a *W* at it, as do also sundry other Prophets. Covetous persons are of the Dragons temper, who (they say) is so thirsty, that no water can quench his thirst. Covetousness is a *dry drunkenness*, saith One, an insatiable Dropie, and like Hell it self, *ver. 14.* — *insatiabiliter cava guttura pandis*: its *Never-enough* will be once quit with fire enough in the bottom of Hell. Here they are brought in *joyning house to house*, as *Salam* did at *Jerusalem*, *Ier. 22. 13, 14.* at *Nero* did at *Rome* for the enlarging of his Palace to a vast extent: whence that of the Poet,

*Roma domus fuit, Veios migravit Quirites,  
Si non & Veios occupasset ista domus.*

[That lay field to field] encroaching upon others, and engrossing all to your selves: as *Will*, the Conqueror did at *2 Eys-forry*, wherein 46. Parish Churches were demolished, with the removing of all the Inhabitants, to make room for beasts or dog-game. But in true account,

*Parva seges satis est: laudato ingentia curas,  
Exiguum celus.*

The holy Patriarchs were content to dwell in Tents. *Abrahams* only purchase was a burying place. *David* in that Lezany of his (as One calleth it) blessed himself from the love of *Gods* hand who have their portion here, *Psalm 7. 14.* Christ biddeth us lay up Treasures, and build Tabernacles for our selves in Heaven: and having food and rayment, saith the Apostle, let us therewith be content, *1 Tim. 6.*

*Discite quam parvo liceat producere vitam:  
Et quantum Natura petas.*

If a man will study rather to satisfy his hunger than his humour, a little will serve. But it is as easy to quench the fire of *eterna*, as the thoughts left on fire by covetousness. *Umas Pelas juvenis non sufficit orbis.*  
[Till there be no place] *se*. left unoccupied by you: *usq; ad desitum loci*, no place or room for any other.

[That they may be placed alone] Man is a fociable creature, and not born for himself. *Aristotle* calleth him *Nature's* good-fellow: but the covetous capitalist hath put off all humanity, and would have all to himself, be placed alone. And herein, as *Ambrose* rightly observeth, he is worse than the unreasonable creatures. *Avi avi-bus se sociat*, saith he, *pecus pecori adjungitur, piscis piscibus*, Birds, Beasts and Fishes

Martian.

Lucan. lib. 4.

Juvenal.

fishes fort and shoale together, and account it no loss, but a comfort to be in company of their own kind. *Solus in homo, confortem excludit, includit feras: firmis habitaculis Lib. de Na- bestiarum, affertur hominum*; Only thou, O sorry man, shuttest out men like thy self, both and *Abas. cap. 3.* incloseth for cattle, pulleth down houses, setteth up pinfolds and sheep-cotes, &c. And yet thou canst not live without poor Labourers: Only thou hatest to have them live by thee.

Ver. 9. *In mine ears said the Lord of hosts* ] Or, in the ears of the Lord of hosts: *g. d.* God well heareth and knoweth all your cunning contrivances, your coloured and clanked covetousness as it is called, *1 Thess. 2. 5. 2 Pet. 2. 3.* The cries also of those whom you have by fraud or force unrolled, and undone, is come into Gods poor ears. *Dani. 15. 9.* and *24. 15.* and he will reckon with you: though by your greatness you can hear out your wrong dealing because it is — *facinus majoris abolla*. Yet God will arraign you one day for an Abaddon: and in the mean while

*Of a truth many houses shall be desolate* ] You shall be driven out of your great and fair house, *aut 2 milites*, *aut 2 morte*, either by the enemy, or by Death, who shall come upon you with a *firmis question*, and then the place of your habitation shall know you no more: a poor fool God will make of you, *Ier. 17. 11. Lnk. 12. 20.* *If many houses be not desolate*, never trust him more: if they be not left for Cadowes and Jack-dawes to dwell in.

Ver. 10. *Ten, ten acres of Vineyard shall yield one Bath* ] *vic* of wine, a poor proportion; not a gallon of wine, for an acre of ground planted with vines.

*And the seed of an homer shall yield an Epha* ] And no more: the earth shall yield but the tenth part of what was sown; so little joy shall you have either of your enlarged house, or fields laid to fields, by evil arts. *Et signatur decem pennis jugera*, larged houses, or fields laid to fields, by evil arts. *Et signatur decem pennis jugera*, saith *Oseas*, &c. here: neither is it for nothing that the Prophet saith *ten acres of Vineyard*, &c. and that they shall have but the tyth of their seed again: to teach them how angry God is with such, as thorough covetousness refuse to pay their tythes duly, and truly, &c.

Ver. 11. *We unto them that rise up early* ] *Heb. the early risers*, but for an ill purpose. *O intercedendum fugiunt*, saith one, — *homines inertes, omnique plerumque*, &c. O intolerable wickedness, that men so lazy, and more sleepy then dormice, should be up, and at it so very betimes (they rise early to corrupt their actions, saith another Prophet, *Zepl. 3. 7.*) and should have their brains crowing before day. Neither are they to loon up alone, but they call up others (as the Hebrew word here signifieth) to serve them: and sit with them on their Alcubench; for they are good fellows they say, and must have company.

*That they may follow strong drink* ] *passus* is eagerly, as the wordling doth his gain, *Stadium ebrius* the hunter his game, *Their Master is*, *Take away our liquor, ye take away our life*, *Eccl. 31. 10.* By strong drink here understand any intoxicating liquor, whereof besides wine, the *Lib. 14. cap.* Italians have twenty distinct Species, to please the Gusses. *Pliny* cries out *Hei miri vitiorum selectia inventum est quomododam aqua quoque insubrietas*! *Portentissimum fuit potius genus, &c.*

*That continue unto night* ] *All the live-long day* these *Alcubench* stick to it, quaffing and carousing. *Diem noctemque continuant potando nulli probum*, saith *Tacitus* of the old Germans; to drink what whole dayes together is amongst them no disgrace: neither is it among many of their posterity, to this day. About the middle of *Q. Elisabathi* reign, that cursed sin was first brought over into England, say some, out of the *Low Countries*: before which time there was neither general practice, nor legal punishment of that vice in this Kingdom.

*Till wine enflame them* ] By which expression, *omnem ebrius omnia insania intelligit*, saith *Oseas*, *cap. 4.* he meaneth all the drunkenness and pranks, when beated with wine, and yet more with wits and passions. See *Prov. 23. 29—34.* *Tyrone* the *Rebell* 1567, was such a drunkard, that to cool his body when he was immoderately inflamed with wine and *Uikabagb*, he would many times be buried in the earth up to *PK 29.* the chin.

Ver. 12. *And the harp and the viol* ] To make themselves the more mad upon pleasure, they had their music of all sorts, that thereby they might banish all seriousness, and be lulled faster asleep in carnal security. *Fecimus canibus omnia perfun-* bant:

*bant* : a practice still in use among drunkards, to drown the noise of their consciences ; like as the old *Italians* to drown the noise of the heavens when it thundred, were wont to ring their greatest bells, beat up their drums and tabers, &c. So *Amos* 6. 4, 5, *Are in their feasts?* Or, *are their feasts, or drinking.*

But *David* was not the first to love the *Lungs*; that is that the making, whether of themselves to glorify *God* in some bonnell employment, or not to make drunkenness their occupation: or, of other creatures, wherein they might find much of *God*, as *Pliny* did in the musk of the *Gnat*, and the curious pant of the *Butter-fly*: as *Calvin* did in the double motion of the *Lungs*, called *Splais* and *Diaplois*: but especially as *David* did in the contemplation of the *Universe*; / *Psal. 8.* and as *Mr. Job* *Dad* did in the flower heath in his hand at *Alhendry*; where being given by an honorable person to see that *fatly* houle, he answered, *In this flower I see more of God, than in all the be-utifull building in the world.* Thus if the drunks had done, they would not have fo-afled *God* enough creatures. *That whoredoms and wine, and new wine had taken away the way of wisdom, Psal. 104.* N<sup>o</sup> and I argue they were wrong, but the sparkling of the wine in the cup, *Prov. 23. 31.* and the beauty of the *frange* woman, *Job. 33.* in the flattery of their healthy lings.

Neither consider the operation of his hands] the present disposing of his creatures, either by way of mercy or judgment. They passe by his providences unobserved, his late judgments upon the ten Tribes, *Am. 6. 6.* his heavy plagues hanging over their own heads, called his *work* and the *counsel of the holy One of Israel*, ver. 19. *Nihil omnino sapient nisi luxum suum*, they minde nothing but their luxury and loosefens.

Ver. 13. *Therefore my people are gone into captivity* | i. e. they are sure to go : So *Am. 6, 7.*

Because they have no knowledge.] Heb. *Propter non-scientiam*, i. e. *ut ista dicam*, *non-curantiam*, for their brutish stupidity and inconsiderateness, as having buried their wits in their guts, and being miserably befuddled by their daily sensualities. *Jer.* 5. 4. Surely they are poor, they are foolish: for they know not the way of the Lord, nor the judgment of their God.

And their honourable men are famished] Heb. are men of hunger or famine. *Congra-  
huic malo lues.* They had abused their meat and drink to surfeetting and drunkenness :  
now they shall know the worth of those good creatures by the want of them.

And their multitude dried up with thirst. The common sort also shall taste of the common calamity: as they did very deeply when besieged by *Vespasian*, for the space of five months. Or dung was then precious dish unto them, and the streets full

of five months. Ox dung was then a precious drah unto them, and the shreadings of pot-hearbs cast out and trodden under foot and withered, were taken up again for nourishment: yea some, to prolong their lives, would not stick to eat up that that others had vomited and cast up. See *1/a*. 9. 19, 20.

Ver. 14. *Therefore both hath enlarged herself, &c.*] To swallow up those insatiable *Hellmoues* and *Lurcones*. Drunkards and Epicures: These *Swilbowles* and Sensualists, *Cerberi* instar, *irra gustura pandebant*: *Dionysius* of Athens was surnamed *Tunbowl*, and young *Cicero* *Tricongius*, because he could take off three pottles of wine at a draught: Therefore Death and Hell

Having opened their month without measure | blante vñu amplissime bellonnes iſtoſ ab-  
 ſorber, to devour chuſt pells and botches of mankind. Oh that the carouſes were per-  
 ſwaded, as Mahomet told his followers, that in every grape there dwells a devil !  
 And Oh that they would foreſee and prevent a worſe puniſhment in hell then befall the  
 poor Turk, who being found drunk, had a ſadful of boyling lead poured down his  
 throat, by the command of a certain Baſhaw !

And their glory] their great ones, those men of honour, *ver.* 13.  
 And their multitude] The meaner sort: 2 *Es* *numi* *sumus*.  
 And yeo pump] Or their noise, or tumult: *their reuel-sout*, as they call it, when  
 they have drunk all the *Ow*'s, and are now a singing and hallooing.  
*Ver.* 15. And the mean man [that] he brought down, &c.] Here the Prophet, be-  
 fore he comes to the third denunciation (for this part of the chapter, like Ezekiel's  
 before, is full of lamentation and mourning, and woe, *chap.* 2, 10.) intereth three  
 good effects of the fore-mentioned punishments; 1. that the wicked shall be thereby  
 tamed, in this *ver.* 2. that Gods glory shall be asserted *ver.* 16. and 2. that Gods

poor people shall be graciously provided for, ver. 17. See for this ver. chap. 29.

Ver. 16. *But the Lord of Hosts shall be exalted*] See chap. 2. 11.

proved of and worshipped as an enemy to sin, and an upright judge, because of his most righteous judgments. It shall be said, Certainly there is a God that ruleth in the earth, *Psal. 81. 12.*

And the waste places of the fat ones : *At edullatorum*, of those fat Bulls of Baithan, who had oppressed the poor, and laid waste their dwellings : but are now served in like sort by the enemy.

[illegible][illegible]

Saeculum est  
speculum vera  
invisibili: m.  
Trismeg.

Joseph.  
Egyp.

Pic15

me good judgment, and knowledge : give me senses habitually exercised to discern betwixt good and evil, *Hab. 5. 17.* And then take heed that we neither make Censures whip, nor Charities cloak too long : we may offend in both.

Ver. 21. *Woe unto them that are wise in their own eyes* [ *wisior than David* (as the proud Prince of Tyre thought himself, *Ezek. 28. 3.* ) or than any Prophet of them all. This self conceitredness is *mens in seipsum opinio*, said that Heathen, the hinderance of all true Proficiency, and a mischiefed marre-good : here is a Woe hanged at the heels of it. And left any should hold that to be a small matter, let them consider what befall *Asterus* after that bitter curse pronounced against it, *Judg. 5. 23.* the very name and memorial of it is utterly extinct and blotted out : as also what befall the barren Fig-tree, when once cursed by Christ, it withered away suddenly, *Mat. 21. 19, 20.* both root and branch ; though naturally the Fig-tree is the most joyful of any tree, and beareth the brunt of winter-blais.

Ver. 32. *Woe unto them that are mighty to drink wine* [*Iterum taxat hoc vitium, id quod inquitur.* The Prophet inveigheth against this vice a second time, because it was grown so common. Drunkards also are a fourth kind of creatures, and had therefore more then need to be double dealt with ; like as Physicians use to give double quantities, to such as have Pallesies or Epilepsies ; so to awaken their dull drowsy senses. Many of these take it for a great glory, that they are mighty to drink wine ; as did *Darius King of Persia* who caused it to be written upon his tomb, I was a great hunter, I could also drink much wine, and bear it bravely. This was (as one well saith) to glory in his shame : it being rather the commendation of a tū than of a man (for a beast will scarce abide it) to be able to take in and contain much liquor. When *Bonofus* the drunken Roman had hangd himself, it went for a byword *Amphoran pendere non hominem*, that a ton or tarsard hung there, and not a man. And when one was commended to King *Alphonsus* for a great drinker and able to bear it, he answered that that was a good praise in a sponge, but not in a Prince. This, if *Alexander the Great*, and *Tiberius* the Emperor (those great drinkers and incouragers of others to that vice) had well remembered, they would have been so infamous as they are and will be to all posterity.

And men of strength or valour : but to do what ? *Wine & Bacchus* as the Comedian hath it, to drink and do worse only : a goodly prize surely, a fair commendation ; *fortes esse & strenuos non contra hostes, sed ad exbauendos calices ; gigantes esse non ad bellandum, sed ad perandum*, to be carpet-knights, not of Mars but of Bacchus, and fitter for a canopy then a camp.

To mingle. Or, to pour in, whether into their own wide gullets, or into the cup to make others drunk : for preventing whereof *Astius King of Crete*, made a Law that men should not drink one to another *in pūto* to drunkenness ; So did *Lysurgus* at Lacedemon. And our King *Edgar* made an Ordinance for putting pins in cups that none should quaffe whole ones, or cause others to do so.

Ver. 23. *Which justify the wicked for reward* [ *q. d.* Woe to such also, for even they both are abomination to the Lord, *Prov. 17. 15.* See the Note there. See also chap. 1. 23.]

Ver. 24. *Therefore as the fire devoureth the stubble* [ For all the crimes afore mentioned, and for that, to wit the former they add this, that they have cait away the Law of the Lord and despised his Word.

As the fire. Heb the tongue of fire, that is, the top of the flame, which resembleth a tongue, that is also thin, broad, long, and of a fiery colour ; *sitting on fire the course of nature*, and it is self set on fire of hell, *Jam. 3. 6.*

Devoureth the stubble, and the flame consumeth the chaff. Sin doth as naturally draw and suck judgments to it, as the loadstone doth iron, as dry stubble and light chaff doth fire : suddenly and with no ado shall sinners be consumed, when God once taketh them to do : *excensor & excensor*.

So their root shall be rottenness in allusion to the vine, *ver. 1.* which brought forth rotten grapes, *ver. 4.*

And their blossom shall go up as dust [ shall vanish and come to nothing, as it needs most where the root is mortified. Of wild vines *Pliny* saith, *Offendant fructum potius quam potum*, they rather make a shew of fruit then yield any. And there are some vines

vines faith *Varro*, whose fruit ever rotteth before it bath time to ripen. He meaneth they shall vanish in their greatest flourish of seeming felicity.

Ver. 25. *Therefore is the anger of the Lord kindled* [ For contempt of the Law, but especially of the Gospel, wrath came upon that wretched people of the Jews to the utmost, or until the end, as some read it. They are to this day a people of Gods wrath and curse, and become a wofull example of that Rule, *Asteria delicta puniuntur atrocibus penis*, Hainous sins bring heavy punishments. This desolation of theirs (as *Daniel* prophesieth chap. 9. ) shall continue to the end.

And he hath stretcht forth his hand against them [ His mighty hand as St. *James* hath it, wherewith he oft leaveth bloody wailes on the backs of the belt, when they provoke : but crusheth the wicked in pieces, and crumblen them to crattle.

And the hills did tremble. i. e. The highest among them : or literally, the fenceles hills seemed terrible of so great displeasure.

And their carcasses were torn in the midst of the street [ What havoc there was made of men at the last destruction of *Jerusalem*, *Josephus*, *Egyptus*, *Orofin* and *Eusebius* fully tell us. What with the extremity of famine, what with the fury of the sword, and what with furious during the siege, there perished about 600000 able men : or as on other day 100000, besides 90000 carried captive. Turn the Roman General, seeing the infinite carcasses of the Jews cast out unburied without the walls of the City was much grieved, and took God to witness that he was not the author of that calamity, but that the fault was altogether in those stubborn Jews, that held out the City against him.

For all this his anger is not turned away [ With those forward ones God will show himself forward, *Jal. 18. 26.* and not give place to their perincacy, till they had enough of it. It must be an humble submission that pacifieth Gods wrath.

Ver. 26. And he will lift up an ensign [ That is, by his secret Providence he shall bring on the enemies army. The Roman forces are called Gods armies, *Mat. 22. 7.* and *Titus* confessed that he only lent God his hand to execute his wrath on that rebellious people the Jews.

And will hiss unto them [ Bringing them together with little ado : as Pilots hiss for their ship-boys, or shepherds whistle for their shep to come about them.

From the end of the earth. Rome was far remote from *Jerusalem* : and in the Roman army were likely, many French, Spaniards, Italians, and perhaps Britons.

And behold they shall come with speed [ Sooner then those mockers imagined, who said *ver. 19.* Let him make speed. Hence the enemy is compared to a swift Eagle, *Dent. 28.*

Ver. 27. None shall be weary nor stumble [ Though they come speedily, yet they shall none of them tire or turn out of the way ; but come on with expedition ; *robusti, alacres, felices, prae animi, scilicet*, *ver. 27, 28, 29.* being lively, lusty, happy, well appointed, fierce.

None shall slumber or sleep [ More then the necessity of nature requireth : they shall be no less vigilant then diligent.

Neither shall the givale of their loins be loosed [ They may put up their swords sometimes, but not put them off at all, as it is said of *Julius Caesar*.

Or the latchet. i. e. So as to hinder their march.

Ver. 28. Whose arrows are sharp [ Or sharpned, i. e. to wound the deeper.

Their horses loose [ Judea was a Romy Country : but hard to hard will not easily break.

Ver. 29. Their roaring shall be like a Lion [ At whole terrible roar, the beasts of the field are said to stand as amazed.

They shall lay hold on the prey [ Not of wealth only but of persons, and shall hold their own when they have gotten them.

Ver. 30. Like the roaring of the sea [ The noise whereof is so hideous, that the striking of the Devil is set forth by it, *Jam. 2. 19.* See the Note there.

And if one look unto the land [ Or, to the earth below, behold darkness, &c. as if to the Heavens, the light also there is darkned. Man cannot help them, God will not. To such straits of an evil, an only evil, are such oft brought, as think themselves out of the reach of Gods Rod. *V. ult.*

Κυριεύει  
ε. quare, βασι  
λεως, κυριεύει  
αυτοῦ, ὡς  
ἐν τῇ ἐκκλ.  
κατ' αὐτὸν. Αἰθεν.  
Voplic. in  
Bonsio.

Gentiles ipsi  
vixisse tales  
substant.

Asilaph. in  
Rena.  
Crisp. est i  
vra non carca  
sile.  
Oecolamp.



Ver. 6. *Then flew one of the Seraphims unto me* ] *Relinquit chorum illum* [audivimus ut servus pollute] he leaveth that holy company, that he may do service to a poor polluted creature ] The brightest Angel in Heaven thinketh not himself too good to serve the Saints, *Heb. 1. 14.* If there come to us at any time a Messenger, one of a thousand to declare unto us our righteousness, to be unto us a Minister of Reconciliation, we are to receive him as an Angel of God.

*Having a live coal in his hand* ] a coal from the Altar, shadowing the merits and Spirit of Christ purging his people from all sin. The Tongue whereby this quick-coal of Christ's Righteousness is applied to the souls is the Grace of Faith, *Alt. 15. 9.*

Ver. 7. *And he laid it upon my mouth* ] Not to burn him (for all this was wilful) but to expiate and purify his lips by the Spirit of judgement and of burning, Chap. 4. 4. to fire him up to an holy contention in godliness, and to fit him yet further for his Office, as the Apostles were for theirs by cloven tongues of fire, *Alt. 2.*

*And laid, Lo this hath touched thy lips* ] To the sign words are used to make a perfect Sacrament. And here the cautelousness of the Angel is to be noted : He saith not *I have touched*, but *Lo this hath touched thy lips*. So Paul, *yet not I, but the Grace of God in me*. So the good and faithful servant, *Not I, but thy Talents hath gained five Talents*, *Luk. 19. 16.* The Seraph was himself a burning creature as his very name importeth : howbeit it was not the Seraph but the *Retheph* or burning coal that did the deed, that God might have all the glory.

*Thine iniquity is taken away* ] Sacraments take not away sin : but only testify that iniquity is purged by Christ alone, who hath merited justification and Sanctification.

Ver. 8. *Whom shall I send* ] Lay hands upon no man rashly but with deliberation. The mystrie of the Trinity is well observed by some in the following words : as by others this, that Ministers serve not men, but the only true God, Father, Son and Holy Ghost, *1 Cor. 4. 1. 2 Cor. 5. 21.*

*Who shall go for us* ? ] God knew whom he would send, but he will have the Prophet offer himself : for he loveth a cheerful server, and Ministers must take the oversight of Gods Flock, not of *constrains but willingly*, *1 Pet. 5. 2.*

*First one I find me* ] This was right : and this was wrought in him not by bafe fear of punishment (as we read of one *Balaam* a dumb man, that wandering in a Desert, and met with a Lion, he was struck with such exceeding fear and trepidation, that thereupon the firing of his tongue was loosed, and he spake ever after) *sed igne Dei tactus & altus est*. The Seraph had comforted him, and this was the effect of it. The Prophet after the touch of the live-coal, felt his gifts encreased, his zeal kindled, and hence his forwardness thus to offer God his service. So ought such to do as find themselves fitted for the work : If thou hast not Manchet, said *Bucer* to *Bradford*, give the people Barly-bread, such as thou canst : it will be accepted. It is no small commendation to a man to addict himself to the Ministry of the Saints, as the house of *Stephanus* did, *1 Cor. 16. 15.* and to be to every good work ready, *Tit. 3. 1.* that is, forward and forth-putting, cheerful and vigorous.

Ver. 9. *And he said, Go and tell this people* ] Once my people, but now no more so : (*Levemi*) but a people laden with iniquity, and so a people of my wrath and of my curse, no longer owned by me, but disavowed and abandoned, as their Fathers one were, *Exod. 32. 7.*

*Hear ye indeed, but understand not* ] This is that heavy and dreadful doom, whereunto for authority sake, is premised that glorious Vision of the Lord sitting on his Throne, and passing Sentence, together with the renewed mission of this Prophet on so unpleasing an Errand. *Hear ye* shall for a mischief to you, but *understand* no more then the beasts you sit on, or the Pillars you lean against, because *Rupined*, delivered up to a Reprobate fence.

*And he said* ] *sc.* both my Words, *Jer. 2. 31.* and my Works, when my hand is lifted up especially, *1 Is. 26. 11.* See *chap. 42. 18. 19. 20.*

*But perceive not* ] *sc.* that the cause of your calamity is your sin, the end Repentance, the Author God : with whom therefore it is a righteous thing to punish you with spiritual blindness and hardens of heart, that ye may proceed and perish. Now *they of any be ignorant, let him be ignorant* for me, as *1 Cor. 14. 38.* *Apd. let*

him that is filthy be filthy still, or let him be yet more filthy, *Rev. 22. 11.* *Absas* is him that is filthy by filthy still, or let him be yet more filthy. See the like angry expressions, *Exod. 20. 39. 1 Is. 50. 11. Psalm 31. 12. 13. Math. 23. 33. 34.*

Ver. 10. *Make the heart of this people fat* ] *sc.* by preaching to them the Word of God ; which because they regard not, it shall become unto them a favour of death, as sweet Oynments kill beetles, as a shrill voyce hurteth weak ears, as Lime is kindled by cold water cast upon it, &c. Of such a fat heart beware : fat things are less sensible, and far hearted people are noted by *Aristotle* for dull and stupid. There is not a greater mischief, than can befall a man on this side Hell, then to be given up to a dead and doddler disposition, such as was that of those, *Eph. 4. 18.* of the Jews in Christ's time and ever since, and of many Papists, who continue blind in the midst of so much light, and will not renounce those Errours whereof they are clearly convinced.

*And make their ears heavy* ] Preach them to Hell : this is an accidental effect of the Word preached, and proceedeth from mens corruptions, *Zeck. 7. 11.* But as an hard heart, so a heavy ear is a singular judgement, *Alt. 7. 51.* *Antagoras* receiving his *Thebes* (a book that he had made) among the *Bastians*, and they little regarding him, he folded up his book, and said, *Ye may well be called Bastians, quia Erat bonum habere aures*, for ye have Oxes-ears ; playing upon the Notation of their *Apophth.*

*Name* *Left they should see with their eyes, &c.* ] Or that they may not see with their eyes, or hear, &c. but be as to many fow and flocks or statues, that have eyes and see no, &c. to their utter ruine and destruction. Neither is there any the least injustice no, &c. to their utter ruine and destruction. Neither is there any the least injustice in such a proceeding. An Apprentice hath given him by his Master a Candle to light him to bed, which he abuseth to light him to game or drink. Hereupon his Master taketh it from him, bloweth it out, and sendeth him darning to bed.

*And convers* ] which whilome they would not, now they shall not : but having made a match with mischief, they shall henceforth have enough of it : they love to have it for, *Jer. 5. 1.* they forsake their own mercies, *Jer. 2. 8.* they are miserable by their own election.

*And he said* ] *sc.* pardoned and purged. *Arg. hic pulvis exprimitur* (saith One) *ordo obtinenda salutis*, and here is excellently set forth the order of obtaining Salvation. For first it is requisite that we have ears to hear, and eyes to see, (no ears stopped, and eyes dabbled up as the hid) 2. That what we hear and see, (no ears stopped, and eyes dabbled up as the hid) 2. That what we hear and see, (no ears stopped, and eyes dabbled up as the hid) 2. That what we hear and see,

we understand with the heart, that is, that there be yielded thereunto both *Assens* of the mind, and *Consens* of the will, this is Faith. 3. That we turn to the Lord by true Repentance ; and then we are sure of healing, which is by pardon of sin, and power against it.

Ver. 11. *Then said I, Lord how long* ] *sc.* shall this sad stroke upon the souls of this poor people last ? Is there no hope of an end ? halt thou utterly cast off Israel ? See here the good affection of godly Ministers towards even obdurate and obdurate sinners : how deeply and dearly they offer pity them, and pray from them, as did also *Joseph*.

*Moses, Samuel, Paul.* *Until the Cities be wasted, &c.* ] Till these uncounselable and incorrigible Refractors be utterly rooted out by the *Babylonians* first, and then by the *Romans*.

Ver. 12. *And the Lord have removed men far away* ] *Judas* lay utterly waste for 70. years : in somuch that after the slaughter of *Crates* left in the Country. And in that last child fled into *Aegypt*, there was not a Jew left in the Country. And in that last delatation on by the *Romans*, such a affliction befell them as never had been from the beginning, nor shall be to the world's end, *Mar. 13. 19.* After *Titus* had slain a thousand thousand of them, and carried away Captive 900000 more, *Adrian* the Emperor, for their edition under *Barchochab*, drove all the Jews utterly out of *Jury*, percur, for their edition under the chief gate of *Jerusalem* in reproach of their set a fow of white Marble over the chief gate of *Jerusalem* in reproach of their Religion ; and by Proclamation forbade them to much as to look toward that land in once a year, and bewail the destruction of their Temple, giving a peice of money









compound name was *Shear-jashub*, chap. 7. *Zerobabel*, *Hagio* (*Christophorus*, &c. and amongst us *Keep-sabbath*, *Hope-fill*, &c.

Ver. 2. *And I took unto me faithful witnesses* So they might be, and yet not godly men: as *Galba* and *Rich. 3.* were said to be bad men, but yet good Princes. Some think that this *Uriah* was the fame with that brought in the Altar of *Damasius*. He had been better perhaps, but at last revolted: as did *Dimas* (of whom *Dorotheus* saith that he became a Priest in an idol-temple at *Thessalonica*) and *Damasius* who turned *Adabomitan*, as some write. *Zachariah* the other witness was a man of great eminency, as being grand-father (by the mothers side) to good *Hezekiah*.

Ver. 3. *And I went unto the Prophets* Prophets wives were anciently called *Prophetesses*; like as Bishops wives (saith *Lapide* the Jesuit) were also called *Bishop-pesses*. *Presbyters* wives *Presbyteresses*, *Deacons* wives *Deaconesses*: *Jesuits* have still their *Jesuitesses*, as *Majors* their *Majorettes*, &c.

*Master-Jahal-hah-hah* q. d. *Make haste, come away so rich a booty*, to the rifling and ruining of these two potent and opulent Kingdoms. God hereby seemeth to bespeak the *Affyrans* as *Cicero* once did his friend, *Si dormis, expurgat*: *si flas, ingredere*: *si ingredieris, curra*: *si curru, adula*, &c. and at the calling of this child by his name, the prediction was remembered, and the thing ascertained.

Ver. 4. *For before the child, &c.* That is within a year or two: for it was an extraordinary thing that is reported of *Maximilian* the Emperor that he was eight year old at least ere he spake any thing: but afterwards he became a fluent and elegant Speaker.

*The riches of Damasius* Riches do many times change their masters; and Kingdoms are oft turned upside down, when they fall to persecuting the people of God especially, as did these Syrians and Israelites.

*Before the King of Assyria* Spoils taken from the enemy were and are usually carried to speak unto me. Here the Israelites, apart from the Syrians, are specially threatened with destruction, because they abandoned their brethren the two other tribes, and trusted to confederacies and aids of forrain Princes.

Ver. 5. *The Lord spoke also unto me again saying* Heb. *And the Lord further added to speak unto me*. Here the Israelites, apart from the Syrians, are specially threatened with destruction, because they abandoned their brethren the two other tribes, and trusted to confederacies and aids of forrain Princes.

Ver. 6. *Forasmuch as this people* The ten revolted tribes not worth the naming: see ver. 5.

*Refuse the waters of Shiloah* Slight and contemn the small means and strength of the Church, *humiliter et obsecrante flatus regis Zionis*.

*That ran softly* at the foot of mount Zion, creeping and croaking slowly and filly: called therefore, as some think, the *Dragons Well*, *Neb. 2. 13.* *Cesar* saith the like of the river *Araru* (probably *Sene*) and the Poet *Claudian* of *Nilus*,

*Leve finit Nilus, sed cunctis amicus extas  
Otilior, nullas confusus murmurat vires.*

*And rejoice in Bezin and Remaliah's son* rejoices in a thing of nought, as *Amos* his expression is chap. 6. 13. The Hebrew here hath it thus, *And joy in Bezin*, &c. that is, the Syrians and Israelites both are much cheered up to see that Judah is at so great an undoing; and so easily to be overcome, as they think.

Ver. 7. *Now therefore behold the Lord bringeth* They that slighted still-running *Shiloah*, shall have the waters of *Euphrates* strong and many to overwhelm and swallow them up. God loveth to retaliate.

*Even the King of Assyria and all his glory* i. e. his armies and forces wherein he gloryeth. See chap. 10. 8. and 36. 9.

*And he shall say* Or, *it shall*, viz. the River *Euphrates*, whose exundation is here graphically described, and thereby depainted to the life the practice of tyrants in overthrowing whole countreys as by a deluge, as did the *Affyrans* of old, and as doth the great *Turk* at this day.

Ver. 8. *And he shall pass thorough Judah* After Israel subdued: but yet with a difference, as chap. 27. 7, 8. for the Israelites and Syrians were utterly drowned with this

Te Bell. Gall.  
lib. 1.

And the  
Gloss.

this proud flood, but the Jews were only drowned; it reached but to the neck, their head was ever above water: and that because *Emanuel* (better than any *Christophorus*) bore them up.

*And the stretching out of this wing* that is, of his immense forces: the *Affyrans*, by another Allegory, being here compared to an Eagle, which covereth her whole prey with her wings.

*Shall fill the breadth of thy Land, O Immanuel* Shall surely, unless thou O Lord Christ, (who art King of this country by a speciality) shalt please to prevent it. Learn we likewise in all our straits or ailments to run to our *Immanuel*, and implore his help, remembering that he is *God with us*, he is a man amongst us; *cum Patre dator*, his help, remembering that he gives with the Father, he prays with the sutor, *inter nos petitur*, as *Augustin* hath it; he gives with the Father, he prays with the sutor, he will deliver and defend his subjects and suppliants.

Ver. 9. *Associate your selves O ye people* In confidence: of her King *Immanuel* succour and support, the Church thus boldly insulteth over her most active enemies, foretelling their utter subversion. *The Virgin daughter of Zion* doth the like, chap. 37. 22. as binding upon her invincible Champion *Immanuel*, ver. 2. 3. whose very name here putteth spirits into her, and maketh her take heart of grace, as they say. *Basil* biddeth the Christians in time of perfection boldly bespeak their adversaries in these words, though somewhat otherwise rendered by the *Septuagint*, by mistake of a letter: *Si agis te preceps, ye shall yet again be vanquished*. And truly of the Church it may be foretold that of *Troy*.

*Villaten vinces, everaque Trejarefuges:  
Obtrunc hostiles illa ruina domos.*

Orid. F.R.

*Gird your selves and ye shall be broken in pieces* Ye shall, ye shall without fail, though ye little believe it. It shall be done (as is therefore here so often threatened) as sure as the east is to your back, or the heart in your belly.

Ver. 10. *Take counsel together* Do so if you will: but when all's done, the counsel of the Lord shall stand: and you shall consult nothing better then flame to your selves.

*Speak a word* All these expressions serve to set forth the bitter hatred born by these wicked ones against Gods poor people, whom they fought by all means to mischief, but could not.

*For God is with us* Heb. *Immanuel*: that sweet name was to the godly party *mel in ore, melos in aures, jubilation in corde*: and hence so oft recited: these heavenly birds, having got such a note, record it over and over.

Ver. 11. *For the Lord spoke thus to me with a strong hand* that is, with his spirit accompanying his word, and setting it home to my heart, that so I might speak from the heart to the heart. Some render it, *Taking me by the hand, fidelis pedagagus infans*, *Sicut apertum* like a loving and faithful schoolmaster: and thereby pulling me back that I should not walk in the common road.

*That I should not walk in the way of this people* not howle with those wolves, not tune my fiddle to the base of the times, nor follow a multitude to do evil: but rather to keep a constant counterpoint to the Many; as *cum paucis*, in *Epist.* then not at all. *Cassianus* gives very good Counsel, *Vivis ut pauci*, *ut cum paucis* in *Epist.* *senis merenti in regno Dei*, Live thou as but few else do, that with those few thou mayst be found in Gods Kingdom. Now none can do thus, but only they to whom the Lord both speaketh, and layeth hold also upon their hand that they be not led away with the error of the wicked, 2 Pet. 3. 17.

Ver. 12. *Say ye not a Confederacy* A Confederacy, a Confederacy, as between *Syria* and *Samarita*, is made against us; this was *vera populi*, all the talk in those days, and every bodys mouth was full of it, and heart afraid of it: But say ye not so, comply not, consent not, chide not us with the spirits and speeches of other men. Away with all such deluging language. For help against which

Ver. 13. *Sanctify the Lord of hosts himself* Even your sweetest *Immanuel*: *non sanctificatur autem nisi in eorum crudelitate*, sanctify him, I say, by believing in your hearts and confessing with your mouths, *Rom. 10. 9.* and walking as becometh the Gospel









temporal? And when in creating his Cardinals he useth these words, *Esse conprobrat nos, & Principes mundi*. Be ye fellow-brethren to us, and Princes of the world? The Assyrian filled himself King of Kings, and accounted his Commanders Campers to Heczekiah, chap. 36. 9. So Cardinal Bellarmine held himself King James his Mate.

Ver. 9. *Is not Calno as Carchemish?* Here in a vaunt he reckoneth up six royal Cities vanquished by himself and his ancestors: and boasteth how *With a wet finger*, as if he had taken in all the country betwixt Nineveh, and Jerusalem. Of the destruction of Calno and Hamath, see Am. 6. 2.

*Is not Hamath?* Afterwards called Antiochia. *As Arpad?* Hear how this proud Braggadocio

*Projicit ampullas & selenipetalia verba!*

*Is not Samaria as Damascus?* Have not I subdued them both *per fortitudine & felicitate*?

Ver. 10. *As my hand hath found* [Not a soft hand tyranni]. Note the arrogancy of this tyrant faith *A Lapide*. It was his hand did all, and not Gods (like as afterwards *Timonobata*, the victorious Athenian, into whose toys cities were laid to fall even as he was sleeping, telling his Countrymen of his great successes, inferred even and anon these *Heaven Fortune did nothing*) and then, *His hand only found the King-dome*, as an obvious prey, which he did no more but meet, and it was taken.

*Dextra mihi Deus, & telum quod missile libro.*

*The Kingdoms of the idols!* In despite of their *Tutelary* deities, which indeed were but denuncius petty-gods, as the word here used (*Eliel*) signifieth.

*And whose graven images did excel them of Jerusalem?* *Oi ferrum! vob scilicet!* Prodigious blasphemy! this absurd collation and pretium of dumb and dunghill idols before the true and living God, is eminent mortalium execration: *dignissima*.

Ver. 11. *Shall I not as I have done?* God is not in all this mans thoughts: himself doth all that he doeth.

*So do to Jerusalem!* Why, no: for their *Rock is not as our Rock* (might Gods people have replied) *our enemies themselves being judges*. *Vere magnus est Deus Christianorum*, said a certain Pagan truly. The God of the Christians is a great God above all gods. But the Devil doth all he can to drive us to despair.

Ver. 12. *Whosoever!* Heb. *And*. A close connection; where pride is in the saddle, there destruction is on the copper. When the sum is at highest, it falls in the fire.

*When the Lord hath performed!* When he hath sufficiently chastised his children by this rod of his wrath, he will call it into the fire. So Jer. 25. when other Nations have drunk deep of the cup of the divine displeasure, *Babylon* shall suck up the dreggs. What became of the Primitive Persecutors and of such as were most active here in those *dog-days of St. Mary*? See the Acts and Monuments of the Church.

*Opum manus est?* For there he usually beginneth, Jer. 15. 18. 1 Pet. 4. 17. his own he least of all toucheth, Am. 3. 2.

*I will punish the fruit of the stout heart.* His arrogant words and lofty looks, proceeding from the pride of his heart. But let himself tell what those fruits are.

Ver. 13. *For he saith, By the strength of my hand, &c.* *Vina hoc est ipsius Vignis Laisitis, hoc est Punitionis pictura*, saith *Scultetus*. i.e. Here we have a lively picture of Antichrist, who speaketh great things and blasphemies, Rev. 13. 5. arrogareth to himself all power and wisdom, disposeth of Kingdoms at his pleasure, robbeth their treasures, &c.

Ver. 14. *And my hand hath found!* See ver. 10.

*As a nest!* Or, *as in a nest*, where a man need but only put in his hand and take out the birds or eggs, and hath none to withstand him. *Turpissima Allegoria*.

*The riches of the people!* Whereon they sat abroad as it were; but I have un-nestled and depoulted them: They meanwhile, as silly doves, saved themselves by flight not fight: or else sitting in their dove-coats saw their nests destroyed,

young

young ones taken away and killed before their eyes, never offering to rescue or revenge.

Ver. 15. *Shall the ax boast it self?* Is not God the Architect and chief Agent? the Assyrian only the Instrument in his hand? What a madness then is it for him thus to vaunt and vapour? Is the man in his right mind, to crow ye? How much better that victorious Emperor Charles 5. who instead of *Cæsari Pavi, Vindi, Vici*, wrote that victorious *Christum vici*? Christ is the only Conquerour.

*Veni, Vidi, Vici* (*Christum vici*)? Christ is the only Conquerour. *As if the staffe should lift up: is self?* Or, *When the rod is lift up, is it not wood,*

*lignum inanimatum, sorry wood?*

Ver. 16. *Therefore shall the Lord send among his fat ones!* i.e. *Pinguet, torfos & validos milites, beluaty and mistive souldiers, in whom he confided.*

*Leaves!* i.e. *Luem*, a plague to tame them, and take them down: See this full-

filled, chap. 37. 36.

*And under his glory!* i.e. His huge army wherein he glorieth. What need we to fear the Turks, said *Sigismund* the young King of Hungary, who need not at all to fear the falling of the Heavens, which if they should fall, yet were we able with our spears and habberds to hold them up for falling upon us?

*He will kindle a burning!* A plague parching up their vitals. The Hebrews say that the bodies of *Sennacherib's* souldiers were by the stroke of an Angel so consumed and burnt up, as that their garments and weapons were not burnt at all.

Ver. 17. *And the light of Israel shall be for a fire!* To Israel he shall be a comfortable Light: to their enemies a consuming fire, as Exod. 14. 24. *Eccē idem iustus & fidelium iuxta, impiis autem ignis.*

*He thorned and his thorn!* His army, which is so troublesome and vexatious to Israel: God will go thorough them, he will burn them together, Isai. 27. 4.

*In one day!* i.e. In one night, being part of the natural day. So the Spanish Armada was quickly dispersed, which had been for many years in rigging and letting forward.

Ver. 18. *And he shall consume the glory of his fortress!* i.e. Of his army, cutting his way thorough a wood of men, and telling the very glory of his glory, even his best souldiers. All this God shall do to his stout Warriors, and stately Princes.

*Back (out and body)!* i.e. full and whole, both here and in hell.

*And they shall be as when a standard-bearer fainteth!* Heb. *Meltech, i.e.* through fear *animus arre-*

called away his colours: soon after which the whole regiment is routed, and cannot be rallied.

Ver. 19. *And the rest of the trees—shall be few!* Heb. *a number: methe mispar*, a poor few, and uncomfortable company, that may soon be told.

*But a child may write them!* The Hebrews say that *Sennacherib* escaped home with ten only in his company.

Ver. 20. *And it shall come to pass in that day!* *Atque consolationis hic loquitur Deus*, saith *Scultetus*: here God beginneth to speak pure comforts to his poor people. Here he letteth forth how he will be a lively light to Israel; like as he had been a devouring fire to the Assyrians.

*Shall no more again stay upon him that smote them!* *Piscator ipsius sapies*: they had paid for their learning, smarted for their creature: confidence: and now they would be better advised, viz. under Heczekiah, then they had been under Ahas,

2 King. 16. 10. Hof. 14. 3.

Ver. 21. *A remnant shall return!* sc. to the Lord by true repentance, from whom they had deeply revolted. But of these there is but a remnant (a poor few) in comparison of the whole piece of cloth.

Ver. 22. *Tes a remnant of them shall return!* i.e. Shall be saved from *Sennacherib*, but especially from the Jews were then cut off by the Assyrians; and so they are spiritually still by the evil spirits, who cut them in their hardness of heart; and hinder them from embracing the Christian faith. But this befalleth them by Gods holy decree, Rom. 9. 27. 28. and just judgment.

*The consumption decreed shall overflow with righteousness!* i.e. The utter destruction of this perverse people (both temporal and spiritual, Rom. 9. 27. for the generality

generality of them) is not to be accounted cruelty, but overflowing righteousness. For God could not in justice but thus rigorously deal with them: and then, for his promise sake to Abraham, Isaac and Jacob, relieving a remnant, shew favour to them again.

Ver. 23. *For the Lord God of hosts shall make, &c.* Here the same thing is repeated by way of asseveration, because not easily believed or digested, but would lie heavy as hard meat. *Behold the severity of God.* Rom. 11. 22. and stoop to it.

Ver. 24. *O my people that dwellst in Zion, be not afraid.* Quam paternum omnia!

Non exidit  
Ite sumus  
capite.  
Oculi.

As a father bespeaketh his little son passing with him thorow a dark entry, &c.

*He shall smite thee with a rod, but not slay thee. Sine virgam corripientem, non sentiat malleum conterentem.*

*And he shall lift up his staff against thee.* Or, but he shall lift up his staff for thee (so some render it) i.e. God shall; and that, after the manner of Egypt, as of old he did for thy Fathers against Pharaoh.

Ver. 25. *For yet a very little while.* Heb. a little little, or a little of a little. Yet a little medicum, and wrath shall be at an end. *Oculum patris reddentem, ad oculum paululum, minus quam paululum:* Hold out therefore faith and patience.

Ver. 26. *And the Lord of hosts shall stir up a scourge for him.* Far worse than that rod, ver. 24. this scourge was that Angel that slew so many Assyrians in a night, according to that *slaughter of Midian*, Judg. 7. 22. Psal. 83. 9. 11.

*At the rock of Oreb.* Where Oreb was slain, like as was Sennacherib after this, in his Temple at Nineveh.

*And as his rod was upon the sea.* At Meles by his rod or staffe held over the red Sea made way for Israel, but brought destruction on the Egyptians, Exod. 14. 26.

Ver. 27. *And the yoke shall be destroyed, because of the anointing.* That is, because of the sake of *Melesha the Prince*, Dan. 9. 25. the Lord Christ our *Barth* and *Sophiator*, the foundation of all the Churches deliverances. The whole 11th Chapter following is a comment on this sweet promise.

Ver. 28. *He is come to Aiath.* Elegans hypotyposis, a dainty description of Sennacherib's ingress into the Land, and progress with his army toward Jerusalem, thorough the tribe of Benjamin.

*He is passed to Migron.* 14. Cities are here set down in order, as distressed by this Polioester, of whom it might be truly said as it is now of the *Grand Signior*, that no grass groweth on that ground where he hath fed his foot once.

*At Michmash he hath laid up his carriage.* i.e. He shall; but the Prophet speaketh of it, as if presently done: or as if himself had been marching along with them.

Ver. 29. *They are gone over the passages.* i.e. The freights, between two rocks, 1 Sam. 13. 23.

Ver. 30. *Lift up thy voice.* Heb. Hiani, i.e. clamor vocem ede, sanguine lugubrem, make a grievous out-cry, jula, quiritare: Nam certa tibi imminet vastitas, for thou art undone.

*O poor Anathoth.* Jeremies country, poor because plundered.

Ver. 31. *Madness is removed.* i.e. Fled for fear as Gibeon, ver. 39.

Ver. 32. *He shall shake his hand.* Viz. at Jerusalem, as threatening her destruction; but he shall shake her head at him in contempt, chap. 37. 31. God oft lets his enemies go to the utmost of their tadder, and then pulls them back to their tasks with shame enough, as he did Pharaoh.

Ver. 33. *Behold, the Lord shall top the bough.* i.e. Those of greater state and stature in the Assyrian army.

*And the haughty shall be humbled.* See chap. 2. 11. 17.

Per Magnificam.

Ver. 34. *By a mighty one.* That is, by an Angel, chap. 37. 36. See Psal. 78. 25. and 89. 5. 6.

#### CHAP. XI.

Ver. 1. *And there shall come forth a rod.* i.e. Christ shall be born: whom our Prophet having called the *anointing or Messiah*, chap. 10. 27. maketh him and his Kingdom hence forward the chief matter of his discourse, to the end of his book. Here

Here he beginneth with his Nativity, calling him a *Rod* or *Twig* springing not out of the stock of David, but out of the stump of Jesse a mean man, and that then, when the Royal Family was sunk so low as from David the King, to Jesse the Carpenter. Well might Christosom say, that the foundation of our Philosophy was humility: And another, that at Bethlehem brake forth that will of Salvation, which in the type Scalper, once David lo thrifled after, 1 Sam. 23. 15.

*And a branch.* Or the Nazaren born at Nazareth (saith Irenaeus) which signifieth a branch; for so it was generally deemed: and our Saviour stileth himself *Jesum* of Nazareth, A.D. 22. 5. and on a Cross they wrote *Jesum* of Nazareth King of the Jews: wherein that Prodigie (saith A Lapide) seemeth to have fallen out, concerning which the Poet enquireth,

*Dic quibus in terris inscripti nominis Regis  
Nazarenus flos.* —

For Nazareth, he interpreteth a *Flower*, or *something flowry*; and for (shall grow) others render *shall bud, or bear fruit.*

Ver. 2. *And the Spirit of the Lord shall rest upon him.* After such a description of Christ's person, as ver. 1. followeth here a Declaration of his Kingdom, which is set forth to be First, Spiritual, ver. 2. Secondly, Just, ver. 3. 4. 5. Thirdly, Peaceable, ver. 6. 7. 8. 9. Fourthly, Ample, as made up of *Gentiles* and *Jews*, ver. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

*Shall rest upon him.* His Humanity shall be filled with the Gifts and Graces of the Holy Ghost, to be as it were an Everlasting Treasure and Cistern full of Diodor. them for the use of the Church, John 1. 16. & 3. 34. Acts 2. 33. And this was Annot. them for the Holy Ghost descending in the likeness of a Dove at the time of his Baptism, and resting upon him. Math. 3. 16. John 1. 32. 33.

*The Spirit of wisdom and understanding.* These six Princely Vertues (for the Schoolmen, misled by the vulgar Translation, falsely found these *spirituum gratiam* *spiritus* *sancti*) were eminently and transcendently in Christ, they should be also found in some measure in all Rulers, Dent. 1. 16. Exod. 18. 25. Lev. 19. 1 King. 3. 12. found in some measure in all Rulers, Dent. 1. 16. Exod. 18. 25. Lev. 19. 1 King. 3. 12.

Ver. 3. *And shall make him of quick understanding.* Heb. It shall make him *scans* or *swell*, as by a singular legacy and sharpness of judgement in smelling out an Hypocrite, as Simon Peter did Simon Magus, who had deceived Philip, even unto Baptism; but Peter soon found him out: how much more will Christ? His sharp Nose easily discerneth and is offended with the stinking breath of the Hypocrites rotten Lung; though his words be never so learned and perfumed with fumes of holiness. So for the increase of the good, when being *defused* they pray as Paul, apologize and cannot be heard as the Primitive Christians. Christ will bring forth their Righteousness as the Light, and their judgement as the noon day.

*And he shall not judge after the sight of his eyes.* He cannot be cozened, as knowing all hearts, and as having all things naked and dissected before his eyes, Heb. 4. 13. Math. 9. 12. John 2. 24. Others judge by relation of others, and *secundum allegata & probata*, not so Jesus Christ: but he shall always proceed upon his own knowledge, and so pass a most righteous Sentence. *Oculum patris* thinks the Prophet here alludeh to Solomon's sentence passed on the two Harlots, 1 King. 3.

Ver. 4. *But with righteousness he shall judge the poor.* i.e. The poor in spirit, those meek ones of the earth. So the Anabaptists of Germany called themselves, and said, that now the Promise must be fulfilled, *The meek shall inherit the earth*, when as they by blood, rapine, cruel wars, seized on the possessions of others. And have we not now amongst us many leaves of the same Leven, brats of the same breed, bloody in their positions and dispositions (of the fifth Monarchy-men they call themselves) Christ Jesus (as he hath lately to his great praise, so still) preferre, and bless us out of their bloody fingers, and from their prodigious principles, and practices. He hath promised it here, and much more: Thoo shalt give thy Judgement to the King (Christ) and he shall deliver the poor, Psal. 72. 2. viz. from all foes and persecutors.

*And he shall smite the earth.* i.e. Earthly-minded men, who are of the earth, speak of the earth, and the earth beareth them, Job 3. 31. As the earth is cold and dry 1

Psal. 37. 6.

This was  
written  
May 1.  
1679.









Ver. 16. *Their children shall be dashed in pieces, &c.* ] As had been prayed and prophesied long before, *Psal.* 137. 9. and this was but *lex talionis*: See 2 *Chron.* 36. 17. *Lam.* 5. 11.

*Their houses shall be spoiled, and their wives ravished*] At those three Commandments. *Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal*, are ranked together in the Law: so they are commonly violated together in the law's violence of war.

Ver. 17. *Behold I will stir up the Medes*] together with the Persians, under the conduct of Darius and Cyrus.

*Which shall not regard silver*] *sc.* For a ransom, but shall kill all they meet, though never so rich, and able to redeem their lives, as *Prov.* 13. 8. *Jer.* 41. 8.

Ver. 18. *Their bowes also shall dash the young men*] They shall double destroy them. *O Barbarum crudelitatem!*

*And they shall have no pity on the fruit of the womb*] *Quemvis adhuc teneri essent & fractus*, riving up their mothers. as *Am.* 1. 13. as at the *Sacilian* Vespers, and as in the late *Parisian* and *Irish* Massacres, which were the most prodigious horrid villanies that ever the Sun saw.

*Their eye shall not spare children*] In the Massacre of *Paris*, a bloody Papist having snatched up a little child of one of the Protestants in his arms, the poor Babe began to play with his beard, and to smile upon him. But he more merciless than a Tiger, stabbed it with a dagger, and to cast it all pure-blood into the River.

Ver. 19. *And Babylon the glory of Kingdoms*] Those four great Monarchies of the world had their times and their turns, their rise and their ruin. The Roman Empire can scarce stand on its feet of clay; and by the death of the late Emperor, no King of *Romans* was nominated, is like to suffer great concussions.

*Shall be as when God overthrew Sodom*] The destruction whereof was the greatest and most stupendous, that ever we read of.

Ver. 20. *Neither shall tin Arabian pitch thee there*] The *Scenites* or vagrant Shepherds of *Arabia deserta*, that are fitted for better pasture, shall flun *Babylon*, as haunted with wild beasts, or rather with Dragons, and Devils in the Revolution; all this is applied to, and shall be verified of *Rome*, cap. 18.

Ver. 21. *But wild beasts of the Desert*] *Heb.* *Ijim, Oshim*, &c. These are names of wild creatures unknown to us in these parts.

*And Satyrs*] Or Devils in borrowed shapes, and hideous apparitions.

Ver. 22. *And she will be a waste of the Islands*] *Heb.* *Ijim*, i. e. desolate places and far remote. *And her time is near to come*] Though two hundred year hence and more, ere it commence. So *Babylon is fallen, is fallen*, *Rev.* 19. 2. that is, *certo, cito, penitus*, surely, shortly, utterly,

— O mora! *Christe veni.*

#### CHAP. XIV.

Ver. 1. *For the Lord will have mercy upon Jacob*] And therefore destroy *Babylon*, as *chap.* 13. Such is his love to his Church, that for her sake, and in Revenge of her wrongs, he will fall foul upon her enemies. *Si in Hierosolymis fiat servitium, quanto magis in Babylone.*

*And the strangers shall be joyed with them*] Profelyted: especially when made partakers of the grace of the Gospel.

Ver. 2. *For servants and for hand-maid*] Their Converts shall be willing to lay their hands under their feet, as we say, and glad to do them any service: like as *Cyprian* was for *Cæcilius* (whom he called *novæ viae parentem*) and *Latimer* for *Bilney*, whom he called *Blessed Bilney*. See *Ira.* 49. 23.

Ver. 3. *That the Lord shall give thereof*, &c.] The Church hath her *Halcyons* here; neither is she *smitten as those are that* (note her, but in measure, in the branch, &c.

Bern.

*cher*, &c. God slayeth his rough-wind, *Ira.* 27. 8. that is, such afflictions as would shake his plants too much, or quite blow them down. Yea whether South or North-wind bloweth, all shall blow good to them, *Isa.* 4. ult. Blow off their unkindly blossoms; and reicth them both under and after all their sorrow, fear, and hardship.

Ver. 4. *Thus thou shalt take up this proverb*] Or *lamenting speech*: this exultas *Carmentis* and *insultatory song*, which upon the fall of *Babylon* shall be in every mans mouth.

*How hath the Oppressor ceased!*] q. d. This is wonderful and beyond all expectation.

*The golden City*] Or, *Gold-thrifty City*. Ver. 5. *The Lord hath broken the staff*] Wherewith these *Exactors* cudgelled *auri avidi*. men (as so many beasts) into subjection and obedience.

*And the Scepter*] Or *rod* of the *Rulers* who ruled with rigour.

Ver. 6. *He that smote the people in wrath*, &c.] This is the Tyrants Epitaph: there is at their death a general joy, as was when the world was well rid of *Tiberius*, *Aurelianus*, *Valerianus*, *Cassius*, *Nero*, *Heliogabalus*, &c. When *Demetrius* dyed, the Senate decreed that his name should be razed, that all his Acts should be rescinded, and his memorial abolished quite for ever. When *Caligula* was cut off, his monies were all melted by the decree of the Senate: like as King *Richard* the thirds cognizance, the *White Rose* was torn from every flag, that his memory might perish.

Ver. 7. *The whole earth is at rest, and is quiet*] *Quiescit, conticuit*. All's hush, *non tumultus* that was used to be set in an uproar by these restless Ambitionists.

*They break forth into singing*] By a wide opening of the lips and lungs, as the word signifieth.

Ver. 8. *Ten the Fir-trees rejoice at thee*] A notable Metaphor, whereby sense and speech is attributed to senseless creatures: the trees once afraid to be felled, are now freed from that fear. This Tyrant was the terror of things on earth, and things under earth. Hence men and trees are said to rejoice. Hell to be in an hurry, &c.

*No feller is come up against us*] As was wont to do, for thy Shipping, Buildings, Warlike Engines, &c.

Ver. 9. *Hell from beneath is moved for thee*] *Infernus ab inferendis*: Shall from its unatiable, and continual craving. Here is an ironical and Poetical representation of the King of *Babylon* coming into Hell, and his entertainment there; the dead Kings rising from their places for reverence, to receive him.

*Even all the chiefs of the earth*] *Heb.* *The He-gears*, such as lead and go before the flock; such Rhetorick as this we meet with in *Lusians* Dialogues. *O Lusitimus* *Yalla*, that great Critick, who found fault with almost all Latine Authors, One made this Tetralich;

*Nunc postquam manus defunctus Valli patitis,*

*Non audet Plato verba Latina loqui.*

*Jupiter hunc celi dignatus honore fuisse,*

*Conferom lingue sed times ipse sua.*

Tibullus.

*From their Thrones*] i. e. From their Sepulchres, saith *Piscator*.

Ver. 10. *Art thou also become weak as we?*] *Interrogatio Jurastica & insultatoria*. Hast thou also an *His fims est*, or *Martius est*, set upon thy Tombstone? This if thou hadst fore-thought, thou wouldst have better behaved thy self, whilst alive: the mediation of Death would have been a death to thy passions, and an ally to chine infolencies. *Vergil* saith, if swarms of Bees meet in the ay, they will sometimes fight, as it were in a set batel with great violence; But if you cast but a little duft upon them, they will be all presently quiet.

*Hi motus animorum atq; hac certamina tanta,*

*Pulvis exiguus jactus compressa quiescunt.*

Georg. lib. 4.

Had *Nebuchadnessar* or his Successors bethought themselves of their Mortality

lity and of Deaths impartiality, they would have been more moderate.

Ver. 11. *Thy pomp is brought down to the grave* ] *Isaque iusta sepulta jacet*, Funeral rites (those *Dues of the Dead*) are wanting to thee. This was fulfilled in *Belshazzar* slain at his impious Feast, whilst he proflated the vessels of God's house to quaff in, to the honour of *Sbae* his drunken god, and had no doubt variety of

These Fest-  
dyes were  
called *mensa-  
lucias* like  
the Roman  
Saturnalia.  
Lib. 16.  
Lib. 1.

Mulick. See Jer. 51. 39, 41, 47. Dan. 5. 1, 30.  
*The worms is spread under thee, and worms cover thee* ] *Pro lineamine tinea sternitur* : *pro ludice vermis superimponitur* : for sheets thou hast Maggots, and for a covered, worms : and this the rather, because whereas the Assyrian Kings, as *Serabo* tell us, and the Babylonian Kings, as *Herodotus*, were wont to be Embalmed after their death, that they might keep sweet, *Belshazzar* was not so, ver. 19. 20.

Ver. 12. *How art thou fallen from Heaven, O Lucifer* ] That is, not O *Belshazzar*, for, for his beauty and brightness : and as much wonder it was to see the Chal-  
dan Monarch at such an under, as to have seen *Lucifer* (the Sun's constant companion) fallen from Heaven : He was the terror of the world, and as he thought, su-  
perior to Fortune : yet a sudden and dismal change befell him. In the Chariot of the Roman Triumpher, there hung up a little bell and a whip : to put him in mind he might one day be whipt as a slave, or as an offender, lose his head. *Nemo confidit nimium secundi*.

Ver. 13. *For thou hast said in thine heart* ] The natural heart is a Palace of Satani-  
cal pride : it is like unto the Table of *Admicheus*, at which he sat in a Chair of  
state, and made others, even Kings, to eat meat like dogs, under his feet, with their  
thumbs cut off.

Occo. imp.

*I will ascend into Heaven* ] *Vide quomodo non satietur honor superbi*. Ambition  
as the Crocodile, grows as long as it lives, and is never satisfied.

*Above the stars of God* ] i. e. Above all the Kings of the earth, or above the  
Saints, Rev. 12. 1. those earthly Angels.

*I will sit also upon the Mount of the Congregation* ] I will sit upon the skirts of  
God's Church : yea I will sit my Throne upon God's Throne, and take up his room.  
See the like madness in *Pharaoh*, Ezek. 29. 3. that proud Prince of *Tyre*, Ezek. 22. 28.  
*Antiochus* firmaned @ *Herod*, Act. 12. *Caligula*, *Nero*, *Dionysius*, *Antichrist*,  
of whom and his practices One cries out, *O Lucifer anti-dei*, Sec. 2. *Tierst* 2. 4.  
One of the Popes *Praefatus* *Valentinus* said of *Paul* the fifth, that he was God joined  
familiarily with the Godhead, heard Predestination itself whispering to him, had a  
place to sit in Council with the most blessed Trinity, &c.

*In the sides of the North* ] In Mount *Moriak*, where the Temple stood.

Ver. 14. *I will ascend above the height of the clouds* ] *Ut verbo dicam, ero sum-  
ma & sacra majestas*.

Hor. lib. 1.

Od. 3.

*Attigit solium Jovis, & caelestia tenet.*

Ver. 15. *Yet thou shalt be brought down to Hell* ] To the counterpoint of thy  
haughtiest conceits, ad *infamam Erihi sedem*. So a merry fellow said that *Xerxes* that  
great Warrior who took upon him to controul the Sea, was now mending old shoes  
under a shop-board in Hell.

Anglum Va-  
mer. cau.

Rev. lib.

Confil. 197.

Dan. lib.

Fol. 99.

*To the sides of the pit* ] i. e. Of the infernal Lake : *a Tartarus in Tartarus de-  
struatur* : from the sides of the North, ver. 13. whether thou hadst pecked thy self,  
ad *litora fusi*, to the sides of the pit, and to an odd corner of the burying place.  
This was a foul fall, and worse than that of *Heremianus Terracenis*, who having  
been canonized for a Saint, was thirty years after unburied, and burnt for an Heret-  
ick by Pope *Boniface* the eighth : or that of *Thomas Becket*, of whom, forty eight  
years after he had been Sainted, it was disputed among the Doctors of *Paris*, whether  
he were damned or saved?

Ver. 16. *They that see thee shall narrowly look upon thee* ] Shall look with up-  
on thee, as fance believing their own eyes, for the strangeness of the thing.

*Is this the man that made the earth to tremble?* ] The earth to quake, and mens  
hearts to ake? yea sure, this is very He. At one end of the Library at *Dublin* was a  
Globe,

Globe, at the other a Skeleton, to shew (saith mine Author) that though a man be  
Lord of all the world, yet he must dye, *nullusq. fiet, qui omnia esse affectabat*.

Ver. 17. *Thou shalt make the world as a Wilderness* ] *Nero* the Tyrant came into the  
world an *Asrippa*, or born with his feet forward ; and turned the world upside down  
ere he went out of it : so that the Senate at last proclaimed him a publick enemy to  
mankind, and condemned him to be drawn through the City, and whipped to death.

*That opened not the house of his prisoners* ] Or, that did not lose his prisoners home-  
wards, but kept them in distance with prisoners pittance, *Lam. 3. 34*.

Ver. 18. *All the Kings of the Chanaan* ] i. e. Very many of them have their fate-  
wards, *Tombs, Mausolean Monuments* erected, as amongst us at *Westmin-  
ster* Henry the seventh's Chappel is a curious and costly piece.

Ver. 19. *But thou art cast out of thy grave* ] i. e. Cast out, and kept from thy *Infinita se-  
pulchra tur-  
pium absc-  
cult.*  
grave. This befell *Balsazar* upon the surprisal of the City, *Dan. 5. 30*. And the like  
also befell *Alexander* the Great dying at the same City : and our *will. Conqueror*, *Chas. I.* *cult.*  
who having utterly sacked the City of *Mant* in *France*, and in the destruction  
thereof got his own, dyed shortly after at *Rouen*, where his corpse lay three dayes *Dan. lib.*  
unburied, his interment being hindered by one that claimed the ground to be his. *42. 10.*

*Like an abominable branch* ] The matter is here set forth by three notable simili-  
tudes, such as this Prophet is full of.

Ver. 20. *Thou shalt not be joined to them in burial* ] i. e. To thy Compeers, thy  
Cheritons have an honest care *et in tu rati-  
fellow Kings* Funeral-late and pomp. *Cheritons* have an honest care *et in tu rati-  
with whom they be buried, and where they are laid when dead, that as they lived*  
together and loved together, so in their death they may not be divided, *2 Sam. 1. 23*.

*Thou shalt be destroyed thy Land* ] Tyrannized over thine own Subjects also. So  
did *Saul*, *Meneftis*, *Herod* (who butchered about *Bethlehem* 14000. Infants as some  
affirm, and his own son among the rest) *Tyberius*, *Nero* that Lion, *my people*  
*Commodus*, who was (saith *Origen*) *causid incommensus*, *Chas. 9 of France*, &c.

*The feed of evil-doers shall never be remembered* ] The house of the wicked shall be  
overthrown : but the Tabernacle of the upright shall flourish, *Prov. 14. 11*. See the  
Note there : *Omniaque hic pariter, & 3 scilicet in subiturno : ni subiturno par-  
tere, ut posteritas parcat.*

Ver. 21. *Prepare another slaughter for his children* ] For *Balsazar* posterity. This  
is Gods charge to the *Medes* and *Persians*. See on ver. 20.

Ver. 22. *For I will rise up against him* ] And therefore it is to no purpose  
for them to rise up to possess the Land, and to till the face of the world with Cities, as  
ver. 21. *I will overturn, overturn, overturn*, &c. *Ezek. 21. 27*. and who shall gain-  
stand it?

Ver. 23. *I will also make it a possession for the Sinner* ] Which is a kind of wa-  
ter-fowl that maketh a hideous noise.

*And I will sweep it with the besom of destruction* ] *Scopa vastitatis veram eam*, *Scopa ven-  
pergruiss*  
*And I will sweep it with the besom of destruction* ] *Scopa vastitatis veram eam*, *Scopa ven-  
And I will not brush them for Ornament* but sweep them, or rather scrub them to  
*Yabab*. I will not brush them for Ornament but sweep them, or rather scrub them to  
their ruin by my Persian *Prædones* whom I will set upon them. And here the Jewish  
Rabbins acknowledge that they came to understand this Text by hearing an *Arabian* *habe*  
woman mention a *broom* or a *besom* in her Language, to her maid. *Apollus* a learned *NEW*  
Metem.

Ver. 24. *The Lord of Hosts hath sworn* ] If he had but said it only, it had been  
sure enough (for he cannot lye, he cannot deny himself) but when he sweareth any  
thing we may build upon it, especially since he is Lord of Hosts. He can do more  
than he will, but whatsoever he willeth, shall undoubtedly be done : for what  
should hinder? *Immutari se habere*, is the best assurance.

Ver. 25. *Thou shalt break the Affyrian in his Land* ] Or, as in breaking the  
Affyrian in my Land : for here, *saith Janinus* the overthrow of the Affyrian Monar-  
chy, which should shortly be, is given for a sign of the overthrow of the *Babyloni-  
an*. Heb. The Council that is consulted.

Ver. 26. *This is the purpose that is purposed* ] Heb. The Council that is consulted.  
Now there are many devices in the heart of man, but (when all's done) the Coun-  
sel of the Lord, that shall stand, *Prov. 19. 21*.

Ver. 27. *For the Lord of Hosts hath purposed, and who shall disannul it?* ] *Emphasi-  
haber interrogat.* An excellent and unanswerable way of arguing from the irre-  
futable



where the waters are salt, and the country about it barren: so should the Land of Moab now be forlorn and fruitless.

Ver. 7. *Therefore the abundance they have gotten* Here the Prophet seemeth to tax the covetousness of the Moabites, qui caverant ut thesaurum operam dederint, who made it their work, to hoard and heap up riches.

*And that which they have laid up* Heb. their visitation, that is their treasures which they often looked upon.

*Shall they carry away to the brook of the willows* The Moabites shall cast it into the water; as hoping there to find it again, when the enemy was gone: Or, *shall they* (the Assyrians) *carry away to the valley of the Arabians*, who were their confederates, and for such good offices (as Herodotus saith Lib. 3.) char, that they might keep and convey home for them, the spoils they had taken from other nations.

Ver. 8. *For the cry is round about, &c.* When the Prophet thus describeth the mourning of the Moabites as excessive, and as a fruit of their unbelief, we must learn to moderate our mourning for outward losses and crosses: and that out of hope of Gods mercy promised to his penitent suppliants.

*The howling thereof unto Eglaim* See on ver. 2.

Ver. 9. *For the waters of Dimon shall be full of blood* Non tingentur scum, sed cruentum inundantur: and the bloody enemy shall haply be heard to cry out, as once Haman did when he saw a pit full of mans blood, O formosum spectaculum! O brave fight! The very name Dimon signifieth bloody: to be called, as some think, on this occasion, instead of Dikon the old name, ver. 2.

*I will bring more upon Dimon, Lison upon him that escapeth of Moab* Heb. I will give additions upon Dimon, i. e. additions of evils. viz. Lison, and other like fierce and cruel creatures, which shall prey upon the Moabites there, Chap. 35. 9. 2 King. 17. 25. Some say by Lion is here meant Nebuchadnezzar, Jer. 4. 7. fitly compared to a Lion for his strength and swiftness. Certain it is that God hath in store plenty of plagues for evil doers: as if they escape one mischief, they shall fall into another: their preservation is but a reservation except they repent.

#### CHAP. XVI.

Ver. 1. *Send ye the Lamb* For prevention of those Lions, Chap. 15. 9. submit to tribute-Lambs, in token of homage: But especially make your peace with God the Ruler of the whole World, 1 Chron. 29. 12. by paying him homage and fealty: that there may be a lengthening of your tranquillity.

*From Sela in the wilderness* otherwise called Petra (because beset with rocks) whence the country it stood in was called Arabia Petraea. Some make it the head-City of Moab, others of Edom, a place it seemeth it was full of cattle, and by King Amos who took it, called Jekiri. 2 King. 14. 7.

Ver. 2. *For it shall be that as a wandering bird, &c.* Or, *Otherwise it shall be that as, &c.* i. e. except ye do as I have advised you, ver. 1. a double mischief shall befall you: 1. diffipation, as a wandering bird, &c. 2. deportation, at the hands of Aram, where ye shall be carried captive.

*As a wandering bird* See Prov. 27. 8. with the Dove.

Ver. 3. *Take counsel, execute judgment* Or, make a decree, or deal equally and uprightly: shew the like kindness to Aramans posterity as he once did to your progenitor Lot whom he refused: or as Lot did to the Angels whom, as strangers, he entertained: fac, inquam, quod suggero, domi fabis.

*Make thy shadow as the night in the midst of noonday* i. e. Shelter and shade my persecuted people, offer illis securum perfugium. & jucundum refrigerium, protect them, refresh them, do all kind of offices for them, which your fathers did not, but the contrary, Dicit. 23. 3. 4.

Ver. 4. *Let mine out-casts* who are dear to me, Jer. 30. 17. though I may seem to have cast off the care of them. *Our casts* they may be: but not castaways. See chap. 52. 5; 6. persecuted, but not forsaken, 2 Cor. 4. 9. Bowels of mercy must pur

put on toward godly Exiles especially, who are Dei orphani, and should therefore be dear to us.

*For the extortioner is at an end* Heb. Emunctor, the Milker, or Squeezer, or Winger out. Prov. 30. 33. so the Assyrian Tyrant is called: as also Passator & Purgator, the spoiler or plunderer, and Incensator, the Oppressor or Treader down, is confounded out of the Land: and it shall not be long ere I shall come my banished: be content therefore to harbour them awhile: herein thou shalt do thy self no difference at all.

Ver. 5. *For in mercy (or piety) shall the throne be established* Hezekiah's throne shall, (but especially Christs) from whom ye may once have occasion to borrow that mercy which now you are called upon to lend to those outcasts of Israel.

*And he shall sit upon it* i. e. He shall make it his business to relieve and right his people.

*And seeking judgment* Making inquisition after wrongs of such as dare not complain. The Grand Signior, they say, shew himself on purpose weekly abroad, for the receiving the poor petitioners, and punishing the Uranges of his Court by whom they are oppressed: whence also he stileth himself Anlem Penawh, i. e. the Worlds Refuge.

*And hastening justice* Dispatching and dispeeding causes.

Ver. 6. *It is have heard of the praise of Moab* His birth and haughty carriage toward Gods poor people, though he were advised the contrary, ver. 1. 3. 4. Good counsel is but cast away upon a proud person. Now, the Moabites were as much noted then for their pride as now the Spaniards are. And their pride appeared by their brags and threats. But

*His lies shall not be* Or, his indignation is more than his strength, as Hieron rendreth it. His boastings and blusters shal come to nothing: his pride shall be his bane and break-neck.

Ver. 7. *Therefore shall Moab haule for Moab* One Moabite to another, or each within himself, ut solent desperantes.

*For the foundations of Kirbatheth* Which shall be utterly rased and harsed. Kirbatheth is interpreted the city of brick walls (as was Babylon) or rather the city of the Sun (as Bethbelsa and Heliopolis) because there the Sun was in a special manner worshipped.

*Shall ye mourn* Or woe, or woe, or woe.

Ver. 8. *For the fields of Heshbon languish* as being decayed and destroyed: hence so great mourning in Moab. Their father and founder was begotten in wine: and themselves were like great wine-bibbers. Historians say that some of their Cities were built by Bacchus. Fitly therefore are these drunken Moabites bereft of their vine: as those gluttonous Sodomites were of their victuals, Gen. 14. 11. The Drunkards motto is Take away my liquor, and take away my life.

*The Lords of the beehives have broken down the principal plants thereof* The great Turk caught all the vines to be cut down wherever he cometh, as hearing out of the Arabians, that in every grape there dwelleth a devil.

Ver. 9. *Therefore I will bewail with the weeping* Defles scitum (Paronomaasia) that is, the misery of Jazer. Or, I will with weeping bewail Jazer, and the vine of Sibmah.

*For the flowering for thy summer-fruits* i. e. Thy joy and jollity over thy summer-fruits, and over thine harvest, expressed by songs and thours, do now fall and cease.

Ver. 10. *And gladness is taken away* Letitia, i. e. quicquid letitiam erat, all matter of mirth is removed. Heb. gathered up, or gathered in, as your harvest also is to your hand by the enemy.

Ver. 11. *Wherefore my bowels shall sound like an harp for Moab* The still of God holy and beloved, have bowels of mercy, tenderness and kindness toward their very enemies also, Colos. 3. 12. whom they do oft pity more, then they pity themselves, concupiscunt. As Habakuk did the Chaldeans calamity, Chap. 3. 16. and as Daniel did Nebuchadnezzars downfall, Dan. 4. 19. Sic et cetera plures talia de sonitum in furore furorem; As they have mournful music at funerals, Jer. 9. 17, 20. Mat. 9. 23. Or as the strings of a Shaulm sound heavily, so do my heart-strings, for miserable Moab.

In an harp, if one string be touched, all the rest follow: so it should be with us, in regard of fellow-feeling: We should feel others *hard cords* thorough our *soft beds*.

Ver. 12. *That Moab is weary on the high place* tired out in his superstitious services, by all which he is not a button the better: but a great deal the worse.

*But he shall not prevail* This is every wicked man's case and curse: for we know that God heareth not sinners. *Job. 9. 31.* He will never accept of a good motion from a bad mouth, *Isa. 1.* The very heathen could say

Quia in omnibus iniquitatibus suis, peccata sua non derelinquit.

Ver. 13. *This is the word that the Lord hath spoken* And is therefore sure and certain: for the word of the Lord cannot be broken, *Job. 10. 35.*

*Since that time* i. e. Since Balaam hired by Balac (say the Hebrews) cursed not the Israelites as he would have done, but the Moabites, as he was made to do. *Ex. 16.*

Ver. 14. *Within three years* In which time the sin of the Moabites shall be full, and themselves ripe and ready for vengeance. Three years hence therefore, i. e. in the fourth year of King Hezekiah: for then came up Salm-meser against Samaria, and is probable, that in his march thither he invaded and subdued these Moabites, that he might leave all safe behind him. An hundred years after which, or more, Nebuchadnezzar utterly ruined them, according to *Jer. 48.*

*As the years of an birding* i. e. *precise, set circumspect* years, three years precisely. This time Moab had to make his peace in: but he minded nothing less, and therefore deservedly perished. So, alas, shall all such infallibly; as repent not within their three years space, which perhaps may not be three months, or three days, *saith Orosius* *lampadius*; I may add, three minutes: and yet *ex hoc momento pendet eternitas*, upon this short inch of time dependeth eternity. Up therefore and be doing: *Sicula cuique dies*, &c.

#### CHAP. XVII.

Ver. 1. *The burden of Damascus* See chap. 13. 1.

*Of Damascus* That is, of the Kingdom of Syria, the head City whereof was *Damascus*: and it was destroyed by Salm-meser, five or six years after this burdensome Prophecy: the like whereunto see *chap. 49. 23. Am. 1. 2. Zech. 9. 1.* It had been taken before by Tiglath-pileser, 2 King. 1. and hath been rebuilt since, *Ab. 9. 2. 2 Cor. 11. 32.* being at this day a noble City of the East, *civitas latetia & laudabilis*, as *Jeremy* calleth it, *Chap. 49.*

*And it shall be a ruinous heap* It was so till re-edified, and inhabited by a new people.

Ver. 2. *The cities of Aroer are forsaken* i. e. The country beyond Jordan, *Deut. 2. 30.* is desolated, and depopulated, the Gadites and the Reubenites being also together with the Syrians, carried captive by Tiglath-pileser, 1 Chron. 5. 6.

Ver. 3. *The foreriders shall cease from Ephraim* Heb. *shall subvert*, or *cast*. Ephraim or the tribes had joined with Syria in a confederacy against Judah: they justly therefore partake with them in their punishment.

*Shall be as the glory of the children of Israel* Poor glory now: but so their low condition is called ironically, and by way of contempt, *saith Orosius*.

Ver. 4. *The glory of Jacob shall be made clean* Their multitudes wherein they gloried shall be greatly impaired.

*And the towers* He shall be cast into a deadly confusion. Now the consumption of a Kingdom is poverty, and the death of it is loss of authority. (saith *Scultetus*) wickedness being the root of its wretchedness, like as the causes of diseases are in the body it self.

Ver. 5. *And it shall be as when the harvest men* Their utter captivity is set forth by three lively Similitudes, set better assurance, a very small remnant only left in the Field. This by some Ancients is alleged to shew how few shall be saved: surely

not one of ten thousand, said *Simon*. And before him *Chrysostom*. How many think you, shall be saved in this City of Antioch? Though there be so many thousands of Rom. 4. and you, yet there cannot be found an hundred that shall enter into Gods Kingdom: *Pop. Antioch.* and I doubt much of those too, &c.

*In the valley of Rephaim* which was nigh to Jerusalem. *Joel. 15. 8. nam simili Jun. tidius populari propheta vis ut.*

Ver. 6. *The gleaming grapes, &c.* See on ver. 5.

Ver. 7. *As that day shall a man look to his Maker* The Elect among the Israelites shall do so having been whipt home as before. There is an Elegancy in the original (as there are many in this Prophet) that cannot be Englished. Here also, and in the next Verse, we have a description of true Repentance, the right fruit of Affliction sanctified. Penitency and Punishment are words of one derivation.

Ver. 8. *And he shall not look to the Altars* As, having looked before to his Maker with a single eye, with an eye of Adamant that will turn only to one point. See on *Isa. 14. 8.*

Ver. 9. *Which they left for the children of Israel* Which the enemy left, by a sweet providence of God; the like whereto see on *Zech. 7. 14.*

Ver. 10. *Because thou hast forgotten the God of thy salvation* Thou hast disloyally departed from him, as a Wife doth from her Husband: though he were both able and ready to have loved thee.

*Therefore shall thou plant pleasant plants* But all to no purpose. *Hic patres familias pro regibus habemus economos*: There is a curse upon the wicked, though never to industrious: all will not do, God cannot abide to be forgotten.

*And shall set it with strange slips* i. e. Rare and excellent ones: but for the enemies use, *as ver. 11. Deut. 28. 29.*

Ver. 11. *In the day thou shalt make thy plans to grow* So *Prov. 23. 8.* he that soweth in iniquity shall reap vanity: and the more serious and sedulous he is at it, the worse shall it be with him, *Gal. 6. 8.*

*As the harvest shall be an heap* This is a Proverb among the Jews, to signify labour in vain.

*In the day of grief and desperate sorrow* Heb. *agra, sc. plaga*: for grapes ye shall gather thorns, for figs thistles.

Ver. 12. *Wo to the multitude of many people* Met to make up Sennacherib's Army. *Ad hoc loco administrant ut error.* Or, O the multitude, woe, as it were, at the huge multitude of the enemies, and their horrible noise.

*Like the rustling of many waters* Ob *impetum & fremitum.*

Ver. 13. *The Nations shall rush* Or, *rustle*. The Assyrians did so, when they brake in, *chap. 36. 1. --- 20.*

*But God shall rebuke them* i. e. Chide them, smite them, and so set it on, as none shall be able to take it off.

*And it shall be as when the Angel shall flee his utmost* Heb. *he shall flee, viz. Sennacherib*, who frightened with the slaughter of his Soldiers by the Angel, shall flee his utmost.

Ver. 14. *And behold as even-tide trouble* Or, *terror*, &c. within Jerusalem besieged by Sennacherib's forces. But this mourning lasted but till morning. The time of affliction is ordinarily short; a day, or a night; a piece of a night, as here: a moment, *Isa. 54. 8.* a small moment, *ver. 7.* Or if longer yet, there are some breathing-whiles between. 2. There's much good got by it: 3. Thy nothing to Eternity.

*Before morning be it not* i. e. He and his forces are all gone. The wicked (saith *Orosius* *lampadius* here) in the morning of the resurrection they are not, or could with they were not.

*This is the portion of them that spoil us* Epiphonema ad populum Dei. He closeth up his discourse with a word of comfort to all Gods people: for whose sake also it is that all this is said against Assyria, Syria and other foreign States, enemies to the Church.



## CHAP. XVIII.

Strabo.

Ver. 1. **W**O to the Land ] To Ethiopia described here. 1. By the shady Mountains wherewith it is surrounded. 2. By the Rivers wherewith it is watered.

Which is beyond the Rivers of Ethiopia ] Or, which is along by the Rivers, even Ethiopia, which also may be said to be beyond the Rivers, i. e. beyond the seven streams of Nile, in respect of Jerusalem.

Ver. 2. That Jewish Embassadors by the sea ] Heralds to defie the Assyrian, and to bid him battle, to their own ruin.

Junco fiftella picta. Vide Wils. lib 6. cap. 12.

Even in the vessels of bulrushes ] Or, in paper barks well pitched. These were much in use among the Ethiopians and Egyptians, both for expedition, and also for safety against Rocks, shallows and falls of Rivers.

Or ye swift messengers ] *Tiriské's* words to his Heralds. See 2 King. 19. 9.

To a Nation scattered and peeled ] i. e. To the Assyrians, whose Great Forces are at this time scattered up and down in several Countreys, and therefore with more ease and safety to be let upon. Thus the Ethiopian pleaseth himself in the conceit of an easy Conquest, but was quickly confuted; the Jews who trusted unto him were disappointed, and Sennacherib more enraged against Jerusalem.

To a people terrible ] The maids of mankind; but I shall chastise them. Thus he triumpheth before the victory, having already devoured Assyria in his hopes.

A Nation meted out, and trodden down ] Or rather, *meted out*, and *trodden down*, or shortly to be meted out to corcalcation or destruction.

Whole Land the Rivers have spoiled ] Or, the floods ( inundations of enemies ) shall spoil; Or, whose Land the Rivers ( i. e. the Ethiopians who live by the Rivers, *ver. 1.* ) do despise: For this Chapter is not more short then dark: and diversly rendered and sent.

Ver. 3. *Alas the Inhabitants of the World* — [ see ye ] Or, ye shall see when he lieth up a banner on the Mountains, and when he bloweth a Trumpet, ye shall hear, i. e. ye shall shortly see the Assyrians returning from the Conquest of the Ethiopian, with glory and great joy. But what will the Lord do the while?

Ver. 4. *I will take my rest, I will consider* ] He will sit and bethink himself as it were, how he may best bestow his poor people: The Assyrian shall go on with his great design for a while, and none shall interrupt him: but the Church mean-while shall not be unprotected for.

Like a cleaver heath upon barley ] Or, after rain, which makes herbs and plants suddenly to sprout and shoot up a main. God will not only look upon his people, but refresh them in troubles.

Ver. 5. *For afore the Harvest* ] Or, Vintage.

When the bud is perfect, &c. ] When the Assyrian, steeled with his former Victory, maketh full account that all is his own, God shall make his hopes to hop headless, He shall slaughter his Forces, as *ver. 6.* branches and prigs, great and small.

Ver. 6. *They shall be left together* ] They, that is, the Assyrians slain by the Angel, as *Psalms 79. 2.* Chap. 37. 37.

The fowls feed summer upon them ] Both birds and beasts of prey shall have enough to feed upon the whole year about.

Ver. 7. *In his time* ] When the Assyrians are thus slain.

Shall the present be brought ] i. e. by the Jews, who shall consecrate a considerable part of the Spoils of the Assyrians, according to *Numb. 31. 28, 47, 50, 54.* Thankfulness for public delinquencies is still due to the most High: *Bring presents unto him that ought to be feared, Psalm 76. 11.*

## CHAP. XIX.

## CHAP. XIX.

Ver. 1. **T**he burden of Egypt ] See chap. 13. 1. Behold the Lord riding: i. e. as a Judge, or General of an Army.

Upon a swift cloud ] i. e. Speedily, suddenly, and irresistibly: Clouds are rarely seen in Egypt where it raineth not, but *Ezek. 30. 18.* we read of a Cloud that should cover Egypt. By swift cloud here some understand the Virgin Mary, others out of Saviours body, or humane nature. And they further tell us that as soon as the child Jesus was brought into Egypt, down fell all the Idols there, as *Dagon* did before the *Idol.* *Scho-*

Ark. This they ground upon the following words. And the Idols of Egypt shall be moved at his presence ] Whereby I conceive is only meant that their gods should not be able to help them, and should therefore lose their Authority, be discredited and decayed.

And the heart of Egypt shall melt ] As it did first when Sennacherib, and then when Nebuchadnezzar came against it.

Ver. 2. And I will set the Egyptians against the Egyptians ] *Commiserbo* *Egyptis* *inter* *se*. I will embroil them in a civil War. This fell out, *saith Junius*, under the beginning of *Manasse's*, whilst *Isaiah* was yet alive.

And Kingdom against Kingdom ] Or, Rellery against Rellery, for as here in the Hierarchy, so there the Land was divided into many Provinces or Jurisdictions, even 66, *saith Ortelius*.

Ver. 3. And the spirit of Egypt shall fail ] Fail and falter; their wits shall not serve them, but be drained and emptied, as the Hebrew word here signifieth. By *sp-* *rit* here understand their Wisdom, Learning and Sharpness, for which they were rit here underhand their Wildom, Learning and Sharpness, for which they were famous among, and frequented by other Nations. *Moses* was skilled in their Learn-

ing, *Acts 7. 23.* *Pythagoras*, *Plato*, *Solon*, *Anaxagoras*, and other Philosophers gat much by them. *Marcus Trismegist* *saith* of Egypt, that it was the Image of Heaven, *Aug. de C.D.* and the Temple of the whole world. By *spirit* here, some understand their familiar spi- *rits*, *ibid. 8. cap. 14.*

And they shall seek to the Idols ] Whereof they had great store ( so that they were decider by other idolaters ) but their chief Deity was *Lutena*, *saith Herodotus*.

And to the charmers ] Who have their name in Hebrew from their low or slow speaking.

Ver. 4. And the Egyptians will I give over ] Heb. *statu* *up*, i. e. as fishes in a pond. Into the hand of a cruel Lord ] Heb. *Lord*, viz. those twelve Tyrants that reigned after *Sesbon*, and were put down by *Ptolemicus* one of their own number, who afterwards reigned alone, and with rigor.

And a fierce King ] viz. *Ptolemicus*, the Father of that *Pharaoh Necho*, who slew *Psalm*, 2 King. 23. 29. This fierce King reigned fifty four years: and by his harshness caused 200000. of his men of War to leave him, and to go into Ethiopia.

Ver. 5. And the waters shall fail from the sea ] i. e. Their Sea-traffic shall be taken from them, to their very great loss. Historians tell us, that by frequent Navigation out of the Bay of Arabia into India and *Tegredinice*, the revenue of Egypt was increased, that *Seleucus* the father of *Cleopatra* received thence yearly twelve thousand and five hundred Talents.

And the River shall be wasted and dried up ] i. e. The River Nile, which watereth Egypt and maketh it fruitful: See *Dant. 1. 9. 10.* *Ezek. 29. 3. 9.*

*Creditus* *Egyptus* *carnificis* *juvantibus* *avro* *Indibus*, *atq.* *annis* *sicca* *suile* *novum*.

*Civ. Acti* *lib. 1.*

Ver. 6. And they shall turn the Rivers far away ] The Assyrians shall: or some of their own fond and vain glorious Princes shall drain the River Nile at several passages and in several places, to the impairing of the River, and the impairing of the State.

*Herodot. 1.*



*Ver. 23. And the Lord shall smite Egypt* That he may bring it into the bond of the covenant, *Ezek. 20. 37. Heb. 12. 9. Hag. 2. 1.*

*He shall smite and heal it* Heb. *smiting and healing. Una cademque manus, &c. Una gens bellum monstrat manus altera pacem, &c.* as was said of *Chaldees*.

*And shall heal it* Pardon their sins, heal their natures, and make up all breaches in their outward estates.

*Ver. 23. In the first day there shall be an high day, &c.* All hostility shall cease, and a blessed unanimity be settled amongst Christian Subjects of several nations: Hereunto way was made by the Roman Empire, reducing both these great countries into Provinces.

*And the Egyptians shall serve* Serve the Lord with one shoulder, as *Zeph. 3. 9.*

*Ver. 24. In that day shall Israel be the third with Egypt* The posterity of *Sem, Ham, and Japhet*, shall concur in the communion of Saints; the pale and parietous wall being taken away.

*Even a blessing in the midst of the work* The Saints are so. *Alisq. statioibus non facit mundum.* If it were not for them, the world would soon flutter and fall in pieces.

*Ver. 25. Whom the Lord of hostes shall bless* Or, *For the Lord of hostes shall bless, and then he shall be blessed*, as *Isaac* said of *Jacob*, *Gen. 27. 33.*

*Blessed be Egypt* A new title to Egypt, and no less honorable. *Pale quoniam profectus* *egyptum flugit*, faith *declaimed*. here. *i. e.* See how Egypt hath got by her sufferings: See *ver. 22.* She who was not a people, but a rabble of rebels conspiring against heaven, is now owned and taken into covenant.

*And Assyria the work of my hands* For we are his workmanship created in Christ Jesus unto good works, *Eph. 2. 10.*

*And Israel mine Inheritance* This is upon the matter, one and the same with the former: every regenerate person, whether Jew or Gentile, is all these three in conjunction. O the inconceivable, the heaped up happiness of all such! *Let Israel rejoice in him that made him; let the children of Zion be joyful in their King.* *Psalm 139. 2.* For the Lord her God in the midst of her is mighty: he will save, he will rejoice over her with joy, he will rest in his love, he will joy over her with singing, *Zeph. 3. 17.*

## CHAP. XX.

*Ver. 1. In the year that Tartan* A certain Commander under *Sennacherib*, *1 King. 18. 17.* who came against *Ashdod* (among other Cities of *Judah*) about the twelfth year of King *Hezekiah*.

*Came to Ashdod* Called also *Acotus*, *3. Esdr. 4. 40.* and much praised by *Herodotus* in *Euterpe*.

*When Sargon* That is, *Sennacherib* most likely, who had seven Names, faith *Hierom*: eighth, say some Rabbin. *Commander the Roman Emperor* took unto himself as many names as there are months in the year, who also he changed ever and anon, but constantly kept that of *Exuperans*, because he would have been thought to excel all men. The like might be true of *Sargon*.

*And fought against Ashdod and took it* *Ptolemicus* King of *Egypt* had before taken it, after a very long siege; now it is taken again from the *Egyptian* by the *Assyrian*, to teach them and others, not to trust to Forts and fenced Cities.

*Ver. 2. At the same time shall the Lord* Against *Egypt* and *Ethiopia*, whom he had conquered, *ver. 18. & 19.* and yet now again threateneth; shewing by an ocular demonstration what miseries should befall them. This was done in *Tars*; but the report thereof might easily come to these confederate Countries; and the *Tro* howsoever were given hereby to see how vain a thing it was to trust to such Confederates.

*By Isaiah the son of Amos* Heb. *by the hand of Isaiah*, whom God used as a dispenser of this precious Treasure.

*Go, lo, the sackcloth from off thy loins* *i. e.* Thy thick rough garment, such

as Prophets usually wore, *2 Kings 1. 8. Zech. 13. 4. Matth. 3. 4.* Or else thy sackcloth put on as a mourning-weed, either for ten Tribes lately carried captive: or else for the miseries ready to fall shortly upon those own people.

*And putt off thy shoes from thy feet* The *Xadiphaler* in *Moravia* might as well smother *Isaiah* for their founder, as the *Carmelites* do *Eliaz*.

*And he did so* God is to be obeyed without dissimulation: his Commands, how unreasonable soever they may seem, are not to be disputed but dispatched.

*Walking naked* Not stark-naked, but strip as a prisoner, his Mantle or upper garment call off, See *1 Sam. 19. 24. Ab. 19. 16. Mic. 1. 8.*

*Ver. 3. Like as my servants Isaiah* Servants are either *Menial*, or *Magisterial*: Prophets and Preachers are of this latter sort.

*Hath walked naked and barefoot three years* *i. e.* Three dayes: a day for a year, as *Ezek. 4. 4, 5, 6.* *Tremelius* rendreth the Text thus: *hath walked naked and barefoot for a sign and wonder of the third year against the Egyptians*, and against the *Ethiopian*, that is, for a sign that the third year after this Prophecie, the Forces of the *Egyptians* and *Ethiopian* under the conduct of *Tirhakah* shall be worsted, slaughtered, and carried captive by the *Assyrian* Monarch. And this was preached not more to their ears then to their eyes, as *Edom faciemus*, for more assurance.

*Ver. 4. So shall the King of Assyria* led away] As men use to lead or drive cattle, so for to the Hebrew word *Nabag* importeth; so are poor captives led: and so shall the Lord also one day lead forth with or in company of the workers of iniquity (notorious offenders) all such as turn aside unto their crooked ways, Hypocrites and diabolous offenders: when as peace shall be upon *Israel*, upon the pure in heart, *Psalm 135. 5.*

*Young and old* Young men are for a nation, old men for counsel. *Eph. 6. 1. 3. 12. 13.* They were all carried away together in a sad and sorry condition, little less than dead.

*And sometimes more bitter* then death itself. *Ver. 5. And they shall be afraid and ashamed* They, that is, as many as confided in them, seeing themselves thus confused, shall be abashed and terrified, perterrefact at the fall of their Confederates, and their own approaching calamity. *Ver. 6. And the inhabitant of this Isle shall say, &c.* *Judea*, though part of the Continent is here called an *Isle* or *Island*, (whereas it was indeed an *inland*) *i. e.* Because it was bounded on the West with the Midland-sea, and on the East with the Lake of *Gennesareth*. *2. Because* it was beset with many enemies, and beaten upon by the waves of Wars from all parts, but especially from *Egypt* and *Babylon*, which is called a sea, *chap. 31. 1.* See *chap. 8. 8.* *Because* begun with Gods favour (power and protection, which was greater security to it then the Sea is to *Venice* (which yet is *metus insuperabilis* and it) or then wooden walls can be to any *Island*.

*And he shall say, such is our expiation, &c.* Here's their shame, and well it might be for if *Hezekiah* relied not upon the *Egyptian* for help against the *Assyrian*, yet the march here

people did, as *Rabshakeb* also could tell, *2 Kings 18. 14.*

*And how shall he escape?* Here's their fear, *ver. 5.* How much more shall wicked men say thus at the last day?

## CHAP. XXI.

Ver. 1. **The burden of the Desert of the Sea** i. e. Of Babylon, ver. 9. which is here called a sea, because situate by many waters, Jer. 51. 13, 36. and the desert or plain of the sea, because it flood in a Plain, Gen. 11. 2. Or was to be turned into a Desert: see chap. 13. & 14. Jer. 51. It is so often prophesied against. 1. For the comfort of Gods people, who were to suffer hard and heavy things from this City. 2. For a caution to them, not to trust in this tottering State: A *Lapide* faith, that about the time of this Prophecy, *Heraklah* was making a League and amity with *Meredath* King of Babylon, to whose Ambassadors he had shewed all his Treasures, and was well thought for it, 2 King. 10. 12. To take him off which Design, the ruin of Babylon is here fore-propheied.

*Many faith, the greatest tempests at Sea come from the South.*  
*As whirlwinds in the South pass thorough* [ *Patentibus campis, ac locis arenosis, vehementissimo impetu cuncta proferantur*, without stop or stay, bearing down all before them: covering whole armies with sand sometimes, and destroying them. *So it cometh* ] Or, *So it cometh*, that is *Cyrus* with his Armies, *Visitator Babyloniam*, he cometh fiercely and furiously.

*From the Wilderness* [ From Persia, which is desert in many places, especially to ward Babylon.

*From a terrible Land* [ From Media, the people whereof were barbarous, and brast, skilful to destroy. *Nisocris Queen of Babylon* feared an hostile irruption from this Land, did her utmost to prevent it: but that would not be.

Ver. 2. *A grievous Vision* [ Heb. Hard, harsh; *tyrannorum speculum*: a hard's hard for hard. God loveth to retaliate. Babylon had been the despair of the earth, Jer. 51. 20. now a hard Messenger is sent. a harsh Vision is declared against her. I hey who do what they should not, shall hear what they would not; a burdensome Prophecy, a grievous Vision! This treacherous dealer dealeth treacherously, and this spoyler spoyleth: for so some read the next words.

*The treacherous dealer dealeth treacherously* [ Or, O thou treacherous dealer and variable spoyler: thou *Elam* I mean, go up thou Media, besiege. God oft maketh use of one Tyrant to punish another: as here he flurried up the Persians to plunder and waste the Babylonians. So the Persians were afterwards in like sort punished by the Macedonians, the Macedonians by the Romans; those Romans by the Huns, the Lombards, Lombards, Saracens, Turks: all whom Christ shall destroy at his last coming. Go up, O Elam [ i.e. Thou Persian: *Elamais* is properly that part of Persia that lyeth towards Media. Here they are appointed their work, 170 years before it was done; and *Cyrus* afterwards named as the che' door.

*Altho' fighting thereof have I made is craft* [ *Terroris, or of fear, that is, of Babylon, (not of Judea, which the Prophet ever had in his heart, as some fence it)* the fighting, quo ipse, [ *tu tyrannide & opprisione, cogitabas alios fure & genere*, that the forcing from others, specially from Gods oppressed people. Or, they shall not have long to fight, for I will soon put an end to their lives.

Ver. 3. *Therefore are my loyns filled with pain* [ I Babylon, or I *Babylarum* in a woe case: this is here let forth by a notable Hypotyposis, *ac si rei ipsa jam tum gereretur per ipsa Regem in se per Memorem affligens*, acting *Babylarum* cari part, as *Dan. 5. 5. 6.* where we may read this Prophecy punctually fulfilled.

*I was bowed down at the hearing of it* [ *Babylarum* fences were sorely afflicted: how much more shall it be so in Hell? The Prophet here elegantly intemeth his groans and out-cries. O dolorem lumberum! O torosum! O cordis amissionem! O isomorum & terrorem! O the doleful woe and alas of the damned spirits!

Ver. 4. *My heart panted* [ Or, *flutretation* and *spe*, as not able to keep in its place. *Per impia calamitatem prole nihil d' sperans est*. Nothing is more hopeless and crestfallen than a wicked man in distress: for why? his life and hope end together.

*The night of my pleasure hath been turned into fear* [ That dreadful and dismal night *Dan. 5.* intended for a revelling night, and dedicated to the honour of *Sbac*: but the Hand-writing on the Wall, and the irruption of the Persians, marred the mirth.

Ver. 5

Ver. 5. *Prepare the Table* [ *Insultat regi Balibharis, ac irridendo vocat illius membra-Zeged.* *rat.* Prepare the Table, said *Balibhar*: but more need he had to have said, Prepare the battel, set the Army in array, &c. But this secure for thought of no such matter: his destruction, though at hand, was hid from his eyes by the Lord, who

*Auferte manum talibus primum solet,*  
*Caliginemq, affundit, ut nuanat suas*  
*Foreriter in eladis, sibi quas nocuit*  
*Accersiant ultro, consilium malu.*

*Watch in the Watch-Tower* [ That we may revel the more securely. *Eat, drink,* ] *Etiam si Hannibal sit ad portas*: feed without fear, notwithstanding the siege.

*Arise ye Princes, annoint the shield* [ q. d. It would better become you, O Babylonian Princes to do, viz. to stand to your Arms, to furnish your shields, for your better defence against the Medes and Persians. Some make these words to be the words of some of the Persians entering the City.

*Watchmen warning given upon the Persians entering the City.*  
 Ver. 6. *For thus hath the Lord said unto me* [ Confirming by a Prophetical Vision, what I had foretold concerning Vision.

Ver. 7. *And he saw* [ i.e. in a Vision. *Darius and Cyrus.* *A Chariot with a couple of horses* ] *Darius and Cyrus.* Beasts of both sorts, both for burden and service: great force of them.

*And he heard diligently with much heed* [ *Attentis attentis, attentissime*, the Watchman did who was to watch in the Vision.

Ver. 8. *And he cried a Lyon* [ i. e. A Rour and cruel enemy is upon us. Or, he cried as a Lyon (so some tender it) that is, the Watchman cried aloud, professing his utmost vigilancy in performance of his duty.

Ver. 9. *And behold here cometh a Chariot of men* [ Or, behold even now are gone in, that is, *Cyrus* and *Darius* (as ver. 7.) have broken into the Town, and harpized it.

*And he answered and said,* [ He, that is, the Watchman, *numinis quodam effatu commotus*, by a divine instinct; or rather God himself.

*Babylon is fallen, is fallen* [ That is, shall fall, *certe, cito, penitus*, certainly, speedily, utterly. — *ruit alto à caluina Troia*: so shall shortly mystical Babylon Rev. 18. as the Jesuites themselves *Ribera & Lapide* confess; only they say This shall be toward the end of the world, when *Roma* shall become Idolatrous; as though it were not so now. But what said *Petrarch* long since? *There yet standeth near as kind a second Babylon, civitatis casura, si vis istius viri*, which would soon be down, would you but stand up as men.

Ver. 10. *O my threshing, and the corn of my floor* [ That is, O my Church and people, whom by so many tribulations I have hitherto been threshing, that I might funder thee from the chaff, and make thee the corn of the floor, or, as the Hebrew *Non ut pendentes ut purum & purum. Frumentum Dei* see chap. 23. 27. *That which I have heard from the Lord of Hosts* viz. That you my poor Countrymen shall be threshed for a while and winnowed by Babylon (see chap. 25. 10 & 41. 15. Jer. 51. 33. Mic. 4. 13.) *Us cum triviarum & glama & folibus suis veritatis*: *trivium educitur*, and that you shall at length be delivered from this grievous affliction: all this you may write upon as certain and infallible. I have herein told you not the dream of mine own heart, but of very undoubted words of God himself.

Ver. 11. *The burden of Damab* [ i. e. Of Idumea, or of the Edomites: for but Idumea, and the Pope's Kingdom the wicked Kingdom of Edom. Some of them say that *Julius Cæsar* was an Idumean: Others that *Antioch* came out of Idumea into Egypt, from thence into *Lycia*, thence to *Carthage*, thence to *Italy*: and that there he built *Aba* out of which sprang *Rome*. The rise of this Fiction seemeth to have been the destruction of the Jewish State by *Titus* and his Romans, who were thereupon for their cruelty by those Jews called *Edumites*.

He

culter, quid de  
nolle.

Non omnium  
dixerunt sed oc-  
culdi Nolitis  
quid fecit  
vosper verbat.

He calleth to me out of Seir ] Or, One is calling to me out of Seir, which was a Mountain possessed by the Edomites.

Watchman, what of the night? ] Interrogatio Irenica est atq; sarcastica; a scoffing question whereby the Prophet is derided and upbraided with false foretelling a night of misery to the Edomites, when as they felt no change, but enjoyed rather a light-some morning; a fine time, as we say, of liberty and prosperity.

Ver. 12. The Watchman said, The morning cometh, and also the night ] This is a short and sharp answer, q. d. say it be yet morning with you and clear day; yet, as sure as the night followeth the day, a change will come, such as whereof you shall have small comfort.

If ye will enquire ] sc. of the Lord by me, whom you call Watchman in disdain; but I profess my self to be so, that is, to be a Prophet; and do take it for an honour. Enquire ye ] Do it, seriously and not sarcastically: be not ye mockers, lest your bonds be enlarged, chap. 28, 22.

Return ] To God by true Repentance.

Come ] Come over to us, who are his people. And all this is delivered by an Elegant Affection in short and quick terms; importing that haste must be made, if the forementioned danger shall be prevented. Elabent aula suos cito, cito; they must be nimble that shall find favour in the Court of Heaven. It is an unwise thing always to begin to live. How many are taken away in their orders and essays, before they have prepared their hearts to cleave to God? Culpitimus ergo moris & moras: Up therefore and be doing that the Lord may be with you.

Ver. 13. The burden upon Arabia ] As a burden upon a beast. These Arabians or Hagarenes had assisted (likely) Tinsakh the Ethiopian against Semacharib; and are therefore set upon by him: sure it is they were enemies to the Church, P/salm 83.

In the Forest ] sc. ye lodge ] In the wide and wild woods, glad to lurk any where for safety, glad to quit your hunt.

O ye travelling companies ] Ye troops of Travellers.

Ver. 14. Brought water to the thirsty ] Or, bring forth water wherewith to moist the thirsty: with your bread prevent those that starve: Be speedy, and spontaneous in your beneficence. Blessed is the man that considereth the poor and needy, P/salm 41. 1. qui precoripat vocem petentium, which preventeth the request of the poor beggar; so Assin rendereth it.

Ver. 15. Forsake your sword from the scabbard, &c. ] Swords, bows, battel to all the rest; Crosses seldom come single. See on James 1. 2.

Ver. 16. Within a year, after the year of an hireling ] See on chap. 16. 14. before the year be come about.

All the glory of Kedar ] Whose tents, P/salm 120. 5. were rude, but rich, Cant. 1. 5. See there the Note.

Ver. 17. And the residue of the number of Archers ] Heb. of the bow, whereby these Kedarites lived much, as had also their Ancestors (Isaiah, Gen. 21. 20.

For the Lord God of Israel hath spoken it ] Who will surely see it done, and yet be lowly mercifulness: but can lest then Misericordies could, endure those who have virtue forsaken of Fortune, as they call it.

# CHAP. XXII.

Ver. 1. The burden ] See chap. 13. 1.

Of the Valley of Vision ] i. e. Of Zion or Jerusalem (as the Septuagint expresseth) which is called first a Valley (though set upon a knole) because invironed with Mountains, P/salm 125. 2. secondly, because shortly to be laid low and level'd with the ground; ita ut vallis aut vorago dici possit.

Of Vision ] So Jerusalem is called, First, Because there is Gods visible or assepectable presence. Secondly, Because it was a Seminary of Seers (as Hieron elegantly termeth it) not without some allusion, as tis thought, to Mount Moriah (whereon stood the Temple) which signifieth Vision, q. d. O Zion, thou wast Moriah, but now thou art Moriah: thou wast the Mountain of Vision; but now thou art a Valley of tears and

and of darkness: thou wast the Temple of God, but now thou art a den of thieves. What ayleth thee now that thou art wholly gone up to the house-top? ] Lullus & fallax causa, faith Scutetus, there to lament thy distress, or else for safeguard in this defraction: Shouldst thou not rather go out to fight, then go up thus wholly and fully to the tops of thy Terrifics?

Ver. 2. Thou that art full of sorrow ] Clemens fragilis: how soon hast thou changed thy cheer and thy Note: thy joyful exclamations into doleful exclamations? Thy slain men are not slain with the sword ] sed moris ex anxietate, but are changed ill with fear, or as others, by the visible vengeance of God, as Tinsakh acknowledged at the last sack of that City, and as the Poet sang of Troy,

Non tibi Tindaridis facies inuisa Latona,  
Culpatusve Paris; verum inclementia divum  
Huius eris optes.

Joseph. lib. 7.  
cap. 16.  
Virgil.

Ver. 3. All thy Rulers are fled together ] As not knowing what to do, or where to turn themselves.

All that are found in thee, are bound together ] Either in fetters, q. r. 52. 11. or with fear, P/salm 76. 5.

Which have fled from far ] Or, they flye far away, even as fast and as far as they can out of danger.

Ver. 4. Therefore said I, look away from me ] Ut lullus & lamentis me totum dedam, that unless I may loak my self in the fall-tears of sorrow for Zion.

Ver. 5. For it is a day of trouble, and of treading down ] Great is the work of war: no words how wide forever, can fret forth to the full, the distress and destruction thereof.

And of perplexity ] Atebubal somebucab, so the original elegantly, as in the last words of the verse, rhythmically.

Breaking down the walls ] According to chap. 5. 5.

Ver. 6. And Elam ] i. e. The Persians (great archers, as Corabo testifieth, Dominus ex- pectavit.)

Ver. 7. They shall stand here for the Medians, 2 King. 16. 9. good at Sword and Barb.

Buckler: called also Symedians.

Uncovered the shield ] Kept covered till then for fear of ruiting. These were desperate fellows, bloodily bent, skillful to destroy.

Ver. 7. Thy choicest Galley shall be full of Chariots ] Iron Chariots armed with Sythes: these were, faith Perizon, first a terrour, and then a scorn.

In array at the gate ] sc. To force entrance into the City, as Judg. 9. 44. 52.

Ver. 8. And he discovered the covering of Judah ] That is, he that is the enemy took the City: hoc enim significat nudari operimentum, i. e. praedictum Jude; Or, Zeged, as othersence it. God took away his Protection, the Rampire and Defence of their Occulpiam.

Ver. 9. The enemy destroyed the Country. See Exod. 32. 25. Num. 14. 9. Mat. 7. 21. Or the enemy destroyed the Temple wherein the Jews so foolishly confided, Jer. 7.

To the armour of the bow ] To anything but whom they should have looked un-

to. Our hearts are too full of harlotry, ready to shift and shirk in every by-corner for comfort: to hang their hopes on every hedge rather than to roll themselves upon God the hope of Israel.

Ver. 9. To have seen also—and ye gathered together, &c. ] This they did, when in distress, to prevent the enemy, and provide for their own safety: and this they might well have done, had not their care been neglected: This of all things he can least endure. The wicked shall be turned into hell, and all the Nations that forget God, P/salm 9. 17. See chap. 30. 1.

Ver. 10. And ye have numbered ] This they did not till now, that they might make the City more defensible, and the better keep out the enemy. General Vere

told the King of Denmark, that Kings cared not for Soldiers and Warlike pre-

parations until such times as their crowns hang on the one side of their head.

Ver. 11. To make a ditch also ] A new ditch (left the old one should not suffice) to hold water for the besieged.

All this was well and wisely done: had not the main matter been left undone. See 2 Chron. 32. 3. 5. with 2 King. 18. 14, 16. The commu-

city



*Fructus bonis oneris : fructus honoris onis.*

The meaning is, he shall have chief authority under the King, together with decency and discretion to manage it aright. And herein *Eliakim* was a Type of Christ, Rev. 3. 7. Let us pray for such *Eliakims* as a common blessing.

Ver. 23. *And I will fasten him as a nail* ] *Paxilli simile & concinnum & amabile off.* On a nail are hung Utensils of the house : any such thing as cannot stand by its own strength. *Eliakim* was to be a common support to the people ; but especially to his fathers house.

*And he shall be for a glorious Throne* ] He shall enoble his whole flock and kindred. Ver. 24. *And they shall hang upon him* ] As upon a nail. *The offspring and the issue* ] All his Allies both great and small shall be the better for him : he shall employ and prefer them. And this *Shebna* is told the more to spite him.

Ver. 25. *Shall the nail that is fastened* ] So *Shebna* once seemed to be, but now it shall appear to be otherwise : for he shall fall, and with him all his dependants shall be ruined.

# CHAP. XXIII.

Ver. 1. *The burden of Tyre* ] Heb. *Tsr*, whence came *Tyre*. It was the chief City of *Phœnicia*, the chief mart of the East, a very *Macrocosm* or *Epicosome* of the whole world, for its wealth and wickedness. It was not far distant from *Judea* (our Saviour, *Matth.* 15. went from *Galilee* into the coasts of *Tyre* and *Sidon*) in whose misery he made her self merry, *Ezek.* 16. and is therefore here threatened with utter destruction.

Pin. lib. 7. cap. 19.

*How ye surpass Tarshish* ] i. e. Of *Tarshish* in Spain, or of *Tarsus* in Cilicia (St. Pauls Country) or of the main Ocean.

*For it is laid waste* ] viz. By *Nebuchadnezzar*, and afterwards by *Alexander* the great, who of an Island made it part of the Continent, and then razed it to the ground.

*So that there is no house* ] Or thus : so that there is no house, nor coming in for those from *Chittim*, is made known to them.

Ver. 2. *Be still ye inhabitants of the Isle* ] A *rudinarius strepitus* quiescit, & plorate. Be quiet and mourn.

Ver. 3. *And by great waters the seed of Sibar* ] i. e. Of *Nilus*, by the overflowing whereof *Egypt* is made exceeding fertile, being filled the Granary of the World. *Tyre* was much enriched by its store ; thereto transported thow the Mid Land Sea, called here *great waters*.

Ver. 4. *Be ashamed, O Zidon* ] i. e. Of *Tyre* thy Daughter and Confederate. *For the sea hath spoken, even the strength of the sea* ] Or, the report : By the sea, and *captains* we are to understand *Tyre*, who sat in the Sea (as now *Venice* doth) and Sovereigned it.

Pin. lib. 6. pra.

*I travel not, nor bring forth children* ] I send forth no Colonies, as sometimes I have done. *Pin* faith of *Tyre*, *Olim parva clara urbis genitrix*. *Lepti*, *Utica*, *Carthagine*, *etiam Gubini extra orbem condidit*. But now it was past that time of day with her.

Ver. 5. *As at the report concerning Egypt* ] i. e. Concerning their overthrow once at the Red Sea, *Exod.* 15. 14. They are also shortly to be over-run by *Nebuchadnezzar*, to whom God hath promised *Egypt* as his pay for his pains taken in taking *Tyre*.

Ver. 6. *Pass ye over to Tarshish* ] *Tyris migrare colunt*, be packing any whether, and make any shift to save your lives, *Ultra Sauromatas fugite hinc*, &c. To *Carthage* many of them went, say some : and the Septuagint for ships of *Tarshish*, ver. 1. have ships of *Carthage*.

Ver. 7. *It is thy joyous City* ] q. d. So ye were wont to hold her, and to boast of

of her : but now tis somewhat otherwise. Cities dye as well as men, saith One : they also have their times and their turns, their rise and their raine. *Elic immoremur pariter & eadem figamus oportet*. Let this be duly considered, and an abiding City sought, *Heb.* 12. 14. The wicked may revel in this world, the Godly only enjoy. *Whose antiquity is of ancient days* ] *Palatyrus*, or the old Town especially : and this was a piece of her silly glory ;

*Urbs fuit illa Tyros prisci quæ corda sæculi, Innumerosq. suos repetens ab Agereis sales, Eternos demens spe præsumebat honores.*

Ver. 8. *The crowning City* ] Heb. The crowning or crowned : a City of Kings ; as *Ydi civitas Cynæ* once said of *Rome* : This is a title better befitting Heaven, and the crowned Saints there.

*While Merchants are Princes* ] Little Kings, as we say. So they are at *Venice* ; for the *Hogens Adogens* of the Netherlands.

Ver. 9. *The Lord of Hosts hath purposed it* ] Here the Prophet sets forth both, who had decreed the downfall of this famous and flourishing City ; and why, see *Ezek.* 27. 5, 6, 7.

*To stain the pride of all glory* ] *Ut faler fastum omni gloria*, to bring down the height of all haughtiness. This hath God Almighty decreed, and it shall stand. Let us therefore have Grace, whereby we may serve him with reverence and godly fear, *Heb.* 12. 28.

Ver. 10. *Pass through the land as a River* ] i. e. Hailly : *Abi præceptis*, pack up *instructio* & cito. *Jun.*

and be gone with all speed, be there never so many of you here at *Tyre*. *There is no more strength* ] Heb. *virilis*, that is Souldiery, or shipping, or Sea to encompass it : *Oculum sedus* fecit this fence upon the world. *Non est ei cingulum relictum*. There is not so much as a girle or such like mean commodity left in *Tyre* : she had been plundered.

Ver. 11. *He stretched out his hand* ] That mighty hand of his, i. *Ps.* 5. 6. where-with he spanned the Heaven, chap. 48. 13. brought the red Sea upon the Egyptians, *Exod.* 14. 26. and fillt it with the wicked out of the earth, as by a can-vale, *Job* 38. 13.

*He shook the Kingdoms* ] Shook and flattered them, viz. by *Nebuchadnezzar* ; the Kingdom of *Tyre* especially, to the terror of others, *Ezek.* 26. 15.

*The Lord* ] That man of War, *Exod.* 15. 3. Mighty in battle, *Psal.* 24. 8.

*Hath given a Commandment* ] Bidding his Forces Fall on.

*Against the Merchant City* ] Heb. *ag-ivsh*, (or concerning) *Canaan* ; so he calleth *Tyre* the posterity of the old Cananites, and a place of great Merchandise. See *Hof.* 12. 7.

Ver. 12. *Then shall no more rejoice* ] Heb. *exult*, revel. *O thou oppressed* ] Or *castoff damsel*, daughter of *Zidon*, *hælitum* intalla vi hosti-li, never till now subdued.

*Arise, pass* ] *Assyriam*, q. d. *Hælit*, *hælit*. *Over to Chittim* ] To *Cyprus*, *Græce*, *Italy*.

*There also shall thou have no rest* ] Succour or shelter. *Civis* cunctis was upon them, the visible vengeance of God followed them close at heels : see *Dani.* 2. 36. 65. 66.

Ver. 13. *Behold the land of the Chaldeans* ] q. d. The Chaldees were once no such considerable people, but lay hid under the grandeur of the Assyrian Monarchy which did feed them up. Howbeit in time the Assyrians at length were devoured by the Chaldees, *Ninivem* by *Babylon*, *filia devoravit matrem*, as the Proverb is : And why may not the like be done to *Tyre* ? Others make this to be the Prophets speech to the Chaldees, Behold O land of the Chaldees I this people (of *Tyre*) was not (howbeit they both of their Antiquity) till the Assyrians (those Monarchs of the World) founded it, *Ur efficit* *hælit Carinis*, to be a fit place for shipping, or for *Bar-* Calvin.

*bariens*, see 2 *King.* 17. 24. Down with it therefore, bring it to vailty.

Ver. 14. *How ye ships of Tarshish* ] He concludeth this Prophecy of *Tyre* : downfall, as he began, ver. 1. The inhabitants of *Tarshish* (or *Tarsus* in Cilicia) were





tions, rejoice in hope, be patient in tribulation, praise God for crosses also : this is *Christianorum propria virtus*, faith Hieron.

*In the [list of the sea] Quicquid, quicquid, loca, & inter quosdam stit.*

Ver. 16. *From the uttermost parts of the land have we heard songs;* Or *Psalmis, ali- quid Davidicum* : The Martyrs sang in the fire : *Luther* in deep distress called for the 46. Psalm to be sung in contemptum Diaboli, in despite of the Devil.

*Even glory to the Righteous* : To Jesus the just One, 1 John 2. 2.

*But I [said, my laments, my laments]* : The Prophets itself was wasted and con- sumed with care and grief for his graceless Country-men. See the like in *David*, Psalm 119. 158. and *Paul*, Rom. 9. 1. 2.

*Up unto me* : Or *for his sake*.

*The treacherous dealers have dealt treacherously* : They have crucified the Lord of Glory, upon a desperate and deep malice, out of most notorious contumacy and ingratitude. This was with most treacherous treachery : to deal treacherously : this was to do evil as they could.

Ver. 17. *Fear and the pit and the snare are upon thee* : *Metaphora* 2 *venatori- bus*, a Metaphor from Hunters, elegantly expressed in the original by words of a like found. God hath variety of plagues at command : his quiver is full of shafts : neither can he possibly want a Weapon to beat his Rebels with. If the Amorites escape the Sword, yet they are brain'd with Hail-stones, Job. 10. If the Syrians get into a walled Town, yet there they are banded by the fall of a Wall upon them, 1 King 20. 20.

Ver. 18. *He who fleeth from the noise of the fear* : See *Am. 5. 19*, with the Note, and learn to fear God, the stroke of whose arm none may think to escape.

*For the windows from on high are opened* : The caravans or flues of the clouds, as once in the general Deluge.

*The foundations of the earth do shake* : Heaven and earth shall fight against them, and conspire to mischief them.

Ver. 19. *The earth is utterly broken down* : This he had said before. Oyl, if not well rub'd in, pierceth not the skin : Menaces must be inculcated, or else they will be but little regarded. Let Preschers press matters to the utmost, drive the nays home to the head : not forbearing through faint-heartedness, nor languishing through luke-warmness.

Ver. 20. *The earth shall reel to and fro like a drunkard* : As the Inhabitants thereof had drunk in iniquity like water, Job 15. 17. so they should now drink and be drunk with the Cup of Gods wrath.

*And shall be removed like a cottage* : Or lodge, hut or tent, so shall they be to- fled and tumbled from one place to another.

*And the transgression* : i. e. The punishment of your transgression. Observe here the wages and the weight of sin.

Ver. 21. *The Lord shall punish the host of the high-ones that are on high* : *Altitu- dinis in excelsis* : Hereby he may mean the Jews Gods first-born, and therefore higher than the Kings of the earth, Psalm 89. 27. though now for most part degenerated, and therefore in the next words also heavily threatened : for *versum vicissimum pri- mum secundum explicat*, faith *Scutetus*.

Ver. 22. *And they shall be gathered together, &c.* : *Id quod de penis Inferorum in- terpreto*, faith an Interpreter : that is, This we understand of the punishment of the obdurate Jews, whose bodies after death were clapt up close prisoners in the grave, their souls held fast in hell till the last day : when after many days they shall be vi- sited, i. e. in the whole man punished, with eternal torments. *Caveamus, si apimus, a destinate peccandi militia*. *Origen* was certainly out when he argued from this Text, that the damned in Hell should after a time be visited, that is, delivered. There are that begin the promise at these words,

*And after many days shall they be visited* : i. e. In mercy and favour (as chap. 23. 17.) throw Christ. This gracious visitation began in Israel, Luke 1. 68. and then came abroad to the Gentiles also, Acts 15. 14, 15. 16, 17.

Ver. 23. *Then the Moon shall be confounded* : The glory of Christs Kingdom shall be so great, that in comparison of it the Sun and Moon shall cast no light. See Isa. 54. 11, &c. and 60. 12.

When

*When the Lord of hosts* : The Lord Christ, *summus castissimus Imperator*.

*And before his Ancients* : The whole Church, and especially her Officers, which are the glory of Christ, 2 Cor. 8. 23.

# CHAP. XXV.

Ver. 1. *O Lord, thou art my God* : *Sunt verba fideium in regno Christi*, faith *Piscator* : These are the words of the Subjects of Christs Kingdom, who in the end of the former Chapter are called his Ancients or Elders : See *Rev. 4. 4*. But that of *Oceolampadus* I like better : *Mors sua in jubulum & hymnum trans- puit Prophetas*. The Prophet as his manner is, breaketh forth into a joyful jubilation : and being ravished, and as it were rapt beyond himself with the consideration of so marvelous things, he first maketh a stop or breathing, and then sweetly celebrateth Gods Power, Truth, Justice, and Mercy : the naked bowels whereof were seen (as it were in an anatomy) in the feeding of his Son, and the benefits thereby : concern- ing which, the Apostles afterwards discouraging more plainly and plentifully, do yet make use of some passages in this Chapter, as is to be seen, 1 Cor. 15. *Rev. 7. & 21.*

*Thou art my God* : So to say *ex animo* is the very pith of true Faith : the property whereof is to individuate God, and appropriate him to it self. *I will exalt thee* : This we do, when we bless and praise him for his blessings. But what a mercy is it of so great a Majesty, that he should count himself thus exalted and magnified by such worthless worms as we are ? and how should this excite and edge us to so holy a service ?

*For thou hast done wonderful things* : In the Worlds creation, but especially in the Churches preservation.

*Thy counsel of old* : Thy promises and threatnings are all fulfilled and verified : they are faithful and firm.

Ver. 2. *For thou hast made of a City an heap* : Babylonem intelligis, say some. *Narrator ever so urbis Romae*, say others : the ruin of Rome is here foretold : which is therefore also, say they, called a palace of Strangers, because Antichrist with his adherents reigneth there. *Hieron* faith, the Jews understand it of Rome, which shall be in the end destroyed, and then their poor Nation shall be relieved, as v. 4. It may be so.

Ver. 3. *Therefore shall the strong people glorify thee* : Will they, nill they, they shall confess, as Julian did, that thou art too hard for them : and that thy Church is invincible. Thus God wringeth out of the mouth of the wicked a confession of his praises, and a counterite subjection, Isa. 60. 14.

Ver. 4. *For thou hast been a strength to the poor, &c.* : That is, Thou hast pro- tected thy poor people from the persecution of the Antichristian rout, faith *Piscator*. Great is Gods mercy in succouring his oppressed ones : This is here set forth by a double comparison : First

*A refuge from the storm, a shadow from the heat, &c.* : Where the Churches ene- mies are compared to raging waters that beat down all before them : God to a place of refuge to fly unto. Secondly

Ver. 5. *As the heat in a dry place* : Where the infolency of these Strangers (from the Isle of God, the Antichristian rabble) the fire and ado they make, is relembr'd to a heat and drought that doth parch and scorch the godly : Gods protection of his, to a thick shadow.

*The branch of the terrible ones shall be brought low* : Some read the Text thus : *As the heat (is abated) with a thick shadow* : So the fire or chasing of the terrible ones was abated : Others, the whole verse thus, *And the heat in a drought thou hast brought down the fire of the stranger* : heat, I say with the shadow of a cloud, which (heat) did smother (a life) to the branch of the terrible ones. That is (say they) served well their turn, and was most commodious for the wicked, who think their branches spread and flourish, when the Godly are scorched with calamities.

Ver. 6. *And in the mountain* : i. e. in the Church, Chap. 2. 2. Gods Court, chap. 24. 23. as the Table-land in the Sanctuary.

N

Shall



Lord is a strong Tower, Prov. 18. 10. A munition of rocks, *Isa.* 23. 16. rocks fo deep, no Pioneer can undermine them; fo thick, no Cannon can pierce them; fo high, no ladder can scale it.

Ver. 5. *For he bringeth down those that dwell on high* Even all adverse power, and every high thing that exalteth it self against the knowledge of God. 2. Cor. 10. 5. *The lofty City be layeth it low* This, *Musculus* understandeth of *Babylon*, that *conquering City*; as also of *Rome*, that spiritual *Babylon*, to which it was long since said,

*Versa eris in cineres quasi nunquam Roma fuisset.*

Ver. 6. *The foot shall tread it down* He faith not the hand shall beat it down, but the foot shall spurn down this lofty City, even the feet of the poor and abject ones, as once *Samson* dealt by the *Philistines*, *Judg.* 15. 8. and as men use to spurn bale and pestilence fellows that stand in their way. God can and sometimes doth (so to them his power and wisdom) make desolation to rise to scale a fort, *Amos* 5. 10. Men *strust through*, to rise up and set whole Cities afire, *Jer.* 37. 10. bring to pals mighty things by bale and abject means.

Ver. 7. *The way of the just is uprightness* Heb. *Uprightnesse*, that is, just and frant courses: They turn not aside to crooked and wry ways, as do the workers of iniquity, *Isa.* 125. 5. but hold on in an even way without windings or writhings, *Prov.* 4. 26. 27. the Kings *high-way* to heaven is their rode, and this leadeth them to that City of God, *ver.* 1. 2.

*Thou must upright dost weigh the path of the just* Or, *Thou dost by levelling make the just mans path even*. By thy preventing grace thou maketh him just and upright, and by thy subsequent grace thou strenghtenest and directest him, that he may run and not be weary, walk and not faint, *Isa.* 40. 21.

Ver. 8. *Teach in the way of thy judgements* Rough though it be, and rugged: even when thou hast wrought against us in the rigour of thy punishments, as One paraphraseth it in the discipline of thy chastisements, as Another: There are that by this phrase understand the doctrine of the Gospel, which teacheth another way of judging of a righteous man then the Law doth; and such as the Church trusteth to alone, and to none other, *sc.* Justification by Faith in Christ Jesus.

*And to the remembrance of thee* i. e. to all the signe, gages, and testimonies which thou hast given us of thy Grace by thy Word, Sacraments and Work.

Ver. 9. *With my soul &c. with my spirit* Spirit, Soul and Body must all be for God, 1. *Thes.* 5. 23. all that is within us especially, *Psal.* 103. 1. the fat and inward were consecrated to him: the heart is his Bride-chamber, his bed of spices, *Cant.* 6. 2. In the lives of the Fathers mention is made of a certain Monk to whom boasting of perfection, it was answered from heaven, *Ille est perfectiss, quia Lunam, Solem & Caelum a Deo tribuit, id est CO R*, that is, Perfection consisteth in giving the whole heart to God.

*For whereby judgements are in the earth, &c.* Gods judgements are the best Schoolmasters. *Q. Elizabeth* learned much from Mr. *osfelde*, but more from her affliction. Our Saviour himself learned something by the things which he suffered, *12. ad. rom. i. i. ad. Heb.* 5. 8. so do all his Members, *Exek.* 20. 37. the work are forced to say with *Phlegmas*,

*Discite iustitiam meam, & non temere nomen.*

It was a true saying in the general of Sir *Proconsul* to *Cyprian* at his Martyrdom, though ill applied to him in particular. *In sanguine tuo capis discere Disciplinam*, by thy punishment others shall learn wisdom. As when one Scholar is whipped, the rest are warned: And as a thunder-bolt falleth with the danger of few, but with the fear of all: so is it here.

Ver. 10. *Let favour be shewed to the wicked, &c.* No fair means will work upon him, whatever foul may do. But as an evil stomach turneth good meat into bad humours; so here, all's lost that's laid out upon them.

*Ungentum*

*Ungentum pingui, pingentem sufficiens unguis.*

*In the land of uprightness will he deal unjustly* In the Church where Righteousness reigneth. Or, in a land of evenness he will wry and stray. Ye all know, (faith holy *Bradford* in a certain letter of his) there was never more knowledge of God (as in good King *Edward* 6. his days) and less godly living and true serving of God. It was counted a folly to serve God sincerely: and earnest prayer was not past upon. Preaching was but pastime: Communion was counted too common, &c.

*And will not behold the Majesty of the Lord* Or, and he shall not see the Majesty of the Lord, *sc.* in his heavenly kingdom, *Heb.* 12. 14.

Ver. 11. *Lord, when thy hand is lifted up, they will not see* i. e. Observe, consider, and take warning: let Gods hand be never so high and glorious, so lifted up and exalted, yet these Buzzards will not behold his Majesty, as *ver.* 10. as being more blind then Moles, more deaf then Sea-monsters, they refuse to regard ought.

But they shall feel and be confounded! But yet, maugre their head, (as One well paraphraseth the words) they shall be driven both to fee, and to acknowledge to the fire flame, the great and mighty hand of God, his zeal for his people, and the fire of his wrath to consume his foes: See *Zach.* 1. 15, 14. *experientur suum magis* of his wrath to consume his foes: which the higher it is lifted, they shall to their cost, feel the weight of Gods hand, which the higher it is lifted, the heavier it will light at length. Mrs. *Hutchinson*, that *Isabel* of New Eng-Story of Seb. land, as she had vented about thirty millapen opinions there, to the brought forth in New Eng. about thirty deformed notions. Shee and her family were after this (because they *pag.* 41) would not be reclaimed, but turned off admonition, saying, This is for you, ye Le- Galilae: live your eyes might be further blinded by Gods hand upon us, in your Legal ways, &c.) slain (some say burnt) by the Indians who never used to exercise such an outrage upon any.

Ver. 12. *Lord, thou wilt ordain peace for us* Or, *Lord, diffuse peace for us.*

*For thou also hast wrought all our works in us* Or, for us, *Curiam est non facere quod facimus, sed Deus facit ut faciamus*: without Christ we can do nothing, *1. Jo.* 15. 5.

In him alone is our fruit found, *Hos.* 14. 8. It is well observed by the beauty of expression, that the Church in the *Canticles* is nowhere described by the beauty of her hands or fingers, because God alone worketh all her works for her: and had rather that she should abound in good works in silence, then to boast of them at all.

Ver. 13. *O Lord our God, other Lords besides thee have had dominion over us* Or, *haves mastered us*: Or that men were so sensible of their spiritual servitude, as thus to complain thereof to Jesus Christ! But slais they do nothing less for most part, de-lighting on the Devils drudgery, which they count the only liberty, and dancing, as it were, to hell in their boots.

*Will we make mention of thy name* For which end we would not be the servants of men (much less the slaves of Satan, that basest of slaves) but the free-men of Christ: where the spirit is, there is liberty; and if the Son set us free, we shall be free *Joh.* 8. indeed.

Ver. 14. *They are dead* Those other Lords of ours are, (*ver.* 13.) But seldom lieth the devil dead in a dyke, faith our proverb: yet he and his agents have their deadly wound, and shall be trodden under our feet shortly, *Rom.* 16. 20. Oh groan in spirit after that sweet day of full redemption, &c.

*Therefore thou hast visited* Or, *because thou hast visited*. Wo be to a person or people, when God taketh them to do.

Ver. 15. *Thou hast increased the Nation* That righteous Nation which keepeth the truth, *ver.* 2. Some render and sense the words thus, *Thou hast indeed increased the Nation*, i. e. of the Jews, thou hast done it (O sweet mercy, I am the better to speak of it, and therefore I speak it twice) but thou wast heavy-laden, i. e. with their sins: therefore thou hast removed it far unto all the ends of the Earth. Who knoweth not what a dispersed and despised people the Jews are in all places; banished as it were out of the world by a common consent of Nations: Be not therefore high-minded, but fear.

*Ver.*

Diod.

The wicked  
will all their  
soul rejoice to  
do evil.  
*Exek.* 25. 6.  
*Attende quan-  
tum sit misera  
fides. Oculi.*

Virg. *Acrid.*  
lib. 6.

Ver. 16. *Lord, in trouble have they visited thee* | *Pulcherrimus afflictio: am fructu, precanti ordo & affidua.* Affliction exciteth devotion, as blowing doth the fire. *Chronic* in his agony prayed most earnestly, *Luce* 22. 44. *Maria* and *Mary* when their Brother *Lazarus* was sick, sent Messengers to *Jesus*, *Joh.* 11. 3. *quos pater noster* | *fulsima emittunt, nunc preces irremissas, scilicet scilicet: e. v. erat* were those Messengers but their continued *grans*, and earnest prayers? See *Hos.* 5. 1, with the Note. Prayer is the Daughter of affliction, and the Mother of comfort. *They poured out* | Freely and largely, and well-watered, as 1 *Sam.* 1. 10 & 7. 6. *ver.* 9. 1.

Not dropped  
but poured :  
not prayers  
but a prayer ;  
one continua  
a : and as in  
the speaking  
of three or  
four words  
there is much  
efficacy in a  
charm, so the  
prayers were  
very preva  
lent.

*Prayer* Heb. *Acham*, a *muffication*, a *submiss* and *lowly* speech. Spels and Enchantments were conceived to be full of efficacy, containing much in few; think the same of prayer. But how much was he mistaken in this kind of *acham* or *spell*, who would haunt the Taverns, Play-houses and Whore houses at *London* all day, but he durst not go forth without private prayer in the morning; and then would say at his departure, *Now Devil, do thy worst*.

Ver. 17. *So have we been in thy sight* Heb. *From thy face*, i. e. By reason of thy wrath. So 2 *Thes.* 1. 9. *who shall be punished from the presence of God*, that is, of

Ver. 18. *We have been with child*] With divers devices and hopes, which yet have miscarried and run alope. See Job 15. 35. with the Note there.

*We have as it were caught forth wind.* As did Queen *Mary*, to her own great grief, and the disappointment of her Expectants; *"Dale* the promoter for influence: Well (quoth he at the apprehending of *Julian* Living) You hope and hope, but your hope shall be alope. For although the Queens conceptions should still fail (as they did) yet she that you hope for shall never come at it: for there is my Lord Cardinals grace and many more between her, and it, but my Lord Cardinals grace departed every night, may stay upon *Mary*, having taken, as it is thought, some Italian *myrrour*, and Queen *Elizabeth* succeeded in the Throne to the great joy of all good myrr.

[illegible]

A&M. Mon.  
fol. 1871.  
Ib. 1905.

*Leo Modena*  
Hist. of Rite  
of the Jews,  
pag. 238.

Chap. 27.

Spring-tide. And surely if Nature can produce out of a small feed a great Tree, or a Spring-tide out of a worm, or the beautiful feathered Peacock out of a misshapen egg, cannot the Almighty raise our bodies out of dust, will it not be to regenerate, that he is not able to alter the condition of any people or person be regenerate, that he is not able to help them out? The assurance of Gods power which shall shew it felt in the raising help them out? The assurance of Gods power which shall confirm us in the certainty of Gods of the dead, is a most excellent argument to confirm us in the certainty of Gods Promises, lest they never to incredible fields and b'ood. *Aque hac de Canisio*

[illegible]

transibit, as Athanasius said when persecuted by Julian, This storm will soon blow over: this indignation doth not transire, but pertransire, pass, but pass apace.

*The Lord cometh out of his place*] Here God compareth himself to a Prince upon his Throne, who goeth from his place of State into Countries, to quiet mutinies and rebellions among his people.

*The earth also shall disclose her blood* Murder shall out : oppression, whether by force or fraud, shall be certainly and severely punished : See *Job* 16. 8. See an instance hereof in *Leviathan*, chap. 27. 1. whether you understand it of the Devil that old man-slayer, as Many Ancients do : or else the Kings of the Nations, and especially of the *Turks*, as some Rabbins.

## CHAP. XXVII.

Ver. 1. **I**n that day] The day of Gods great Affize, and of execution to be done  
on the enemy and the Avenger, chap. 26. 21. Now we know how well  
the Princes do Justice upon great Offenders.

[illegible] $\dot{V}_c$

Jun.

*Ventions*) as instrumental to ruin this vast Empire, which laboureth with nothing more than the weightiness of its self.

And he shall lay the Dragon that is in the sea. *i. e. In fluctuantibus hujus sæculi æstuaris.* Of the strange length of Dragons, see *Æthiæ. l. 2. c. 21.* and *Æthiæ. l. 3. c. 11.* In the last year of the reign of Theodosius junior there was a Dragon seen in Ephesus of that vast bigness, that when he was dead, eight yokes of Oxen could hardly draw him. By Dragon, some understand the same with *Leviathan*, *v. 2.* the *Whale* or *Whirlpool*. The Dragon is never satisfied with blood; though never so full gorged: no more are Persecutors.

Ver. 2. *Intest day sing ye to her* Or, *offer*: a new song for a new deliverance. Happily this shall be done by the Christian Church: upon the conversion of the Jews, after the Turks downfall: like as at the building of the second Temple, the people sang and shouted *Grace Grace unio sit*, *Zech. 4. 7.*

*A Vineyard of red Wine* *i. e.* Of rich and generous Wine, *Vini meri, non labrafcarum*, as cap. 5. See *Prov. 23. 31.* *Gen. 49. 22.* By this red wine *Oecolampadius* understandeth Christ's blood, wherewith the Church is purged and beautified. *Sanguis Christi transivit genus meum*, said a certain good woman, a Martyr.

Ver. 3. *The Lord do keep it* And then it cannot but be well kept. The matter is well amended with Gods Vineyard since chap. 5. The Lord is with you while ye are with him, *2 Chron. 15. 2.* The hand of our God is upon all them for good that seek him: but his power and his wrath is against all them that forsake him. *Ezra 8. 12.* Go do O Lord, unto those that be good, &c. As for such as turn aside unto their crooked ways, &c. *Psalm. 125. 4. 5.*

*I will water it every manner* God will be to his Vineyard both a *Wall* and a *Well*: a Sun and a Shield; *as Psalm. 84. 1.* all that heart can wish, need require. Of all possessions, faith *Care*, none requirer more care and pains, then that of Vineyards. Corn comes up, and grows alone, *Mar. 3.* but vines must be daily dressed, fenced, supported, watered. *Plantas tenellas frequentius ad aquam proderit*, said *Primasius*. Young Vines must be often watered: Gods Vines shall not want for watering, though once he forbade the clouds to rain upon them, *chap. 5. 6.* He hath not been wanting to England either for watching or for watering it. We may now much better say of it, then once *Psalm. 124. 1.* *Regnum Anglie Regnum Dei*: he meant because none seemed to take care of England, but God. He grant we may at length worthily of such a mercy: *Amen*. The Vulgar here rendereth it, but not so well *Repente propinabo ei*, I will shortly drink to her.

*Left any hurt it* Heb. *Left he visit on it*: left any profane person should rudely and unmanly rush upon it, he guardeth it constantly.

Ver. 4. *For ye are in me* Whatever you may think of me, because of my many dreadful menaces, and your heavy calamities; *Non est in me sed in vobis culpa istarum calamitatum*: the fault is not in me but in your selves: do you but mend, and all shall be soon well betwixt us. It is but *displeasid love* that maketh me chide or strike my dear children: *Lop my Vines, Ut bonas Vinitor Vites luxuriantes false putat* &c. *purgat, asper, & caipet*, *Job. 15. 2.* leaves and luxuries must be taken off, or it will be worse. Better the Vine should bleed, then die: better he preferred in brine, then perish in honey. But assure your selves I am not implacable: as your sins have put thunder-bolts into my hands, *fo* by sound repentance you may soon disarm me. *It would be the briars and thorns* Gods Vineyard is not without briars and thorns, his field without tares, his Church without Hypocrite, which prick God and his people, galling them to the heart. These he will make out hand of, take an order with, by treading them down and burning them up; especially if once they shall be so mad and *manacled*, as they say, as to bid him battle; See *Job. 9. 4.* with the Note.

*I would burn them together* Or, *I will burn them out of it*; See *2 Sam. 23. 7.* with the Note.

Ver. 5. *Or let him take hold of my strength* *i. e.* Of mine arm wherewith I am about to smite him, or to throw the fire of my wrath at him; let him by true repentance, appeale me, as submitting *Abigail* once did angry *David*: let him but meet me with intreaties of peace, and he shall have peace, yea he shall be sure of it. See *Job. 9. 6.*

*Job. 22. 21.* with the Notes. To run in to God, is the way to escape sin: as to close and get in with him that would strike you, doth avoid the blow.

Ver. 6. *He shall cause them to come to Jacob* *i. e.* His Posterity. *Vitum hoc condidit isrl*, the condition of Vines is such as that they must undergo cold blasts and hard winters: howbeit at the return of the Spring they recover their verdure, and flourish again; so shall the seed of Jacob: their dead shall live, *chap. 26.* and the mountain of the Lord shall be exalted above all mountains, *chap. 2.*

Ver. 7. *Hath he smitten him, as he smote those that smote him* No: for the one he smote to correction, the other to destruction: the one with the Palm of his Hand, as a man smiteth his Son, the other with his clutch fist, as one smiteth his slave whom he careth not where he hits, or how he hurts. Temporal evils are in the nature sometimes of a curse, sometimes of a cure. *Hinc dissolutio illarum in conferventem & nocentem, flos in sufficiens & promouentem: item in panem vindictæ, & panis & nocentem, flos in condemnantem & corrigentem.*

Ver. 8. *In measure* Heb. *Modis*, *i. e. exigua mensura*, in a small measure, and as by poet: *peck*: his people are able to bear, *1 Cor. 10. 13.* *ad emendationem, non ad irascendum.* When it flourisheth Or, in the bunches: not at the root, as God smiteth at a wicked man resolving to have him down. See here his different dealing with his own and others. Upon his children he doth but sprinkle a parcel of his wrath, some few sparks of his displeasure: but the wicked he utterly consumeth and burneth up with the fire of his indignation, *Isa. 42. 25.* &c. *66. 15.*

*Thou wilt debate with it* *J. Djudicabit* thou wilt put a difference, or discern betwixt the righteous and the wicked, *Mal. 3. 18.*

*He shall blow his rough Wind*, &c. *i. e.* Such afflictions as would shake his plants too D Goodw. *flagella tantum quædam decussantur*. But he leaveth out of his treasury, even he who much, or quite blow them down. But a wind as shall make them fruitful, and blow away

his unkindly blossoms and leaves.

*In the day of the Self-wind* That boisterous and blasting and blustering wind.

*His Buried-voice*, *Act. 27. 14.*

Ver. 9. *By this therefore shall the iniquity of Jacob be purged* *Hac res*, *i. e. deportatio in Babyloniam*, said *Piscator*: *By this*, that by their being exiled captive into *Babylon*, as it was made a means to bring the Elect to repentance. As one poison is antidotal to another: so is Affliction to sin. Crofies are Leeches to suck out the noxious blood: *Flails to thresh off our husks*: *Flails to brighten our faces*, &c. *Sanctified afflictions* (said Mr. Dow) are good promotions. Corrections grace, &c. *Sanctified afflictions* are the way of life, *Prov. 16. 23.* For though not joyous but grievous at present, yet afterwards they yield the peaceable fruit of righteousness unto them that are thereby exercised, *Heb. 12. 11.* It saith with Gods affliction, as it did once with those that had the sweating sickness in this land. If they slept they died: To keep them waking therefore, they were smitten with *Rosemary* branches: whereas though they cried out, *you kill me, you kill me*, yet it proved a happy means to keep them alive. It was good for *David* that he was afflicted, *Psalm. 119. 71.* it rid him of those two evil humours, *High mindedness* and *Early-mindedness*, *Psalm. 137. 1.*

*And this is all the fruit* Gods rod, like *Arons*, blossomed, and like that of *Jonathan*, it hath honey at the end of it. A good use and a good issue of afflictions is ever to be prayed for. I read of a gracious man, who lying under great torments of the Stoeve, would often cry out, *The wife, Lord, the wife*! And Mr. Perkins in like case desired his friends to pray to God not so much for ease of his pain, as for increase of his faith and patience. *Perdidisti fructum afflictionum*, said *Austin* to some in his time, and it was a great loss doubtless.

*To take away his sin* The sin, not the man: See *Psalm. 99. 8.* A leprous or ulcer D Goodw. *roum member*, a man loves as it is his own flesh, *Ephes. 5. 29.* though he loatheth the corruption and putrefaction that is in it: therefore he cure it not off, but plucketh it: whereas a *Warrior* or *War* he cutteth off, as not his flesh: so here.

*When he maketh all the stones of the Altar as Chalk-stones* When he, that is *Israhel*, in token of his true repentance, abandoneth all his maimets and monuments of the idolatry, and them abolisheth and demolisheth. So as never to be re-edified. The Jews



rich a jeer; like as scornful people by the tone of their voice and riming words, scorn at such as they despise: This this good Prophet became the drunkards song. Any man may be witty in a biting way; and those that have the dullest brains, have commonly the sharpest teeth to that purpose. Rightly said the Comedian,

*Hominis imperitis nunquam quiescunt injussus;  
Quis, nisi quod ipse fecit, nihil rectum putat.*

Terent.

Ver. 11. *For with hammering lips, &c.* ] with a *liping* lip, Heb. with *scuffs* of lip, or with language of *mocks*. Surely God scorneth the corners, *Prov.* 3. 34. for he loveth to retaliate and proportion choice to choice, *Isa.* 66. 3, 4. device to device, *Mich.* 2. 1. 3. forwardness to forwardness, *Psal.* 18. 26. scoffing to scoffing, *Prov.* 1. 25. 26.

And with another tongue ] *lingua exarsita*, such as they shall be no white the better for; see 1 *Cor.* 14. 21. We read of John Elmar Bishop of London in Queen Elizabeth's reign, that on a time when he saw his Auditory grow dull in their attention to his Sermon, he presently read unto them many verses out of the Hebrew Text: whereas they all started, admiring what use he meant to make thereof: then shewed he them their folly, that whereas they neglected English, whereby they might be edified, they listened to Hebrew whereof they understood not a word: and how justly God might bring in Popery again (with Latine service, blind obedience, and dumb offices) for their contempt of the Gospel.

Ver. 12. *To whom he said, This is thyself* ] i. e. the ready way to find rest to your souls, as *Mat.* 11. 28. 29. *for* by obeying my precepts, and embracing my promises.

Where with ye may cause the weary to rest ] i. e. Me who am pressed by your sins, *Amos* 2. 13. and wearied out with your iniquities, *Isa.* 43. 24. or your poor brethren tired with miseries, or your own souls laden with sin. guiltiness.

Ver. 13. *But the word of God was unto them precept upon precept, &c.* ] i. e. a derision, as *ver.* 10. therefore henceforth hearing they shall hear and not understand: *Sic Sarraceni Duxi poeni.*

That they may go and fall backward ] *ut vadant & cadant retrorsum, sanguinem turpiter ab hoste superati & resuperati*, laid flat on their backs, brought to remediless ruin. This came of their obstinacy, though not intentionally, yet eventually.

Ver. 14. *Wherefore hear the word of the Lord* ] Stand forth and hear your doom, ye that jar when you should fear, as if ye were out of the reach of Gods rod.

Ye scornful men ] Heb. *ye men of mockings*, ye who mock at the word of God by your words, deeds and gestures; *quales prophetas quiescitis videmus*, of which sort we find not a few now a dayes; such dull-heaps as themselves have in every corner, men that have turned religion not only into a *form* but also into a *form*, accounting the wisdom of God foolishness. These Saint Peter calleth *scorners*, or such as make sport with the word, 2 *Pet.* 3. 3. And the Prophet here *non verbo multa prescanta exprimit, dum infantes nominat*, in calling them *mockers*, calleth them all that naughty in.

That rule the people ] such as *Sethras* now was, and afterwards *Tobiah*, *Neb.* 2. 19. *Herod*, *Demetrius*, *Tullian*, *St. Thomas Moore*, &c.

Ver. 15. *Because ye have said* ] i. e. ye have thought and reckoned so, but without your bosom, they say, *Jer.* 6. 19. Hear O earth, behold I will bring evil upon this people, even the fruit of their thoughts.

Ye have made a covenant with death ] *Non ab omni malo [sumus] securissimi: Thra-sinica hypochrila*, we are those free and shall escape scotfree: *Backers* friends advised him (for his security) to have a *Maid* in honour of St. Stephen, to keep him from the hands of his enemies: He had so, but it saved him not: As not to have been dipt in *Lethe* lake, could save the Son of *Thetis* from to dye, &c.

And with hell are we at agreement ] Heb. *we have made provision*, or taken order, *egimus canum*. The Prophets tell us a tale of death and hell, but we shall yet dance upon their graves; and for hell we fear it not. The Lyon is not so fierce as he is painted, nor the Devil so black as he is represented. *Diabolo optime conventus cum lacerantibus*,

Spencer.

*lacerantibus* us. Good-fellows shall have good quarter with the Devil, say our modern Atheists. But what a mad fellow was that Lord Advocate in the Court of Rome mentioned by *Bellarmine*, who lying at his last gasp almost, and being called upon to repent and cry to God for mercy, prayed thus; O Lord! have much desired to speak one word unto thee before I dye, not for my self, but for my wife and children: *ego enim propero ad inferos*, neque vobis aliquid pro me agam; for I am hasting to hell, neither is there anything now to be done by thee for me? And this he spoke (saith *Bellarmino* who was by and heard it) with as much confidence, as if he were but travelling to the next town.

When the overflowing scourge shall pass thorough ] to sweep away such as are drowned in drunkenness and dread no danger.

It shall not come to us ] whatever the Prophets prate: let them say as they please, we will believe as we list.

For we have made lies our refuge ] a poor refuge: for *senus mendacium pellucet*, lies are so thin they may be seen thorough; but it may be that they called their false refuges *lies*, not because they held them so, but because the Prophets called them so: whereas to themselves they seemed prudent counsils.

Ver. 16. *Therefore thus saith the Lord God* ] This is purposely prefaced for the support of the faithful, when they should hear the ensuing dreadful denunciations, and see them executed. We cannot beat the dogs but the children will be ready to cry.

For a foundation a stone ] firm and fast, opposed here to the fickle flayers and vain flatterers of wicked worldlings: this foundation-fine is Christ, *Rom.* 9. 33. & 10. 11. not *Hecateis* as the Jews would have it; or *Peter*, as the Papists: see *Peter* to the contrary, 1 *Pet.* 2. 6. and *Paul*, 1 *Corinth.* 5. 11.

He that believeth shall not make haste ] *one*, to help himself: as he can, saith God defers his help; as did faithful *Saul*, *Acts*, these Jews, *ver.* 15. those *Belialians* that let him time, and sent for him by a post as it were. *David* staid Gods leisure for the Kingdom; those in *Escher* for deliverance, and those other in the *Hebrews* for the accomplishment of the promises, *Heb.* 10. 36. Hold out faith and patience.

We know not what we lose by making haste, and not holding up our hand as *Moses* did to the going down of the Sun.

Ver. 17. *Judgement also will I lay to the line* ] Or, I will set out judgements by line, and justice by plumb-line: that is, I will proportion your punishments to your offences, as it were by line and by level, that the wicked may have their due, and the godly sustain no damage. See 2 *Kings* 21. 12, 13. *Amos* 7. 8. *Calvin* saith, that this godly faithfulness borrowed from builders, the Lord here sheweth that when the by this expression borrowed from builders, the Lord here sheweth that when the corner-stone before spoken off shall be laid, the Church of the faithful built thereupon, shall rise up to a fair and uniform built temple in the Lord, according to *Eph.* 2. 20.

And the hail shall sweep away the refuge of lies ] Or *swept away*, or *quasi furcillo extraxit*, shall fork away, or burn up your vain confidences; as he destroyed the Egyptians by hail mingled with fire.

And the waters ] see *ver.* 15. & *Mat.* 7. 27.

Ver. 18. *And your covenants with death shall be disannulled* ] See *ver.* 19. God shall shoot at such with an arrow suddenly, *Psal.* 64. 7. and when they shall say covenants with peace and safety, then shall sudden destruction come upon them, as travail upon a dead and unborn child, and they shall not escape, 1 *Thim.* 5. 3. Thus it befall the rich fool, but death and hell an immortality: and Pope Sylvester the second, who dealt with the Devil for the venance with Popedom, and was periwaded by him, that he should never dye till he sang *Miserere* them.

Ver. 19. *From the time that it is given forth it shall take you* ] this was opposed to their fond conceits of immortality, or at least immunity for a long season, *ver.* 15. the most secure are soonest surprized.

And

*Ab miser! aeternis vobis damnatus adigit.*

Ver. 19. *From the time that it is given forth it shall take you* ] this was opposed to their fond conceits of immortality, or at least immunity for a long season, *ver.* 15. the most secure are soonest surprized.

And





tions, with a low voice, as broken men, who wait wont to face the heavens, and speak in spite of God and men, speak big words, bubbles of words: See Jer. 46-22. *And thy voice shall be as one that hath a familiar spirit* ] *cujus vox est gratula, stibilo, bulca, confusa, gembunda.*

*Out of the ground* ] as the Devil at Delphos did. *Ver. 5. Moreover the multitude of thy strangers* ] thy foreign Auxiliaries: these shall do thee no good, but be blown away as with a whirlwind.

*It shall be as an infirm suddenly* ] The last siege and sack of Jerusalem, was so by a spicracy, as it is to be read in Josephus. And some Interpreters understand this whole Chapter of the times of the new Testament: because our Saviour and St. Paul do cite some places here, and apply the same to those their times, not by way of Accommodation only, but as the proper and true sense of the text, as *Mat. 15. 8, 9. Rom. 11. 8. 1 Cor. 1. 19.*

*Ver. 6. Then shall be visited* — *With thunder and earth quake, i. e. fragor, repentina, viscerumbris, & immensaditibus plagis, with rattling, fudden, violent and unmedicable miseries and mischiefs: as if heaven and earth had conspired thine utter undoing.* Some apply this to the prodigies that went before the last devastation of Jerusalem; whereof see *Joseph. lib. 7. cap. 12.*

Diod.

*Ver. 7. Shall be as the dream of a night-wisdom* ] Both in regard of three to whom this siege and ruin shall happen beyond all thought, judgement and expectation; as also in respect of the Chaldees themselves, who will never be satisfied with tormenting thee, as *ver. 8.* and yet shall fall of what they hope for too. *Sper matutinus* [unt semina vigilantis, faith Plans.

*Ver. 8. It shall be as when* ] See on *ver. 7.*

*Ver. 9. Stay your selves and wonder* ] *Sistite gradum, stand still, and stand amazed* at this peoples stupendous stupidity and desperate security. *Piscator* rendereth the Text thus; *Cum stentur, itaque admiramini: delitiantur, itaque vociferamini.* They delay (to return) therefore wonder ye at it: they sport at it, but cry ye out, as lamenting their folly. *Ezek. 9. 4.* where the Original is very elegant. Some translate the words thus, *Obstupescite vos ipsi, & sitis stupidi, & excutite vos ipsi & sitis caeci;* stupify your selves and be stupid; blind your selves and be blind: do so I say; for ye will do so undoubtedly. And here begin their spiritual miseries; see *ver. 1. confer chap. 6. 9, 10.*

Homil. de ple. gradatim.

*They are drunk, but not with wine* ] but yet with that which is much worse, viz. with a spirit of stupidity, *ver. 10.* they are not only drunk with a dry drunkenness, but deadly sick of a lethargy; being dulle in their understandings, lulled asleep in their sinful practices, ready to fly in the face of one that shall offer to awake them. Other drunkenness a man may sleep out, sleep himself sober, as *Nahab* did: not so here, as *Nahab* well observeth upon this Text.

*Ver. 10. For the Lord hath poured out upon you the spirit of deep sleep.* By a judiciary harden he hath rolled a stone upon your hearts, and given you up to a reprobate sense: He hath cast you into a dead lethargy, a dedolent disposition; so that because of the blindness of their hearts, they are past feeling. *Eph. 4. 18, 19.* and because they have wilfully winked, he hath even dulleth out their eyes; bereaving them of the light against which they rebelled, *Job 24. 13.* so that they have neither sight, nor light, *leprosum insular oculos mentis concretos habent:* they are miserably benighted.

*The Prophets Sec.* ] *Abd Seer* is a monster: how could these thus blindly led avoid the ditch of destruction?

*Ver. 11. And the wisdom of all is become unto you Sec.* ] The Scriptures were so to the Scribes and Elders of the people, who although when *Herod* asked them of the Messiah, they could give such descriptions of him as agreed to none but, the *Book of Baruch*, *Mat. 23. 6.* yet would they by no means be drawn to believe in his name. And the like woful obstinacy is found in the Rabbins and other Jews to this day. The like spiritual judgement hath befallen the Papists also, both the learned and unlearned; and yet one of them flieks not to tell us to our heads, that our damnation is to pliminy and plentifully fed down in our own English Bibles, that no man needeth to doubt of it who hath but a book, and can read English. Thus, who

10

so bold as blind Bayard? who so blind as those that will not see?

*Ver. 12. And the book is delivered to one that is not learned* ] *Hec legem non so read.* By the learned is meant, say some, the Rulers in Church and State: by the unlearned, the common people: all were in a pickle. *Nicodemus* had oft read in this Propheet, in *Ezekiel*, and elsewhere, of Regeneration, though not under that term; but how little he understood of it, see *Job. 3.* And what a buzzard is *Belshazzar* himself in some such fundamentals as whereof it is a shame for a very child to be ignorant? I must needs confess, said a learned Papist to the Bishop of *Cavaillon*, that I have often been at the schools of *Sorbon* in *Paris*, where I have heard the Disputations of the Divines, but yet I never learned so much as I have done by hearing these young children at *Astrindulpo* one another before the Bishop about 865. points of religion. The poor men of *Leoni* in *France* were enlightened, when the great Doctors were blinded and befogged in their superflitious Tenets and practices.

Ac. & Mon.

*Ver. 13. Because this people draweth near to me Sec.* ] For their paid hypocricie, and outdriens in Gods service, they were given up by him to be further hardened by the Devil, and to have their necks posset by an iron sinew; see the Note on *Mat. 15. 8.*

Hypocritis nihil sapientis.

*Their fear towards me* ] see on *Mat. 15. 9.*

*Ver. 14. Therefore behold I do a marvellous work* ] i. e. by insatuating these Masters of Israel, and bereaving their wife men of their wisdom: this was a greater Marvell then to take sight from the eye, whiteness from the swan, sweetness from sugar, &c.

*For the wisdom of their wise men shall perish* ] And worthily, for they either hid their candle under a bushell, or else their learn'g hung in their light, whilst it better served them to devise a thousand thies to elude the truth, then their pride would suffer the n once to yield and acknowledge it. This the Propheet speaketh of the Pharisees and Rabbinical wisdom: and the *Apostle* fitly extendeth it to the wisdom of the Gentiles, *1 Cor. 1. 19.* calling both the Pharisees and Philosophers *Princes of this world* for their learning; but yet denying that they knew any thing to any purpose at all, *1 Cor. 2. 8.*

*Si Christum nescis, nihil est scire christi.*

*Ver. 15. Who unto them that seek deep to hide* ] that carry two faces under a hood, as all Formalists and double-minded persons do, desirous to deceive the world, and if it were possible, God himself also, with their pretences and professions, and to cozen him of heaven.

*To hide their counsel* ] their cunning contrivances, *ut ita liberis in omnes venares & sceleravanc.*

*From the Lord* ] which cannot be, because he is All-eye, and the searcher of hearts; he is *intimo vispro insimul nobis*, and will bring to light the hidden things of darkness, *1 Cor. 4. 5.*

*Their works are in the dark* ] Out of sight, but not out of the sight of his countenance, *Psalm. 90. 8.* *Deo obscura liquunt, muta respondent, silentium confitentur*, all things are naked and open before the eyes of him with whom we have to do, *Heb. 4. 13.* Sin not therefore in hope of secrecy; *Si non caste tamen caveat*, will prove too stout a covering.

*And say, who seeth us? and who knoweth us?* ] God doth. (to be sure) who-ever doth not hold this fast against that natural Atheism which is in us all; see *Ezek. 99. Rom. 1. 18.* with the Note.

*Ver. 16. Surely your turning of things upside down* ] your denying the Divine *lib. Inveritas*: Providence and Omnipotence, whereby ye go about to pervert the whole course of *re visum* nature, and to put all into a confusion.

*Shall be esteemed as the Posters clay* ] Shall be confuted by a very familiar comparison, *Calvin* readeth it thus, *Shall be esteemed as the Posters clay*: i. e. as easily effaced as he maketh a wall at his pleasure.

*For shall the work [ay of him that made it, He made me not?* ] It should say so upon the matter, by denying his knowledge of it. The Watch-maker knoweth

every

every pin and wheel in it; so the Heart-maker knoweth every turning and winding in it, were they more then they are.

Ver. 17. *Is it yet not a very little while?* [ *Nonne aliquid paululum paululum* ] or an hundred years hence the Gentiles shall be called by the preaching of the Apostles (for here beginneth the Consolatory part of this Chapter, see on ver. 1.) and that's but a very small time with God. He speeds away the generation, that he may finish the calling of his elect, and so put an end to Ail.

Sylvestrius cor-  
da electorum  
inter gentes  
Piscator.

And Lebanon shall be turned into a fruitful field [ *Heb. Lebanon shall be turned into Carmel*, the wide world, the wide waste of the Gentiles (confer *Isai. 2.2.15.*) the Elect amongst them shall be made Gods handiwork or vineyard. *Eph. 2.12. Rom. 11.17* & *contra*, Carmelus fuit Libanus.

The fruitful field shall be esteemed as a forest [ *The obdurate Jews with their seeming fruitfulness shall be rejected. Lo here is a turning of things upside down, that you dream not of, is this that marvellous work, ver. 14.* ]

Ver. 18. *In that day shall the deaf hear the words of the book* [ *i. e.* the deaf and blind Gentiles being by the preaching of the Gospel drawn out of darkness into Gods marvellous light, shall see and hear that which eye never saw, nor ear heard, neither hath entered into the heart of any natural man to conceive; *Cor. 2.9.* They shall first be enlightened, secondly, accreted, *ver. 19. Jo. 12.35.48. Rom. 14.17.* ]

The words of the book [ *i. e.* the holy Scriptures, that book which the proud would not read, the ignorant could not, *ver. 11. & 12.* ] shall see out of obscurity; see their Saviour, as *Simen*, see that blissful vision, *Eph. 1.18.19.* See *Job. 9.39.*

Ver. 19. *The meek also shall increase their joy in the Lord* [ *All sincere Converts, such especially as have mastered and mortified their unruly passions, and are cured of the fret; these shall add joy, their shall have Joy upon Joy, they shall overabound exceedingly with Joy, 2 Cor. 7.4.* ]

The poor amongst men [ *i. e.* the poor in spirit. These shall greatly rejoice, both for the mercy of God to themselves, and for the justice of God exercised upon others, *ver. 20. 21.* ]

Ver. 20. *For the terrible one is brought to nought* [ *This is part-master of the Jilt mans joy: where observe the contrary Characters given to the godly and the wicked: those are said to be lowly, meek, poor in spirit: these to be tyrants, scorners, sedulous in sin, catch-poles, incorrigible, such as turn aside the just, &c. *ver. 20. 21.** ]

And all that watch for inquiry [ *Surgunt de nocte latrones: they also break their sleep to devise mischief, Psal. 36.4. Mic. 2.1. but they should watch for a better purpose, *Mar. 13.37.* as Seneca also could say, and Pliny, *qui vitam mortalium vigilum esse pronuntiat*; who calleth mans life a watch.* ]

Ver. 21. *That make a man an offender for a word* [ *when he meant no hurt: or by perverting and misconstruing his speeches. Thus they fought to catch Christ in his speeches: and thus they dealt by many of the Martyrs and Confessors. To say, The Lord, and not Our Lord is called by Stephen Gardner, *symbolum hereticorum*, a note of an heretic. Dr. Sturges rule to know an heretic, who will say, *The Lord*, and *We praise God*, and *The living God*.] *Robert Cook* was abjured for saying that the blessing with a shoo-floe was as good as the Bishops blessing: Another for saying, that Alms should not be given until it did sweat in a mans hand. Mrs. *Cais- more* for saying that when men go to offer to images, they did it to shew their new gear; and that images were but Carpenters Chips, and that folks go on pilgrimage more for the green way then for devotion. Philip *Brauer* for saying that the images were in labouring for them, &c. Every day they wrest my words, faith David of his enemies, *Psal. 56.5.* As the spleen is subversive to the liver, to take from it only the most putrid and feculent blood: so do Detractors pick out the worst of every thing, to lay it in a mans dish, or alledge it against him.* ]

And lay a snare for him that reproveth [ *See the Note on *Amos 3.10.* Freedom of speech used by the Waldenses in blaming and reproving the vices and errors of great ones, *scilicet plures nefarie asseruntur eis opinionis, a quibus omnia fuerant aliena*, made them hardly thought and spoken of.* ]

Ver.

Ver. 22. *Who redeemed Abraham* [ *i. e.* out of his Idolatry; that pulled him as a brand out of Ur of the Chaldees, *Job. 24.2.3.* The Rabbinis say that his Father Terah was a maker and seller of images.

Concerning the house of Jacob [ *i. e.* The calling of the Jews, confer *Rem. 1.1.25.* ]

Ver. 23. *And now sanctifying Gods name in their hearts and lives, and walking in the fear of the Lord, and in the comforts of the Holy Ghost. Thus, as it were, ex professo, both the Prophet *Isaiah* here handle the doctrine of Regeneration; which and other like places, whilom *Nicodemus* had not noted, he was worthily reprov'd, *Job. 3.* ]*

Ver. 24. *They also that erred in spirit* [ *Errorous opinions, and muttering against Ministers, here influenced as two special Opposites to effectual Conversion. Those that relinquish not these two evils, are far enough from Gods Kingdom, and yet now adays nothing more ordinary: hence so few Converts, so many apostates.* ]

### С И А Р. XXX.

Ver. 1. **W** Oe to the rebellious children! *Va filii deservierum, vel Apostatis*: to be boldly calleth the Politicians of his time, the Counsellors of State, Shekna and others who gave good *Hezekiah* will counsel to send to Egypt for help when *Sennacherib* invaded him. Well might St. Paul say, *Eph. 1.1* *very quidam* bold, *Rom. 10.20.* *Conjurers enim, Praecores inquit, quid hoc rei est quod acceptatis? non avitis male omnino factum? Va vobis, overip. tot!* [ *such another bold Court-preacher was *aliquid* quam Elias, Amos, Ioh. Baptist, Cerysimon, Leisner, Diering, &c.* See *Leisners* letter to King Henry the eighth after the proclamation for abolishing English Books, *Adm. petere.* ]

Ver. 2. *That walk to go down into Egypt* [ *They that con- sult not with God, consult hume to their own houses, Hab. 2.10. and because they despise him, they shall be lightly esteemed, 1 Sam. 2.30. When any came to Bacon and Zurich, Q. Elizabeth gravely Counsellors, with a project or design of raising* ]

Ver. 3. *Therefore shall the strength of Pharaoh be your shame* [ *They that con- sult not with God, consult hume to their own houses, Hab. 2.10. and because they despise him, they shall be lightly esteemed, 1 Sam. 2.30. When any came to Bacon and Zurich, Q. Elizabeth gravely Counsellors, with a project or design of raising* ]

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her revenue, or promoting her interest, they would ask him how much reputation would redound unto her by it? *Myses*, who was faithful in all Gods house, had the like care of Gods glory, *Exod. 32. 10, 12.* and is therefore renowned to all posterity. But these Apollates in the Text, for carnal policy and contempt of God, are justly branded and threatened with disgrace and disappointment.

Ver. 4. *For his Princes were as Loam* ] where *Pharao* kept his Court, and *Myses* had done his Miracles.

And his Embassadors came to Hanes ] This was, faith *Hierom*, a famous City in the utmost part of *Egypt*, toward *Aethiopia*: *Oecolampadius* faith it lay beyond *Egypt*; so far did these men travel and trouble themselves in seeking foreign help, when they might have staid at home to better purpose.

Ver. 5. *They were all ashamed of a people that could not profit them* ] Either could not or would not, for fear of provoking the *Affyr*. *Oecolampadius* and formidable a Prince. When *Queen Ethioth* undertook to protect the Netherlands against the Spaniard, the King of *Sweden*, hearing of it, said, That she had taken the Crown off her own head, and set it on the head of fortune.

Ver. 6. *The burden* ] i. e. the gifts and presents wherewith the Hebrews beasts were laden to carry forthward, to hire help from *Egypt*. A mans gilt maketh room for him, *Prov. 18. 10.* *Philip* was wont to say, that he doubted not of taking any town or tower, if he should but thrust into it an ass laden with Gold. But these Jewish Ambassadors lost both their labour and their treasure, carried upon the shoulders of many young *Affes*, and upon the bunches of Camels to a very great quantity. See what a present was sent to a poor Prophet, even of every good thing of *Damascus* forty Camels burden, *2 King. 8. 9.* and guests by that what a deal of wealth went now to *Egypt* to procure help.

Into the land of trouble and anguish ] that great and terrible wilderness of *Arabia*, wherein were fiery serpents and scorpions, *Deut. 8. 15.* and other fell-creatures not a few. Thorough that waste howling desert, *Deut. 32. 10.* that lay between *Judea* and *Egypt*, travelled these beasts with their burdens; but all was labour in vain, and cost cast away, because God was not of the counsel.

Ver. 7. *For the Egyptians shall help in vain and to no purpose* ] Heb. *in vanity and inanity*; such are creature-comforts if relied on: a very *magnum nihil*.

Therefore have I cryed ] but could not get audience.

Ther strength is to sit still ] to bide at home, and behold the salvation of the Lord, for the Prophet here seemeth to relate to that, *Exod. 14. 14.* Contented godliness is great gain faith the Apostle, *1 Tim. 6. 6.* and quiet godliness is great strength, faith the Prophet here; *Ther strength is to sit still: as god sit still* (faith our English proverb) *as rise and fall*. The word here rendered *strength*, is *Rahab*, which significeth pride and power, and is sometimes put for *Egypt* her self, *Psal. 56.* Hence the Vulgar translation here is, *Superbia tantum effugies*; *Egypt* is but a flask or a piece of proud flesh: she is all in ostentation, but will not answer thine expectation: therefore keep home, and be quiet. Others rendering the Text as we do, for this sense upon it; *your Rahab or Egypt is to sit still*, and to hold you content: by so doing you shall have an *Egypt*: whatsoever succour you might think to have that way, you shall have it (and better) this way, *si tranquillo & sedato siti animo*, if you can compose your selves and get a Sabbath of spirit.

Ver. 8. *Now go Write it before them in a table, and note it in a book* ] He had proclaimed it before, *ver. 7.* but with ill success: now he is commanded to commit it to writing, for a testimony against them to all posterity; viz. that they had been told in two words what were their best course to take for their own security and safeguard; but they thought it better to trot to *Egypt*, then to trust in God. Now therefore if they suffer and smart (as they must) for their contempt and contumacy, the blame must be laid upon themselves alone: who else can be faulted when as they were so fairly forewarned?

Ver. 9. *Thas this a rebellious people* ] *Isaia: concepta verba prast Deus*; God did stretch to the Prophet *Isaia* what very words he shall see down. So he did to *Myses*, to *Jeremy*, *chap. 36.* to *Habakuk*, *chap. 2.* to *Jahn* the Divine, *Rev. 1. 12.* the whole Scripture was inspired by God; not for matter only, but for words also, *2 Tim.*

*2 Tim. 3. 16.* and is therefore more then a bare commentary, as *Bellarmino* calleth it, a kind of storehouse for advice in matters of Religion. We account them the surest Rule of life, the divine beam and most exact balance. But the Papists see well enough, that while the authority of the Scriptures standeth, the traditions of *pivina* *Patrum*, their Popes cannot be established; which they account the touchstone of doctrine, *Aug.* and foundation of faith. And in favour of their unwritten verities, as they call *Exaltissima* *Traditione*, they tell us (but falsely) that Christ commanded his Apollates to preach, but not to write.

Lying children ] and therefore not Gods children, *chap. 63. 8.*

Ver. 10. *Which say to the Seers, See not, &c.* ] strange impudency! but in thus reciting their words, the Prophet rather exposteth their spirit then their speeches: And yet it may be, that the Politicians of those times blamed the Prophets, *Isaiah* and the rest, for meddling with State-matters, and pressing the Law too strictly: in such cases of necessity as now it was, they must make bold to borrow a little Law of the holy one of *Israel*.

Speak unto us [smooth things] ] Heb. *smoothnesses, toothless* truths, and such as may speak you No-mellers.

Ver. 11. *Get ye out of the way* ] If that be the way which you so much insist upon, warp a little, remit of your rigour, *Religiosum spernet esse, sed non religionem*.

Cause the holy one of *Israel* to depart from us ] *Disstat ille nos per Prophetas abundanter*, let's hear no more of him: molest us not with so many messages from him; see *Mic. 2. 6.*

Ver. 12. *Wherefore thus saith the holy one of *Israel** ] The Prophet doth on purpose repeat this title, so much disbelieved by them, to cross them. Ministers must not be men-pleasers.

Ver. 13. *Therefore thus iniquity shall be unto you* ] *q. d.* your Commonwealth is tumbling down apace, and ye are hastening the utter ruin of it; as if ye were ambitious of your own destruction, which will be as suddain, so total, *ver. 14.*

Ver. 14. *And he shall break it as the breaking of a Potter's vessel* ] *Collige ex hoc loco*, faith *Oecolampadius*: Gather we may from this text, that remediless ruin will befall such as resist the Holy Ghost, and lay against light.

Ver. 15. *The Holy one of *Israel** ] A title much in the mouths of Gods Prophets in those times. But how great arrogancy is it in the Pope to take unto him the title of His Holiness?

In returning and rest shall ye be saved ] This is the same in effect with that before, *ver. 7.* Preachers must be instant, stand to their work, and not be baffled out of their unpleasing messages. The Septuagint here have it, *Si converteris iniquitatem, tunc salaberis*.

Ver. 16. *But ye said, No* ] we will not return or rest. This is a golden rule of life, *Io plenit & se servituti offerat*; that these refractaries would none of it: they knew a better way to work then all that came to. Politicians are like tumblers, that have their heads on the earth, and their heels against heaven. Cross-grain'd they are for most part to all good.

For we will fly upon horses ] wherof *Egypt* was full, and for which it was famous of old, and is yet, for the *Mamelukes* hories especially.

Therefore shall ye fly ] but in another sense, i. e. *sepe fugatis, ab hoste*, with the enemy at your heels.

Ver. 17. *One thousand shall flee* ] See *Dens. 32. 30.* with the Note.

Until ye be left as a beacon ] Heb. *a maff*; i. e. a very poor few, or all alone, shred of all you had. This was fulfilled when *Sennacherib* wasted the Country, even to the very walls of *Jerusalem*. *Paucitatem salvandorum nobis insinuat*, faith *Oecolamp.*

Ver. 18. *And therefore will the Lord wait that he may be gracious unto you* ] This is a wonderful condescension; i. e. *God tarries looking for thee to show thee mercy*, as Mr. *Bradford* rendereth it: if thou wert ripe, he is ready. But never think that he will lay cordials upon full and stout stomachs, faith another grave Divine; that he will scarf thy bones before they be set, and lap up thy foyes before they be searcht. *God*







*The Forts and Towers;* Heb. *Ophel and Bathan.* The Hebrews tell us that these were two high Towers in Jerusalem: now they were to be dismantled, and lay waste.

Ver. 15. *Until the Spirit be poured upon us from on high* Donec Dominus dignabitur suum favorem & gratiam deus nobis impertiri, Till God shall please once more to impart unto us his grace and favour. So he sets them no certain time of reformation: as desirous thereby to stir them up to pray continually, and to bring forth fruits worthy amendment of life. This effusion of the Spirit upon all flesh, Joel 2. 28. (that is, of the best thing upon the basest) is a very great mercy.

*And the wilderness shall be a fruitful field* Heb. *a Carmel:* Such a change worketh the Spirit of grace, it maketh barren hearts fruitful, and manifesteth hypocrites (whatever they seem) to be no better than wild trees that bear no good fruit.

Ver. 16. *Then judgement shall dwell in the wilderness* In this and the next Verse, he set forth the sweet effects of Gods Spirit in the Saints, in hypocrites also when once they come to be converted; these are Righteousness, Peace and Joy in the Holy Ghost, as Rom. 14. 17. By Righteousness and Judgement there is to be understood the Righteousness of Faith, together with all those good works the fruits thereof, Obedience I mean, which Luther was wont to call *fidem incarnatam.* Faith incarnate.

Ver. 17. *And the work of Righteousness shall be Peace.* Peace both of Country and of Conscience: none other but this last, can last for ever.

*Quietsse an assurance for ever* Such as the world giveth not, such as the wicked meddleth not with; the *neck on the dunghill* knoweth not the worth of this blessed quietness and assurance for ever, this boldness and access with confidence by the Faith of him, Eph. 3. 12. having a full certainty, Luk. 1. 4. yea a confident glorying and boasting, Rom. 5. 3. so as to stand upon interrogatories, 1 Pet. 3. 21. such as are those, Rom. 8. 35, 36, 37. and to have God to make answer, as *Isa.* 43. 25.

Ver. 18. *And my people shall dwell in a peaceable habitation* Great peace have all those that love Gods Law, and nothing shall offend them, *Psal.* 119. 165. Peace shall be within their walls, and prosperity within their Palaces. From this and the next Verse one will gather, that when the heart lyeth lowest, it lyeth quietest: in loco humilis humilis erit civitas, *Isa.* 60.

Ver. 19. *Wherein shall hail, coming down on the Forreſt* When reprobrates (here compared to a Forreſt, or tall wood) shall be hail-beaten that is, grievously plagued, as those Egyptians once were, *Exod.* 9. 22, 26. it shall be hail, or wall with the Church; as a City that standeth in a low bottom, is secure and safe: her afflictions also working together for her good. In humbling her, God remembereth her; for his mercy endureth for ever, *Psal.* 136. 23.

Ver. 20. *Blissed are ye that sow beside all waters* Conclusionem tenet ipse Prophetas. The Prophet concludeth with an exclamation, as admitting the happiness of such as should live till the Common-wealth should be thus reformed: but especially when Christ should come in the power and purity of his Ordinances, filling his whole waters of the Sanctuary, as *Nilus* doth the land of Egypt, &c. Oh the heaped reaping joy, *Psal.* 126. 5. say, they send thither the seed of the Ox and the Ass, though laborious and useful creatures to ear the ground and fit it for receipt of feed, *Psal.* 144. 14. they shall surely eat the fruit of their labour, *Psal.* 128. 2. they shall reap due time if they faint not; *Gal.* 6. 9. His secunda spes dupli miffi in deliquitiam oritur, saith *Arnobius*: their labour cannot be in Vaine in the Lord, 1 Cor. 15. 58.

## CHAP. XXXIII.

Ver. 1. *Woe to thee that spoilest* Minus vastationem vastatori Sennacherib, vel Antichristo, quam preſignat, Sennacherib and Antichrist are here Ocol. threatened.

*And thou wast not spoiled* Thou absteint thy present peace, and the riches of Gods goodness and patience toward thee, to fall foule upon others unprovoked.

*And sleepest carelessly* This, some understand of Sennacherib, See 2 King. Occol. 18. 14, 17. others of Simeon and other Traitors in Jerusalem, who dealt underhand with the enemy against Hezekiah, and might haply meet with the like meet, as he did who betrayed the Rhodes to the Turkey, who stealed him and sold him: Or he did as Charles the fourth Agents did from Philip Duke of Austria, who paid them the summe he promised them, but in counterfeit money, saying that false coin is good enough for such false knaves as they had shewed themselves.

*Thou shalt be spoiled* Of Kingdome, and life, and all, by thy treacherous sons, Chap. 37. 38.

*Siquis quod fecit patitur, iustissima lex est.*

See *Judg.* 7. 11. with the Note, and fear thou God, who loveth to retaliate, to pay wicked men home in their own coyn, to fill them with their own ways, to overthrow them in their own bow, &c. *Vz ergo vastatoribus:* one time or other God will be even with such.

Ver. 2. *O Lord, be gracious unto us* Breviscula sed pulchra precatio, a short but sweet prayer of the Prophet, teaching thereby the people to put the promise in suit, and to do effectually: using a throng of strong arguments, as here is *Much in few.*

*As thou their arm* Here the Church seemeth to pray for her children, as they before had prayed for her. *Plena est afflictibus hec precatio.*

*Every morning* Heb. *In the morning* That is, speedily, seasonably, continually, and for Christs sake, *Vox enim matutinis aliusum ad iuge sacrificium*, See *Eccl.* *Exod.* 29.

Ver. 3. *As the noise of the tumult the people fled* i. e. The Assyrian Souldiers a Voice shall flee at the coming of the Angel with a hurry noise in the aire for greater rout: but the fall give them their passport. This their confidence was the fruit of prayer.

*As the lifting up of the self* If God do but arise only, his enemies shall be scattered, and all that hate him shall flee before him, *Psal.* 68. 1. See the Note there.

Ver. 4. *And your spoiles shall be gathered* The spoile of the Assyrian Camp now become yours, as 1 Sam. 30. 20.

*Like the gathering of Caterpillars* See ad hominum concusum omnes repente disperguunt, which are loon rid, when men set themselves to destroy them.

Ver. 5. *The Lord is exalted* He hath made him a name, gained abundance of honour.

*For he dwelleth on high* Whence he can poure down plagues at his pleasure on his proud enemies, and fill Zion with Judgements and Righteousness.

Ver. 6. *And wisdom and knowledge shall be the stability of thy times* Thy times O Hezekiah: but especially, O Christ: Or, the stability of thy times and strong safeguard shall thy wisdom and knowledge be: By his knowledge, that is, by faith in him, shall my righteousness serve me (Jesus Christ) justify many, Chap. 53. 11. but these are also justified by him: the fear of the Lord is their treasure, they hold fast and a good conscience, which come having put away, concerning faith, have made shipwreck. 1 Tim. 1. 19. See the Note there.

*The fear of the Lord is his Treasure* The spirit of this holy fear rested upon Christ's Paradin. In chap. 11. 2. and good Hezekiah was eminent for it, not for civil prudence only: symbol. this was flor regis the fairest flower in all his garden: this is solidissima regis polia bafis, as one faith, the best policy, and the way to wealth.

Ver. 12. *And the people shall be as the burning of lime* ] As hard chalk-stones which when burnt to make lime, crumble to crattle.

of evils and enemies. Or in heaven shall he dwell with God in safety: who  
the wicked a consuming fire, *ver.* 14.



*His place of defence shall be the munitions of Rocks* ] Rocks within Rocks; Rocks beneath, above Rocks: Rocks so deep no Pioneer can undermine them, so thick no Canon can pierce them, so high no Ladder can scale them, &c.  
*Bread shall be given him, his waters shall not fail* ] He shall have all that heart can wish, or need require.

Ver. 17. *Thine eyes shall see the King in his beauty* ] Hezekiah in his pristine state and lustre: yes more glorious and renowned then ever before. *His own* understandeth it of Christ reigning gloriously in Heaven, and the saints looking from thence should see the earth as far off as little and contemptible, and say,

*O quam angusti sunt mortalium termini!*  
*O quam angusti sunt mortalium animi!*

*As I have wished that he might have seen these three things, Remans in flore, Paulum in ore, Christum in corpore, Rome in the flourish, Paul in the pulpit, Christ in the body of flesh. Venerable Bide came after him, and wished rather that he might see his King Christ in his beauty, as he is now at the right-hand of his Father far outshining the brightest Cherub in Heaven.*

*Omnia hoc me-  
 muisse juva-  
 bit.*

Ver. 18. *Thine hearts shall meditate terror* ] But thou shalt now think of it as waters that are past, calling to mind what speeches amongst those late distractions had fallen from thee.

*Where is the Scribe? Or the Master-master of the Assyrian Army? Verba sunt insulturnum & exultantium, faith Piscator, they are the words of Gods people insulting over the enemy now overthrown and dispersed. See the like done by the Apostle, 1 Cor. 2. 10.*

Ver. 19. *Thou shalt not see a fierce people* ] Or, *Look not upon a fierce people*, or, as some render it, a *barbarous people*, of a *flourishing tongue that thou canst not understand* (such as are most of the School-men, seven years laid one, are but sufficient to understand the barbarisms of *Scotus* upon *Lombard*.) but rather *look upon Zion*.

Ver. 20. *Look upon Zion the City of our Saltniness* ] where God is daily and duely served, and is therefore her shield and exceeding great reward, Gen. 17. 1. If that Heathen King, hearing of his enemies approach whilst he was sacrificing, could answer *Ipse deus sum* I am serving my Gods, and therefore fear not their force: how much more ensue had *Zion* to be confident, and to sing as *Psal. 46. 1, 2, 3, &c.* See *Psal. 48. 12, 13.*

Ver. 21. *But where the glorious Lord will be* ] The Church must needs be invincible, because the glorious Lord is her Champion, or will do gallantly for us, as the words may be rendered. Her name is *Jehovah-Shammah, Ezek. 48. 35.* The Lord is there, and how many reckon we him at? He alone is a potent Army, *Isa. 53. 12.*

*A place of broad rivers and Streams* ] Such as *Mesopotamia* was, or the Garden of God. Or, *he shall be instead of broad rivers, &c.* even a river that shall not be drawn dry or sucked out (as *Euphrates* was by *Cyrus* when he took *Babylon*) a river that shall not fail the dwellers by (as *Nilus*, once at least, did *Egypt*, for nine years together,

*Credidit Aegyptus caruisse juvenatibus aroa*  
*Inubrius, atque annis sicca fuisse novum*)

*Ovid Art. Lib.*

But shall fill its banks and shores perpetually, and keeps a full Rock of streams and waters.

*Wherein shall go no gally -- nor gallant ship* ] i. e. None of the enemies navies shall annoy it. *England* had the experience of this in that famous 88. when the Seas were turmoiled with such a Navy of Ships, as her swelling waves could hardly be seen: and the Flaggs, Streamers and Ensignes so spread in the wind, that they seemed to darken even the Sun: but the glorious God defeated them.

Ver. 22. *For the Lord is our Judge* ] Ours in all relations. *Therefore we shall not dye or do amiss.* See *Habak. 1. 12.* with the Note: Our Judge will do us right. Our

Our Law-giver will give us the best direction, (See *Nebem. 9. 13.* with the Note) Our King will see to our safety. Let the children of *Zion* be joyful in their King, *Psal. 149. 2.*

Ver. 23. *Thy Tacklings are loosed* ] Thy shipping *O Assyrian*, is wracked and dilapidated. *Thi per funes tentoria; per vela, vexilla intelliguntur.* The Prophet elegantly expresseth the matter in Sea-men's terms.

Ver. 24. *And the inhabitants shall not say I am sick* ] Sc. by reason of the long and freightage. None shall be so lame, ver. 23. or sick and in pain (as here) but that he shall be in case to pursue and prey upon the enemies.

*The people that dwell therein shall be forgiven their iniquity* ] *Jehovah Rophe*, or the Physician shall heal them on both sides, make them whole every whit. This is a most sweet Promise, and highly to be prized by all that are heirs of the Promises.

*Optandum est ut sit mens sana in corpore sano.*

# CHAP. XXXIV.

Ver. 1. *Come near ye Nations* ] In this Chapter and the next, the Prophet, for the terror of the wicked, and comfort of the godly, summeth up what he had said before concerning the destruction of the enemies, and the restoration of the Church. *Eusebius* (with many other Ancients) will have this Chapter to be understood of the end of the world and the last judgement: and further saith that *Plato* hath taken this place of the Prophet *Isaiah* into his writings, and made it his own. *Livius* says *Julius caesaris de extremo judicio non loquitur*: but this cannot be the literal sense of the text, saith *Scotus*. The Jew-Doctors will needs understand the literal sense of the text, as a Prophecy of their return into the holy land, when *Samaria* shall be destroyed: and for this they alledge, *Isa. 4. 22.* which yet

proveh it not.

Ver. 2. *For the indignation of the Lord is upon all Nations* ] Is or shall be upon all the Churches enemies, whether of former or latter time; even his *boiling wrath*, as the Word significeth.

*He hath utterly destroyed them* ] Or, *he will make an Anaberna of them*, as ver. 5. the people of my curse, devoted to destruction.

Ver. 3. *Their slain also shall be cast out* ] Buried with the burial of an Ass, *Jer. 22. 19.* *Their Criers* somewhere calleth *sepulcrum insipulam*: This may also befall such as for Gods sake are slain all the day long: but to them it is no such judgement, *Ala signatur qui carui verba.*

*And their sink shall come up out of their carcases* ] They sink alive as Goats, as whitened Tombs, as walking dunghills: and now their dead carcases also shall sink above-ground.

*And the mountains shall be melted with their blood* ] *passio omnia*, because they moistened the earth with the blood of Gods people, and danged the land with their dead carcases.

Ver. 4. *As all the host of Heaven shall be dissolved* ] *Invisibili supplicii atrocitas se designavit.* So great shall be the slaughter of the Nations, that the heavenly host shall seem to be sensible of it, and amazed at it, and the whole heaven to be rolled together as a scroll, lest it should be forced to behold it. In a bloody fight between *Amurath* the third, King of *Turkey*, and *Lazarus Dives* of *Servia*, many thousands lay on both sides: the *Turkish* Historians, to express the terror of the day, vainly say, that the Angels in Heaven amazed with that hideous noise, for that time forgoe the heavenly hymnes wherewith they always glorified God.

Ver. 5. *For my sword shall be bated in heaven* ] Heb. *drunk*, or *drunked*, i. e. in *drunkedness* *ostium inebriatur*; whence-foever the sword comes, it is bated in *drunkedness*, hath its commission from God. *Jer. 47. 6, 7.* See *Jer. 48. 9.* and as a drunken man reeleth to and fro: so the sword, when once in commission, reevech up and down, and rideth circuit usually, *Ezek. 14. 17.*

*Behold*

Behold it shall come down upon Idumea] i. e. Upon the Edomites who were *afflictors & accusers* by the Jews, bitter enemies to the Jews, though both Nations came of *Israel*, both were circumcised: so are now the *idolish* Edomites to the Churches of Christ, with whose blood they are red all over, Rev. 17. The Hebrews understand here by *Idumea*, *Rome*.

Ver. 6. *The sword of the Lord is filled with blood, &c.*] That is, it maketh clean work: as the blood and fat were in sacrifices consumed, Levit. 1. 16, 17, and this execution was no less pleasing to God than some solemn sacrifice.

For the Lord hath a sacrifice in Bozrah] The Metropolis of Idumea: *Pestomy* called it *Bozra*. And it prefigured *Rome*, laith *Piscator*, the chief City and seat of Antichrist's Kingdom.

Ver. 7. *And the Unicorns shall come down] Monoceroses, qui intermixti possunt, capi non possunt*, creatures of untemperable fierceness: or Rhinoceroses, as the Margent hath it: he meaneth the *Great ones*.

Ver. 8. *For the controversy of Zion] i. e. Of the Church both Jewish and Christian, laith Piscator*: Confer, Rev. 18. 2.

Ver. 9. *And the streams thereof shall be turned into pitch]* Like the Lake of *Sodom* which is near to *Idumea*, and whereof *Josephus* writeth, that an Ox, having all his legs bound, will not sink into it, the water is so thick and pitchy. *Strabo*, though a stranger to this Prophecy, affirmeth the accomplishment of it. *Lyra* saith, that in some part of *Idumea* there is still ascending a smoke of fire and brimstone, as out of Mount *Ætna* in Sicily. And *Hyperius* thinketh that the *Edomites* are here further threatened with hell-torments. It should seem so by the next words.

Ver. 10. *It shall not be quenched night nor day; the smoke of it shall go up for ever]* See *Revel.* 12. 17. and 18. 18. and 19. 3. And observe how *John* the Divine picks out the choicest passages of the Old Testament, and polisheth therewith his Revelation.

*None shall pass thorough it for ever] i. e. Incelsendi animo*, to dwell there: passengers did pass through it, and wondered at God's dreadful judgments thereon, *Job*. 49. 17.

Ver. 11. *The corsuants and the bitterns shall possess it]* God cannot satiate himself in laying what he will do to the *Edomites*, because they had dealt by revenge, and had taken vengeance with a despicable heart to destroy the Church, for the old *Satanical* hatred, as *Exek.* 25. 15. He will turn in those *inimicitia* *felix*, *fera* & *terribilia*, to dwell in their land: whereby is noted extreme devastation, which is here in many exquisite words (*more propemodum Poetice*) described.

And he shall stretch out upon it] So that men shall in vain think of rebuilding and repopulating it.

Ver. 12. *They shall call the Nobles thereof to the Kingdom]* The *Venetians* have Magistrates called *Procurators*: because at first men were prayed to take the office, and to help to govern the State: but here were none lessor for this purpose.

Ver. 13. *A Court for Oracles]* Or, *Oracles*: see on ver. 11.

Ver. 14. *The wild beasts of the desert]* Heb. *Zim & Jim*: See Chap. 12. 21, 22, where these monstrous creatures are said to dance: whence *Basil* noteth, that men learned of devils to dance: And another saith, that a dance is a circle; the centre whereof is the devil, the circumference, all his Angels.

And the Satyr shall cry to his fellow] Heb. the rough or hairy one. *Chald.* *Demo*: *nes inter se colludent*, the devils shall play among themselves, *Satan* is a rough harsh spirit, so are his, see *Levit.* 17. 7.

Ver. 15. *There shall the great Owl make her nest]* Heb. *Kippes*. The Hebrews themselves agree not what creatures these are here mentioned: so far are they swift wit, but now a little *Owl* or an evil spirit is not worthy the mentioning.

Ver. 16. *Seek ye out of the book of the Lord]* *Sofeciamini ex libro Domini*, the Holy Bible: which Bishop *Bowyer* Chaplain called in scorn of the Martyrs, *Tur* little preys God-look: Another *Bohemian* blasphemer for *Bible*, called it *Yiftia*: which in the *Bohemian* language significeth *Yomis*. But let us search the Scriptures, (and particularly this Prophecy commanded to be written in a book, chap. 30. 8.) and compare the truth of these predictions with the events.

None

*None shall want her mate]* Some write of the Alp, he never wandreth alone without his companion; and none of these birds of desolation want their mate: so craft and crafty do ever go together in the Churches enemies.

Ver. 17. *And he hath cast the lot for them]* i. e. For those creatures of prey aforementioned.

From generation] i. e. For many generations.

## CHAP. XXXV.

Ver. 1. *The wilderness, and the solitary place shall be glad for them]* The *Edomites*, and other enemies have had their part: It hath been sufficiently said, *Woe unto the wicked*, it shall be ill with him: for the reward of his hands shall be given him. And now the Prophet is hidden to say to the Righteous (to tell him so from the Lord) that it shall be well with him; for the reward of his hands shall be given him, *Isa.* 3. 10, 11. The wilderness and the desert, that is, the poor people of God that have been oppressed and slighted in this world, shall be restored into a happy and flourishing estate: the Church shall have her *Hicpos* under *Hackiah*, but especially under Christ, She shall have it both in temporals and spirituals, ver. 2.

Ver. 2. *The glory of Lebanon shall be given unto it, the excellency of Carmel, &c.]* Outward blessings shall be heaped upon Gods people: even all that heart can wish, or need require.

They shall sit for the glory of the Lord] Spiritual blessings in heavenly things in Christ Jesus shall be conferred upon them also: even every good gift and perfect giving from the Father of lights,

*Qui illaratus interitibus floribus hortis,  
Quique jubet rutilis alboscere lilia campis.*

Ver. 3. *Strengthen ye the weak hands]* q. d. Cheer up, my hearts, be of good courage, and God shall strengthen your hearts, all ye that hope in the Lord. Comfort ye also one another with these words and build up each other on your most holy Faith; and I will shew you how, and in what terms you shall do it.

Ver. 4. *Say to them that are of a fearful heart]* *Inconfidantibus*; to them that consider not the Promise, but forget the consolation, *Heb.* 12. 5. so poring upon their fins, that they see not their Saviour.

Behold your God will come with vengeance] He will tread Satan under your feet shortly, *Rom.* 16. 20.

Even your God with a recompence] *Diabolo par pari retribuit Christus*, saith Hierom: Christ will be even with the devil: He had got one of Christs Disciples (*Judas*;) and (to cry quittance) Christ gat one of his, *Paul*. *Cyprian* was wont thus to comfort his hearers, *Yesus Antichristus*, (id superavit Christum, Antichristum will come, but Christ will not be long behind him.

Ver. 5. *Then the eyes of the blind shall be opened]* This was fulfilled corporally in cures wrought by Christ, *Mat.* 4. 27. and 11. 5. &c. and spiritually in the preaching of the Gospel by the efficacy of his spirit, *Act.* 6. 18. and 16. 14. *Apollonius* Tyranus could never do such miracles, nor any other. This sheweth that Jesus of Nazareth was the true Messiah.

Ver. 6. *Then shall the lame man leap as a hart]* As that impotent man did, *Act.* 3. 8. and those *Leproses*, *Heb.* 12. 13.

And the tongue of the dumb sing] As good old *Zacharias* did, *Luk.* 1. Not so much for his speech restored, or his lion received, as for his Saviour now at hand: and as did those that sang, *He hath done all things well: he maketh both the deaf to hear, and the dumb to speak*, *Mat.* 7. 37. yea to utter the best things of God, and to speak good of his name. Lo here, saith *Lawson*, miracles to confirm the Gospel to be of God, against those that decide his Ministers, saying, They cannot make fo much as a lame horse found: For all they in whose hearts it taketh effect, are

R 2



yet man, though of much shorter a continuance, is not inferior to an Elephant. For this is not the best thing in nature, faith Scaliger, to live longest, but to live to best purpose. Now mans life is a way to life eternal. Other creatures have that they live for: Not for Man, whilst here.

*And in all these things is the life of my Spirit*] The godly esteem of life by that stirring they find in their souls: Else they lament as over a dead soul.

*So wilt thou recover me*] Or, *hast thou recovered me?*

Ver. 17. *Behold for peace I had great bitterness*] *Mar. Mar.*: the approach of death was to this good man bitter bitterness: and yet Christ had taken away from him the sting (or sting) of death: so that he might better say then *Azag* did, *Surely the bitterness of death is past*, or then *Lucan* doth of the *Gaules* and *Britones*,

*animæque capaces*

*Mortui:*

*But thou hast in love to my soul*] Or, *thou hast embraced my soul out of the corrupting pit.* *Complendū verbum, affectum placē paternum, & studium juvandi singulare exprimit.*

*For thou hast cast all my sins behind thy back*] As an old ore worn evidence, that's out of date, and of no use. Here it is well noted, that we must set our sins before our face, if we would have God to cast them behind his back, *Psal.* 50. 24. and 51. 3.

Ver. 18. *For the grave cannot praise thee*] i.e. *Palam & cum aliis*, openly and exemplarily. See *Psal.* 6. 5. with the Notes: *David* desires to live for no other end (and so *Hezekiah*) then to be glorifying of God.

*They that go down into the pit*] Of the grave: so, of despair. It is a sin for any man to lay *I am a reprobate*: for it keeps him in sin, and cuts the sinews of endeavour.

Ver. 19. *The living, the living, he shall praise thee*] Those that live the life of nature if withall they live the life of Grace, and so are *living living*, and not *dead whilst they live*: for the wicked cannot praise God: they can say God a thank, and that's all. But as it is with the hand-diall, the finger of the diall standeth at twelve, when the diall hath not moved one minute: so though their tongues are forward in praises, yet their hearts stand still. What they do this way is but *dead work*.

*The Father to the Son shall make known*] and for this end Parents may desire to live longer. *Hezekiah* did his part, no doubt, by wicked *Mamfich*, who also as length repented and was saved.

Ver. 20. *The Lord was ready to save*] Heb. *The Lord to save.* *Servasti sumus ut serviamus.* *Hezekiah* was the better for his sickness: God had brought health out of it, as he doth out of all his, by bringing the body of death into a consumption.

*Therefore we will sing my songs*] *Quales quas illi?* faith *Scaliger*, what kind of songs would he sing in the house of the Lord and in the hearing of all the people, as long as he had a day to live? Surely this here recorded among, and above the rest, though it set forth his querulations and infirmities: *Depressimus sancti in Deum exaltetur.* The Saints gladly abuse themselves, if thereby God may be exalted.

Ver. 21. *Let them take a lamp of fire*] *Commendatur hic usus Medicinæ.* The Patient must pray, but whilst make use of means, trust God, but not tempt him. See the Note on 2 *King.* 20.

Ver. 22. See on 2 *King.* 20. 8.

#### CHAP. XXXIX.

V. Erse 1, 2, 3, &c.] See 2 *King.* 20. 12, 13, 14, &c. with the Notes there:

#### CHAP.

#### CHAP. XL.

Ver. 1. *Comfort ye, comfort ye my people*] Hitherto hath been the *Comminatory* part of this Prophecy: followeth now the *Consolatory*: Here beginneth the Gospel of the Prophet *Isaiah*, and holdeth on to the end of the book. The good people of his time had been forewarned by the foregoing Chapter of the *Babylonians* Captivity. Those in after-times, not only during the Captivity, but under *Antiochus* and other Tyrants, were ready to think themselves utterly cast off, because heavily afflicted. See *ver.* 27. of this Chapter, with *Law.* 5. 22. Here therefore command is given for their comfort, and that Gospel be preached to the penitent: the word here used signifieth, first to repent, then to comfort, 1 *Sam.* 5. 35. 1 *Sam.* 12. 23. Thus our Prophet had been a *Banner-bearer*, a thundering Preacher all the fore-part of his life (see one instance for all *chap.* 24. where *Pericles*-like, *fulgurat, intonat, totum terram perfract,* &c.) Now toward his latter end, and when he had one foot in the grave, the other in Heaven, he grew more mellow and mellow, (as did likewise *Mr. Lever*, *Mr. Perkins*, *Mr. Wooley*, and some other eminent and earnest Preachers (that might be named) setting himself wholly in a manner, to comfort the abject and feeble minded; which also he doth with singularity deservingly and efficacy. This redoubled *comfort ye*, is not without its Emphasis: but that which followeth, *ver.* 2. is a very *hive of heavenly honey*.

Ver. 2. *Speak ye comfortably*] *Speak to the heart*, as *Gen.* 34. 3. *Hof.* 2. 14. Cheer her up, speak to her with a mild earnestness, that your words may work upon her and tick by her: do it *solidly*, not *frigidly*.

*Tha her wifure is accomplished*] *Malitiam*, not *Malitiam*, as the Vulgar hath it: The word signifieth also a *term of time*, See *Dan.* 9. 2. and *Gal.* 4. 4. God hath limited the Sins suffering, *Rev.* 2. 10. Some by *warfare* have understood that hard and troublesome *Persecution* of *Moses* Law; that yoke importable, *Ab.* 15. 10. taken away by Christ.

*That her iniquity is pardoned*] Heb. *her iniquity is accepted*: *Perfellam esse peccatum ejus* to *Piscator* rendereth it. She might be under Gods hand, though her sins were pardoned. The Palfy-man heard, *thy sins are forgiven thee*, some while before he heard, *Take up thy bed and walk*.

*That she hath received of the Lords hand double*] i.e. Abundantly and in a large measure, (as *Isaiah* saith), so much as to her merciful Father seemeth over and above, more than enough. *She hath received double for all her sins*: and yet death is the just hire of the least sin, *1 *Sam.* 6. 23.* But this is the language of Gods compassions rolled together and kindled into repentings; *Jerusalem* her self was of another judgement, *Jer.* 9. 13. *Our God hath punished in itself them our sins*: and yet he reckoneth that we *sin* that which is behind of the afflictions of Christ, *Col.* 1. 24.

Ver. 3. *The voice of him that cryeth*] See *Mat.* 3. 3. *John* 1. 23. with the notes there: but *Luke* citeth this text more fully than the other Evangelists, applying it to the Baptist crying in the wilderness, i.e. of *Judas*, where he first preached, or (as some feele it) in the ears of a waste and wild people. Hereby is meant the world, faith one word of Gods grace, barren in all virtue, having no pleasing abode, *Diod.* nor the direction of any good way in it, being full of turbot, and accursed.

Ver. 4. *Every valley shall be exalted*] Terms taken from the custom of Princes coming into a place, viz. to have their way cleared, and passages facilitated. See on *Mat.* 3. 4.

Ver. 5. *And the glory of the Lord shall be revealed*] i.e. *Iesus Christ* (the Lord of glory, *1 *Sam.* 2. 1.*) shall appear in the flesh. Some interpreters understand this whole Sermon *ad idem* concerning Christ and Redemption wrought by him: yet with an allusion to the *Jewes* deliverance out of *Babylon*: for this was a type of that, like as *Cyprian* also was of Christ.

Ver. 6. *The voice*] Or a voice, i.e. in vision.

*Which shall cry*] *All flesh is grass*] This is taught by every Philosopher, faith *Scaliger*: but never is it taught effectually, till cryed to the heart by Gods Word and Spirit: for which reason also it is not uttered here without a Preparative, by way of Dialogue, to stir up to attention.

*Ab.*



Hieron.

Ver. 24. *They shall not be planted.* They are like graft, that is neither planted nor well rooted: but as weeds that grow on the top of the water, *vel tanquam palus folium, quod mane candidum, meritis purpureum, visifere caralium affligitur.* And he shall blow upon them. Two fits of an ague shook to death great *Tamerlan*, in the midst of his preparations for the conquest of *Turkey*.

Cicero.

Ver. 25. *To whom then will ye liken me?* See ver. 18, 19.  
Ver. 26. *Lift up your eyes on high.* Who is there such an Heathen, that looketh up toward Heaven, and presently perceiveth not that there is a God? we may well add, and an Almighty God? Why then should the vanities of the Heathen come in competition with Him? or why should *Isaac* say, *My way is hid from the Lord*, &c. as ver. 27. as if God neglected them, or were weary of helping them, ver. 28.

And behold who hath created these things? Without tools or tols, ver. 28. And shall the creature be worshipped rather than the Creator? *God bless'd for ever?*

*That bringeth out their host by number.* As if he had them set down in his muster-rolls. Astronomers take upon them to number and name the chiefs of the stars: *reliquas nomenclaturas Dei permittit cognoscere.* *Abraham* could not number them, Gen. 35, 5. and yet *Aratus* and *Eudoxus* vainly vaunted, that they had done it.

Ver. 27. *How saith thou, O *Isaac*, and *Isaiah*, &c. g. d. *Fy for them*! what unbecoming language is this for such! Doth God know and order the stars, and hath he cast away the care of his people? never think it: let it be enough and too much for an Heathen to say,*

Cicilian.

*Sape mihi dubium traxit sententia mentem,  
Curarent super terram, an nullus iussisset  
Refler, & incerta fluerent mortalia castra.*

And my judgement is pass'd over? g. d. I thought I should have had a day of bearing ere this: *sed compendior.*

Ver. 28. *He fainteth not, nor is weary.* Or, he is neither tired nor toiled: viz. earthly Judges may be. And his own people, for thinking otherwise of Him, are here taken up as early, as those Idolaters before, ver. 21. with, *Hast thou not known? hast thou not heard?*

There is no *farthing* of his understanding. Submit to Him therefore, as to the one Deo vera Num. ly wife God. This, the very Heathens taught men to do, as *Plato* arch. 7. n. c.

Ver. 29. *He giveth power to the faint.* How then should he himself faint? or why should any good man's heart fail him? The Jews among their *Beneditio*nes (whereof they are bound to say an hundred every day) have this for one, *Bless'd be God who giveth power to the faint.*

Ver. 30. *Even the youth shall faint.* All that trust to their own strength, shall tire out: like as the Hare that trusteth to the swiftness of her legs, is at length overtaken, and torn in pieces: when the coney that flieeth to the holes in the rocks, doth easily avoid the dogs that pursue her.

Ver. 31. *Shall renew their strength.* Heb. *shall change, quotidie lapsis fortiores prodromus*, by the new supplies of the spirit, Phil. 1. 19. they shall pass from strength to strength, Psal. 84. *They shall mount as Eagles.* See Psal. 103. 5. R. *Sacra* faith, that every tenth year the Eagle moulteth up to the Orb of the Sun, cingeth her wings there, and to reneweth her age, till she be an hundred.

## CHAP. XLII.

Ver. 1. *Keep silence before me O *Island*!* i. e. O *Islanders* (for the Hebrews called all that were beyond sea to them) with whom God, being about to contend, call for silence that he may be heard. The people of *Rome* could hardly in *Adrian*. ly digest a *summons* or *Keep silence* from their Emperor *Adrian*, as too severe: but when God thundereth it, men wriggle into their holes as so many worms.

And let the people *renew their strength*! Come as strong as they can into the Court, with their best Advocates and arguments: for they are to debate the cause concerning their Religion.

Let

Let them come near together in judgement! This is a wonderful condescension: *En in quantum se demittit Deus!*

Ver. 2. *Who raised up the righteous man from the East?* Who but my self? which of your Idols can boast of such a man as *Abraham* was, like as I can?

*Called him to his feet?* Making him follow his call with a blind obedience: for he winked and put himself into Gods holy hand to be led at his pleasure. He knew not whether he went, Heb. 11. 8. nor much cared, so long as he had God by the hand, or might follow Him as a guide, step after step.

He gave the Nations before him? Gen. 14. 14. his posterity also prevailed exceedingly. And thus God hopped the mouths of those Idolaters who insulted over the *Israhelites*, because afflicted and subdued by other Nations: (as *Cicero* doth in his Oration for *Q. Flaccus*) extolling therefore their Idols above the true God.

Ver. 3. *He pursued them, and passed in safety.* He got an unbloody victory over the four Kings, not losing a man of all those unexpected Soldiers: this was a great mercy, if not a miracle. War is usually *uniquis* *triste*: victory is oft like a golden fish-hook; which, lost or broken, cannot be paid for with that it taketh.

Ver. 4. *Who hath wrought and done it?* Here the Gentiles should have answered for God; which because they did not, but were silently silent, therefore He answereth by a description of himself.

Calling the generations from the beginning? Giving them their Being; and having them at a Beck.

Of the Lord, the First, and with the Last? *αὐτὸς ὁ ἀρχαῖος, ὁ ἐσχάτος:* This Deo Ing. lib. 4. was anciently believed concerning God, as *Plato* testifieth. *A is Principium ubi Vig. definit.*

Ver. 5. *The *Israhel* saw it.* The Heathens were convinced by the former arguments, yet not converted: they were afraid, and yet they came together to confirm themselves mutually in their abominable Idolatries.

Yea they drew near? As it were to justify their Idolatries before the Lord. Such is the desperate obstinacy of obdurate sinners; *Pharaoh* menaced *Moses*, even during that palpable darkness. The *Philistines* were afraid when they saw the Ark of the Covenant brought into the field; and yet they encourage one another to fight against *Israel*, 1 Sam. 4. 8. 9. The Thief on the cross was under the arrest of death, and yet railed. *Felix* trembled, and yet expected a bribe from St. Paul. There is a cold sweat fetterh on all the limbs of Antichrist at this day, and yet they repent not of their Idelties, nor murders, nor forceries, nor fornication, nor thefts, Rev. 9. 20, 21. but defend them, all they can.

Ver. 6. *They helped every one his neighbour.* Thus those desperate Idolaters did from the first; *Eusebius* telleth us, that in the seventh year of *Abraham*, *Nimrod* the founder of *Nineveh* set up an image of his father *Babel*, which was worshipped after his death; so did other Princes, by his example; not moved with Gods mercies shewed to *Abraham* who worshipped the true God alone, setting up altars to him wherever he came.

Ver. 7. *So the Carpenter encouraged the Goldsmith.* Because no small gain was brought hereby unto these crafts-men, *Abi* 19. 24, 25. The Jew-doctors tell us, that *Terah* the father of *Abraham* was an image-maker at *Ur of the Chaldees*, till God called him thence. *Abraham* faith, that all these words are to be taken as pronounced with scorn and contempt, that to the vanity of Idols may the more plainly be perceived: for they have no more worth then is given them by their worshippers.

Ver. 8. *But when *Israel* art my Servant!* And it was for thy sake, and for thy settlement, that I have dealt so long with these odious Idolaters: whom else I would not once look toward nor commune with, as he said 2 King. 3. 14.

*The seed of *Abraham* my Friend!* This title was an higher honour to *Abraham*, then if God had given him his name in the orbes of Heaven. See the Note on *Psalm* 2. 23. *Isai* was *David*'s Friend; and *Augustus* vouchsafed to give *Virgil* the name of *Aeneas*. This was a special favour: but not like that in the Text.

Ver. 9. *Thou whom I have taken from the ends of the earth!* i. e. in the loyns of *Abraham* thy Progenitor.

S 2

And

And called thee from the chief men thereof] Called thee and called thee out of the Grandees of the Chaldees, the rich, the potent and the honourable, separate from the common sort: setting thee above the Kings of the earth, *Isai. 89. 27.*

Ver. 10. Fear thou not, for I am with thee] Cordatus, ut sis dicam, oporbu, Dns hoc eloquimur. As long as a child bath his Father by the hand, he feareth none. Quid timent homines homines in fine Dei posuimus? what should be who lyeth in Gods own bosom, fear any man alive? Is not Gods presence security sufficient? I will strengthen thee, I will help thee, &c.] I will, I will, I will: Oh the Rhetoric of God! Oh the certainty of the Promises!

With the right-hand of my righteousness] i.e. My righteous right-hand, that shall right all thy wrongs.

Ver. 11. Behold all that were incensed against thee] These and the following precious Promises the Jews misapply to the coming and Kingdom of their Messias; the Papists to their Hierarchy. Let every true servant of God take them home as spoken to himself: Every promise droppeth Myrrour and mercy.

Ver. 12. Even thou that contendest with thee] Heb. *thi men of thy contention, thy Contentants*; such as this *Christlike* age hath more than a good many. By the *Quakers* wild fancies and rude practices, we may fee how *enraged* these people are, in contradicting every thing. Many mens spirits (saith One) now-a-days, lie like that Haven, *Acts 27. 12.* toward the South-West, and North-West, two opposite points.

Ver. 13. For I the Lord thy God will hold thy right hand] As a tender father taketh his dear child by the hand, in dirty or dangerous ways especially, lifting him over; So the Saints are said to sit down at Gods feet, *Deut. 33. 3.* or to stand betwixt his legs, at little ones do.

Ver. 14. Fear not] This is oft inculcated, for better confirmation and comfort. Our Saviour may seem to have hence his Fear not little flock. It is no easy matter to cheer up afflicted consciences: *Likest* faith it is as hard a matter as to raise the dead. Hence this frequent Fear not.

Ver. 15. I will make thee a new sharp threshing instrument having teeth] *Trach. hanc, aut tribulum in omnes partes prout daturam.* Such as those Eastern Countries did use, to mash in pieces their rougher and harder fodder for their cattle; or rather to thresh out their harder grain with, *Chap. 28. 25, 28.* or to torture men with, *2 Sam. 12. 31.*

Thou shalt thresh the mountains] Thy lofty and mighty enemies. This was fulfilled in the obedience of the Faith: See *2 Cor. 10. 4.*

Ver. 16. Thou shalt fan them] But find nothing in them of any solidity: the hearts of the Wicked a little worth.

And thou shalt rejoice in the Lord] As the sole doer of all: for it is he that subdueth the people under us, and doth all our works for us, *Chap. 26. 12.*

Ver. 17. When the poor] When such as are poor in spirit, sensible of their utter indigency, shall blessedly hunger and thirst after righteousness, shewing themselves restless and unsatisfiable without it.

And there is none] None to be found in the doctrine of the Pharisees, Philosophers, or Eryars.

Ver. 18. I will open rivers in high places] Rather work miracles, as once in the Wilderness, *Exod. 17. 6, 7.* then my poor people shall want necessary support and succour.

Ver. 19. I will plant in the wilderness the cedar, &c.] That is, saith *Lyra*, I will give variety of places to my people.

And the Box-tree] That growth of it self in wild places, saith *Diodore*: to signify that the Church will always have worldly wild plants, mixed and growing in it. Box is always green indeed and full of leaves: but of an ill smell, & *semper habet omnibus inoffensum animantibus*, and of a worse feed.

Ver. 20. That they may see and know and consider] Heb. *lay*. 1. Lay it upon their hearts: which natural men are very hardly drawn to do. The best are so backward, that an *Esaias* may hear, Son of man, behold with thine eye, and hear with thine

Pe varia fig-  
ne variat  
gratum in-  
tinet  
@col.

Sphinx Phil.

thine ears, and let thine heart upon all that I shall show thee, &c. *chap. 40. 4.* and *Haggai* calleth upon the good people of his time to consider, and better consider, *chap. 1. 5, 7.*

Ver. 21. Produce your cause, saith the Lord] He had dealt with the Heathens, and convinced them: now have at their Gods: and their best proofs are called for.

Bring forth your strong reasons] Heb. *your bony arguments, argumenta trabalia*: but alas! they had none such.

Saith the King of Jacob] Not the God of Jacob: for that was now the matter in question, whether he were God, or the *Heathen deities*. And because they were silent, and to seek of such arguments, he helped them to a couple.

Ver. 22. Let them bring forth, and show what shall happen] By such arguments as these, *Clement* in *Tully* testifieth (though himself were an Heathen) that the deity might be known. And whereas it may be objected, that the *Dulphick* devil had foretold things to come: it is answered, that the devil cannot foretell all future things, nor any thing infallibly, and of himself: but either as it is revealed unto him by God, as *Abahs* fall at *Rambis* Girdle: or as he foretold it in the candles, figures, or Prophecies of holy Scripture, wherein he is not a little skilled.

Ver. 23. Show the things that are to come] This first argument is much insisted on: God alone can properly predict: and *Testimonium divinitatis est veritas divi-* *Testul. Apol. natum.* *Cato Major* was wont to say, that he wondered how one Diviner could say so. look upon another and not laugh, as knowing themselves to be no better: then deceivers of the people.

Tru do good or evil] good to your friends, evil to your foes: this is the second argument, and it is unsolvable. If it be objected, that this the Devil can do, and hath done: The answer is, 1. that Idols can do neither good nor evil. 2. No nor yet Devils: but the good they do their clients, is a meer juggler: and the evil they do to any, is by divine permission. See *Cyprian*s fourth treatise de *vanitate ido-* *Vide etiam Aug. de Civ. Dei. l. 3. c. 22.* *Baruc. 6.*

Ver. 24. Behold ye are of nothing] Hence *Paul* took that assertion of his, *1 Cor. 8. 4.* we know that an Idol is nothing in the world. For the matter of it, tis true, wood is wood, and stone is stone: but the relation and signification which is fastned thereunto, is nothing at all: all the being of an Idol is nothing but the Idolaters imagination.

And your work of nought] Or, of the *Basilisk*, or *Viper*: it will doe you to death.

An abomination is he that curseth you] Papists therefore must needs be *abominable* idolaters. Dr. *Rainolds* his work *De idolatria Romana* is yet unanswered; *Wesley* writes that his head ailed in reading it.

Ver. 25. I have raised up one from the North] Here God beginneth to prove that He can do both those things, whereof the Heathen vanities could doe neither. This One in the Text is *Cyrus*, say some: Christ say others, by whom God here foretelleth, that he will punish his enemies, but do good to his Church and chosen.

He shall call upon my name] Or, proclaim my name.

Ver. 26. Who hath declared] Who, besides myself, ever did or could predict such a thing? If any other hath done it, we will do him right, clepe him a God.

Ver. 27. The first shall say to Zion] Or, I first said to Zion. I first brought her these good tidings by my Prophets.

Ver. 28. For I beheld, and there was no man] None to say any thing for these dumb Idols, why I should not pass a definitive sentence against them. It is there fore this:

Ver. 29. Behold they are all vanity] *Jer. 10. 3, 15.* *Their works are nothing* [see ver. 24] *thy mind and wisdom* [Heb. *Tah*, Nothing in themselves, and yet of sufficient efficacy to inflict vengeance on their worshippers.

## CHAP. XLII.

Ver. 1. **B**ehold my servant] *Cyrus* partly, but *Christ* principally, *Matth.* 12. 18. See the Notes there, with *Philip.* 2. 7. A *Servant* he was, yet not *Menial*, but *Magisterial*: that he was one or other, is admirable, and well deserveth an *Ecc.*

*Whom I uphold*] That he faint not under the weight of his Mediatorship, and the importable burthen of my wrath, which he must suffer for a season. Some render it *whom I have upon*, see 2 *King.* 5. 18. & 7. 2. 13.

*Mine elect*] *Of choice one*.] *Cyrus* was so, *chap.* 44. 28. & 45. 3. 4. but *Christ* much more, *chap.* 43. 10. *Joh.* 6. 27. 29. & 10. 36. See the Notes on *Matth.* 12. 18. *Cyrus* was so singular a man, saith *Herodotus*, that no Persian ever held himself worthy to be compared unto him. And of his Court *Xenophon* hath this memorable saying, that though a man should seek or chuse blindfold, he could not miss of a good man: How much more truly may this be spoken of the Lord *Christ*, and his people?

*In whom my Soul delighteth*] *Whom*. God affected *Cyrus*, *chap.* 45. 3. 4. & 44. 28. but nothing so well as *Christ*, *Matth.* 3. 17. & 17. 5. Once God repented him that he had made man: but now it is otherwise.

*He shall bring forth Judgement to the Gentiles*] Who shall all cry *Grace, Grace* unto it, to free mercy rejoicing against judgement. See on *Matth.* 12. 18.

Ver. 2. *He shall not cry, nor lift up*] See on *Matth.* 12. 19. *Cyrus* was a very mild and gentle Prince, so that his Persians called him their *Father*, but his Son *Cambyses* their *Lord*, as *Herodotus* recordeth. *Christ* government is much more gentle; he will not, by a loud and terrible voice affright broken spirits, or rule them with rigour, &c. *Christians* must likewise put away all bitterness, and wrath, and anger, and clamour, And be kind one to another, tender-hearted, *Eph.* 4. 31. 32. This is to be like unto *Christ*; all whose actions, whether *Moral* or *Mediatorial*, were either for our Imitation or Instruction.

Ver. 3. *and his foul shall break*] *Is*. A contrite heart *Psal.* 51. 17. in whom there shall appear to be any thing of *Christ*, though never so little: that are faithful in weakness, though but weak in Faith, as He who cried out *Lord I believe, help mine unbelief*: And Another, *In voce fide quævis lingua, fide tamem*. See on *Matth.* 12. 20.

*He shall bring forth judgement unto truth*] Unto victory saith the Evangelist, after the *Seymans*. Truth will prevail, sincerity proceed to perfection. The righteous also shall hold on his way: and he that hath clean hands shall be stronger and stronger, *Job.* 17. 9. Where there is truth of grace, there will be victory. *Bernard* never went from God without God. And holy *Bradford* would never give over any good duty, till he found something coming in: as in confession, till his heart melted: in begging pardon, till it was quieted: in seeking grace, till it was quickened, &c.

Ver. 4. *He shall not fail, nor be discouraged*] *Non vis tristis nec turbulentus*, so the *Psalm* hath it: he shall be master of his passions, and keep an even state of his looks and motions, whatever befall, as they report of *Socrates*. He shall not knit his brows, or chide (which was *Elia's* fault, 1 *Sam.* 3. 13. but it *Christ's* commendation) to *Laud*, de *Deo* rendereth it. He shall not make 10 junks (10 *Tunics* from *ver.* 3.) nor shall he bruise any one.

*Until he have [a] judgement*] See on *ver.* 3.

*And he shall wait for his Law*] *Heb.* Shall wait desire expect his doctrine.

Ver. 5. *Thou shalt God the Lord, he that created the Heavens, and stretched them out*] *Heb.* and they that shall bind them out; noting the Trinity in Unity, as *Dius.* 6. 4. See there. Some Pagans conceiving the world must needs have had a beginning: otherwise we could not know whether the eagle or the bird, the feed or the plow, the day or the night, the twilight or the darkness were first.

Ver. 6. *I the Lord have called thee*] To the Mediatorship. And will hold thee hand] working wonders by thee, and with thee.

And

*And will keep thee*] That thou not be crucified till thine hour be come, and that thou despair not when thou sufferest.

*And give thee for a Covenant of the people*] *i. e.* For that *Angel* of the Covenant, *Mal.* 3. 1. and that thou mayest reconcile all the Elect in one body to me by thy cross, *Sec.* *Eph.* 2. 16.

*For a light to the Gentiles*] See *chap.* 9. 2.

Ver. 7. *To open the blind eyes*] By the preaching of the Gospel, *Act.* 26. 18.

2 *Cor.* 4. 4, 5, 6. *Rev.* 3. 18.

*To bring out the prisoners from the prison*] To free poor souls from the Tyranny of sin and terror of hell. This should make us say to *Christ*, as one did once to *Augustinus* for a deliverance nothing so great, *Effugisti Cæsar, ut vivamus & moreremur*, let me do mine utmost I must live and dye in thy debt.

Ver. 8. *I am the Lord*] I and no Heathen petty god, as I have plainly and plentifully proved, *namque contradicente*.

*That is my Name*] God, though he be above all name (when *Mannak* enquired after his name, the answer was "I know not", *i. e.* far above thy conception) yet here we have his proper name *Jehovah*; which is also called his glory, because incommunicable to any creature.

*And my glory will I not give to another*] To his Son *Christ* he hath given it, *Joh.* 17. 2. who although he is *Alius*, yet he is not *Aliud* from the Father, but of the same nature and essence. God hath given being to all things, life to many, sense to others, reason to men and Angels, his glory he will not give to any. Excellently hereupon *Bernard*, My glory I will not, &c. what then wilt thou give us Lord? what wilt thou give us? My peace, saith he, I give you, my peace I leave unto you. It's enough for me Lord, I thankfully take what thou leavest, and leave what thou keepst to thyself, &c.

Ver. 9. *Behold the former things are come to pass*] The Prophecies are fulfilled.

*Before they spring forth, I tell you of them*] Therefore I am the true God undoubtedly, and the doctrine of my Prophets is true assuredly, *veritas quam gratia tripedit*. *Siquidem Salas est simul viduatur opax, nullius est mendax, & semper fallax*.

Ver. 10. *Sing unto the Lord a new song*] The disputation being ended, and God having clearly got the better, the Prophet singeth this Gratulatory song, and calleth upon others to bear a part with him therein, and especially for *Christ* and his benefits aforementioned.

*Ye that go down to the sea*] *i. e.* That dwell toward the West of *Judea*.

Ver. 11. *Let the wilderness*] Ye that dwell Eastward: It was called the wilderness, because but thinly inhabited.

*The Villages that Sodom doth inhabit*] The most fierce and savage people clemented and civilized by the Gospel preached among them, as it is with us at this day, whose Ancestours were most barbarous and brutish, as *Tully* testifieth.

*Let the inhabitants of the rock*] Or of *Petra*, the chief City of *Arabia Petraea*.

Ver. 12. *Let them give glory*] See *ver.* 10.

Ver. 13. *The Lord shall go forth as a mighty man*] Or, as a Giant. And here by an elegant Hypocypsis the fierce wrath of God against his foes is set forth to the life: and appointed also to be sung for a second part of the ditty; viz. *Christ's* conquest over sin, death and hell; whereby we are made more than Conquerours.

*His shall cry, yeavay*] *Jubilabit* *augue etiam barrit*, he shall make an hideous and horrible noise: such as the *Roman* soldiers did of old when they began the battle; and as the *Turks* do at this day, on purpose to affright their enemies.

Ver. 14. *I have long time hid my peace*] As a travelling woman bith in her pain as long as the table: so had God, for causes best known to himself, foreborn a long while to appear for his people, and to avenge them of their enemies: But now *Patientia læsa fit furor*: *Digne patientia quoque desinunt, so minacior*: now down goes *Dagon* and the devils whole Kingdom, before this jealous Giant.

*Now will I cry like a travelling woman*] Which when he can bear no longer, sets up her noise and is heard all the house over. This is very comfortable: God

18



is pained as it were for his people, in all their afflictions he is afflicted: he longs for their deliverance, which therefore shall not be long ere it come.

Ver. 15. *I will make waste mountains and hills.* [I will rather invert the order of nature, and mingle heaven and earth together, than my Church shall want reasonable help. I will also remove all obstacles by fending fire upon the earth, *Luk. 12. 49.* and bring every high thought into an holy obedience, *2 Cor. 10. 5.*

Ver. 16. *And I will bring the blind by a way.* This was fulfilled in the letter to the Jews brought back from *Babylon*, where they had been close prisoners: and in the mystery, to all Christs converts, more especially to that blind boy presented to Bishop *Hopper* Martyr (the day before his death) at *Gleesfor*, where the boy also had not long before suffered imprisonment for confessing the truth.

*I will make darkness light before.* By bringing them out of darkness into my marvellous light, *1 Pet. 2. 9.*

Ver. 17. *They shall be greatly ashamed.* Heb. *be ashamed with shame*, because disappointed and defeated: as the Papists oft have been when they have fought against Protestants; in that *Bellarmin* bath the face to say, that the Catholics were never yet worsted by the Heretics (as they call us) in a set battle.

Ver. 18. *Hear ye deaf, and look ye blind.* [Ye, who as so many sea-monsters or deaf Adders, will not hear; and as so many blind moles will not see, by a petulant blindness, and of obdurate malice: such were the Scribes and Pharisees who winked hard with their eyes, and wilfully thut the windows, lest the light should come in unto them. See more of this in the Notes on chap. 6, and 29.]

*That ye may see.* In nature, *Cæcurn manu oculatissimæ.* We read of *Diogenes Alexandrinus*, that though blind, yet he wrote Commentaries: and of two of Archb. *Ussers* Aunts, that being blind from their cradles, they taught him first to read; such was their readines in the Scriptures: But this was rare; and in spirituals it is otherwise, till God enlighten both *Organ* and *Object*.

Ver. 19. *Who is blind but my servants?* [Who lo blind as *he* that will not see? *Israel* was Gods peculiar, and had the light of his Law; yet were blind as beetles.

*Or deaf as my messenger?* The Priests and Levites, *Mal. 2. 7.* Such were the Papists doctrs, till awakened by the Reformation.

*Who is blind as he that is perished?* The Elders of the people, who arrogated to themselves perfection, chap. 65. 5. *Rom. 2. 17, 18, 19, 20.* as likewise the Popish *Perfessors*, the Jewish Doctors with their pretended *Moslems*, and the Turkish *Moslems*, i.e. *Perfessors*.

Ver. 20. *But as I speak unto you.* *Viz.* for holy practice. *But he heareth not.* *Viz.* for any good purpose, he heareth not *what the Spirit saith to the Churches.*

Ver. 21. *The Lord is well pleased:—he will magnify his Law, &c.* Or, *to magnify his Law and make it honourable*, i.e. by recompensing to highly those that observed it; this he did for his *righteousness sake*, i.e. of his free grace and fidelity: but these are none such, they are practical *Antinomians*; and to me, direct *Antijeds*.

Ver. 22. *But this is a people robbed and spoiled.* And all too little, unless they were better. *Hierem* expoundeth this of the destruction of the Jews by the *Romans*, after their voluntary blindness and malice shewed against Christ: at what time they were pulled out of holes and privies, spoiled, flayed, sold thirty a penny.

Ver. 23. *Where among you will give ear to this?* *Magna nimis hæc sunt, sed pauci percipiant.* We shall have much ado to make you believe these things; though your liberties, lives and souls lie upon it.

Ver. 24. *Who gave Jacob for a prey?* *Omnia magno adfilla sunt provocanda, debentque singula membra hujus orationis expendi.* This is a very remarkable passage. Let us cry out *O the severity*, and beware. *Cavebimus autem si pœnemus.*

Ver. 25. *And is he that is blind as I?* When the Country was wasted, the City and Temple burnt and ruined. Read *Josephus*: *Legi inquam, & luge.*

*And lo I said is not to hear?* This was worse than all the rest: Like a sleepy man

(*fric*)

(fire burning in his bed-strow) he cryeth not out, when others haply lament his case, that see a far off, but cannot help him.

# CHAP. XLIII.

Ver. 1. *Ut noveritis [ait] he Lord.* Here the Prophet comforteth those with the Gospel, whom he had frighted with the Law, faith *Oculatissimæ*. *That created thee O Jacob.* By a new creation, especially *Isa. 9. 21. Eph. 2. 10. 2 Cor. 5. 17. Magna sunt opera Dei Creatoris, Dei Recreatoris longe maxima:* The work of Redemption is far beyond that of Creation.

*And he that formed thee O Israel.* As the Potter formeth to himself a vessel of honour, and dishingueth it from other vile and fordid vessels: so have I dealt by thee.

*I have redeemed thee.* A mercy much celebrated in this book; and for very great reason.

*I have called thee by thy Name.* Which was no small favour; See *Exod. 33. 17. Psal. 147. 4.* Some think he alludeth to his giving Jacob the name of *Israel*, when he had wrestled with God and prevailed.

*Thou art mine.* I have adopted thee, which is no small honour, *1 Joh. 3. 1. Meus es tu*, may very well be the new name spoken of, *Rev. 2. 17.* with *Hof. 2. 23.* better than that of sons and of daughters, *Isa. 56. 5.* See it displayed, *1 Pet. 2. 9.*

Ver. 2. *When thou passest through the waters.* [Fire and water, we say, have no mercy, when once they get above us: extreme calamities are hereby denoted, *Psal. 66. 12.* But Gods gracious preference kept the bush from burning (burn it did, but was not consumed, through the good will of him that dwelt in it; faith *Moses*, *Deut. 33. 16.*) the *Israelites* in the red sea from drowning, *Exod. 14.* His preience made the fiery furnace a gallery of pleasure, the Lyons den an house of defence, the *Latonia* prison a delightful Orchard, as that Italian Mercy phrased it; the fiery trial a bed of roses, as another, *Thauesia*, *Domine, Laurentia ipsam cruciatum dulcem fecit.*

*Hierem* of *Prague* and other Martyrs sang in the very flames, *Blessed Bivory* being condemned to be burnt for the Testimony of Jesus, when he was comforted by some against the extremity of the fire, he put his hand toward the flame of the candle burning before them: and feeling the heat thereof, Oh said he, I feel by experience, and have learnt by Philosophy, that fire by Gods Ordinance, is naturally hot: But yet I am periwaded by Gods holy Word, and by the experience of some spoken of in the fame, that in the flame they felt no heat, and in the fire no consumption. I constantly believe, that howsoever the flubbe of this my body shall be wasted by it, yet my soul and spirit shall be purged thereby: a pain for the time, wherein notwithstanding followeth joy unspeakable: and here he much treated on this text, *Fear not when thou passest through the waters:* &c. So that some of his friends there present took such sweet benefit therein, that they caused the whole said sentence to be fair written in Tables, and some in their books: the comfort whereof fol. 93.

of in divers of them was never taken from them to their dying day.

Ver. 3. *I gave Egypt for thy ransom.* *quasi vicissimam vicularem a Sennacherib mandatum into Judea, in exchange for thee.* in the Septuagint render it: This was done when *Tirhakah* King of Egypt and *Ethiopia* was beaten by *Sennacherib*, who was then making toward *Jerusalem*, which he had already devoured in his hopes, chap. 37. 9. That the righteous is delivered out of trouble, and the wicked cometh in his stead, *Prov. 11. 8.* *Sui* and his people were afflicted by the *Philistines* that David might escape, *1 Sam. 23.* The *Canaanites* were rooted out, to make room for the *Israelites*. *Charles* the fifth, and *Francis* the French King, after a mutual agreement to rout out *Lutheranism*, fall together by the eares, and the Church the while bath her *Halycon*. So the *Turks* and *Perfians* are at deadly feud, to the great safeguard of Christendom: and the Popish party are as a bulwark betwixt those *Mahometans*, and the Protestants.

Ver. 4. *Since thou hast been precious in my sight.* Nothing lo ennobled as Gods grace, and being in the Covenant, *Gen. 17. 20. 21. I have blessed Israel:* twelve

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Act. & Mon.  
fol. 93.

Act. & Mon.

Buxtorf. Ti.  
chap. 5.

Hypor

Princes shall be begot: but my Covenant will I establish with Isaac. Some read the text thus, *Because thou wast precious in my fight, thou wast honourable, and I loved thee, therefore will I give mass for thee, and people for thy life.*

Ver. 5. *I will bring thy seed from the East.* From all coasts and quarters. This was a Type of the church in the New Testament, see *Mat. 8. 11. Joh. 11. 52. Joh. 10. 16. Gal. 3. 28.* this was also a type of the last Resurrection. See *Revel. 20. 13.*

Ver. 6. *I will say to the North, Give up.* I will do it with a word of my mouth; *I will direct, O Falla Jem.*  
*Bring my sons from far, and my daughters.* That is, say some, my stronger and also weaker children, of what size or sex soever. *Souls have no sex.*

Ver. 7. *Even every one that is called by my Name.* i. e. My sons and my daughters, ver. 6. with 2 Cor. 6. ult. such as have Christian for their name, and Catholic for their Surname.

*I have created him for my glory.* See on ver. 1.

*Thou I have made him.* i. e. Advanced him, as 1 Sam. 12. 6.  
 Ver. 8. *Bring forth the blind people.* Such as were blind and ignorant, but now are enlightened.

*And the deaf.* Such as were cross and rebellious, but now are tractable and obsequious, chap. 42. 7, 16.

Ver. 9. *Let all the Zinzins.* See chap. 41. 1.

*And show us former things.* Much less can they shew us things future. *Varro* calleth all the time before the flood *Aethiæ Obscure*, because the Heathens had no certain relation of any thing then done. And *Diod. Siculus* acknowledgeth, that all that was written amongst them before the *Thebes* and *Trojan* wars, was little better than fabulous. The gods of the Gentiles had not so much as any solid knowledge of things past; neither could they orderly and perfectly let them forth by their Secretaries.

*It is truth.* *sc.* That there is but one true God. *Phocylides* did say so, *Elie phote* in *966*, &c. *Socrates* suffered for holding this truth at *Athens*: *Plato* held the flames but durst not speak out; these are his words, *It is neither easy to find out the Maker of all things, nor safe to communicate to the vulgar what we have found out of him.* Here, for fear of the people, he detained the truth in unrighteousness. And the like did *Seneca*, whom *Austin* accuseth, *quod calabat quod reprehendebat, agebat quod arguabat; quod culpabat, adhibebat*: that he worshipped those gods, whom he disliked and detested.

De civil. Dei lib. b. cap. 10.

Ver. 10. *To us are my witnesses.* He taketh to witness of this great Truth in question, not heaven, earth, sea, &c. but his people, among whom he had given in all ages so many clear arguments and experiments of his Divinity; his *Oracles* and *Miracles* for instance.

*And my servants whom I have chosen.* i. e. *Christi*, saith the *Chaldeæ* Paraphrast: the Prophet *Isaiah*, say others; or (which is more likely) *Cyrus*, who is called *Gods Elect servant*, chap. 42. 1. and his Testimony concerning God, is to be read, *Ezra. 1. 3. The Lord God of Israel be in God.* Every true believer doth as much, if not more: for, *He that believeth, hath first in his soul that God is true*, *Joh. 3. 33.* hath given him a Testimonial, such as is that, *Dante. 32. 4. A God of truth, and without iniquity, just and right is He.* Such a seal as *was Abraham*, *Rom. 4. 20.* and such honour have all his Saints.

*That ye may know and believe and understand.* That ye may have a full assurance of knowledge, *1. Luk. 1. 4.* and a full assurance of Faith, *Eph. 1. 10. 22.*

Ver. 11. *I even I am the Lord.* This redoubled *I* is Emphatical, and Exclamative.

*And beside me there is no Saviour.* They are gross idolaters therefore, that set up for Saviours the Saints departed.

Ver. 12. *I have blessed, when there was no strange God amongst you.* See *Dante. 32. 12.* See also the Note on *Exod. 24. 14.*

*Therefore ye are my witnesses.* See on ver. 10.

Ver. 13. *Tea before the day was I am He.* The *Ancient of days*, yea the *Eternal*.

*Eternal.* The God of *Israel* was long before *Israel* was in being.

*And there is none that can deliver out of my hand.* So *Ninuchadnezzar* vainly boasted, but was soon confuted, *Dan. 3. 15, 17, 29.*

*I will work, and who shall let it?* Angels may be hindered: God can come between their *Effence* and their *excessive power*, and to keep them from doing what they would. In fire there is the substance, and the quality of heat: between these God can separate: as he did in the *Babylonish* fire, *Dan. 2.* But who shall hinder the most High?

Ver. 14. *Thou saith the Lord your Redeemer.* For their greater comfort and confirmation, the Prophet purposely premised, to the promise of deliverance from *Babylon*, these *Two Attributes* of God: Each of them dropping *Myrrh*, and *Mercy*.

*For your sakes I have sent to Babylon and have brought down.* Or, *I will send — and I will bring down.*

*All their Nobility.* Heb. *bars*, *Psal. 147. 13. Bars* Noble men should be, to keep out evils, and to secure Saints: But these were cross-bars, &c.

*Whose cry is in the ships.* Or, *whose out-cry is to the ships*: whereby they thought to save themselves but could not, because *Cyrus* had drained and dried up their rivers *Euphrates*. *Tremellius* rendereth it *The Chaldees with their most famous ships*.

Ver. 15. *I am their Lord.* More of Gods holy Attributes are here heaped up for like reason as ver. 14.

Ver. 16. *Which maketh away in the Sea?* Or, *that made a way in the Sea*, &c. *sc.* When your Fathers came out of *Egypt*. Why then should you doubt of deliverance?

Ver. 17. *Which bringeth forth the Chariot and horse.* Or, *who brought forth the Chariot and horse, the army and the power*, viz. *Pharaoh's* forces, *Exod. 14. 4. 9. 23.*

*They are quenched as tow.* Heb. *as a candle-wick* made of tow quickly quenched with water poured on it: See how easily God can confound his foes.

Ver. 18. *Remember ye not the former things.* *sc.* in comparison of those things I shall now do for you by *Cyrus*, but especially by *Christ*: who is that way in the Wilderness, and that running Rock (1 Cor. 10. 4.) ver. 14.

Ver. 19. *Shall ye not know it?* Or, *Do ye not perceive it?* He speaketh of it as present and under view.

*And rivers in a desert.* As once when I set the flint abroad, *Exod. 17. 6. Nam.* 20. 8, 11. *Psal. 105. 41.* By this way in the Wilderness, and rivers in the desert, understand the doctrine of the Gospel, and the comforts of the Spirit, *Joh. 7. 38, 39.*

Ver. 20. *The beasts of the field shall honour me.* i. e. In their kind they shall: so shall brutish and savage persons, when tamed and turned by the word of Gods Lib. 3. de Rep. Grace. The malignities of all creatures are in man (as *Plato* also observed) in *de Lib. 3. de Rep.*

*Isa enim est vici, et in crudelis, in insidiosis, in omnia late fit, &c.* *Gregory* by *Draconis* here understands profane and carnal people: by *Ovis* or *Officantes*, hypocrites.

These being converted shall sing *Hallelujahs* to God: but let them take heed that they turn not, with the dog, to their own vomit again, *Eccl. 2. 2. 22. For*

ver. 21. *This people I have formed for my self.* Even the Gentiles now, as well as the Jews.

*They shall show forth my praise.* They shall preach forth the virtues (or praises) of him who hath called them out of darkness into his marvellous light. 1 Pet. 2. 9.

Ver. 22. *But then hath not called upon me, O Jacob?* During the captivity, they prayed not to any purpose: as *Daniel* also acknowledged, *chap. 9. 13.* All this evil is come upon us, yet made me not our prayer before the Lord our God that we might turn from our iniquities and understand thy truth. Nevertheless, of his free Grace, God brought them back again.

*But then hath been weary of me, O Israel?* Accounting my service a burthen, and not a benefit. See on *Mat. 1. 13.*

Ver. 23. *Thou hast not brought me, &c.* Not Me, but a God of thine own framing: such a one as would take up with external heartless services, formal courtings, and complements.

Non Nihil sed Deo fassio.



And the work-men, they are of men] Not of Angels, or the heavenly virtues, faith *Oecolampadius*; but vile, various.  
Let them all be gathered together] As were, at *Epaphus*, *Demetrius* and his Associates, *Act.* 19. 29.

Tet they shall fear] As *Tullus Hostilius* did with his new Gods *Pavor & Pallor*: as *Papists* do with their *Valentine, Antony, Sebastian*, &c. whom they worship as the saviours of such and such diseases.

Ver. 12. The Smith with the tongs. &c.] He lively fetcheth forth the weakness of the work-men, that thereby may be understood the weakness of the Idols: such they cannot help in the least those that take such pains about them. All these things must be taken as spoken with utmost scorn, and Romach.

And as ironeth it with hammers] He knocks and works his Idol, in manner as he doth his coulter, or Plow-share.

With the strength of his arms] *Tanto conatu tantis ungas agit, cum fit calidus in coe frigida*: he much troubleth himself about such trifles.

Ver. 13. The Carpenter stretcheth out his rule.] As did the Carpenter of *Carthage*, who yet made but an ill-shaped Rood, and was forced to sue for his money.

M. Carthage suffered in King *Henry* the eighth his daies, for saying that *Jewes* were but *Carpenters* chips: and yet they are no better. That's a remarkable saying of *Seneca*, *Ridiculum est genu posito &c.* It is a ridiculous thing to worship Images, and yet to light the man that made them.

And maketh it after the figure of a man.] God made man after his own Image: and man to be even with God, will needs make him after his Image.

Ver. 14. He smeth him down Cedars.] Choice wood, yet but wood: *Qualis igitur inde Deus congeruit?*

And the vain doth nourish it.] Not the Idol: for it can do nothing toward the production of that matter whereof it is made. Some have observed, that the four sorts of Trees here mentioned, are all of them fruitless, and growing in woods.

Ver. 15. Then shall it be for a man to burn.] The chips at least shall, and the offal.

Tet, he maketh a god and worshippeth it.] *Quid Dei est, truceo triviti.*

Ver. 16. He burneth part thereof in the fire.] which is to far better purpose, then the other part made into an Idol.

I have seen the fire.] i. e. I have felt it: one sense put forth another.

Ver. 17. He falleth down unto it and worshippeth it.] Do not *Papists* even the same, whatever they pretend in defence of their Idolatry? (See *Rev.* 9. 20, with the Note.) [so] both they are to have their Affections to be seen.

Ver. 18. They know not how nor understand.] How should they (say) when infatuated and given up to an injudicious mind, or reprobate Conscience, *Adam.* 1. 28.

For he hath shut their eyes.] Heb. *dauked up their eyes from seeing*, their hearts from understanding.

*Mens oblata De'i, viciariusque oblata ceno.*

Ver. 19. Shall I fall down to the stock of a tree?] This the befooted *Papists* do to this day, by the command of the Council of *Trent*. But before that Council do decreed it, *Ludovicus Trivis* (a learned *Papist*) confessed, that there could no other difference be found of *Paganish* and *Papish* worship before Images, but only this, that names and titles were altered; viz. we cry *Jehovah*, and they *Jupiter*: we *Mary*, they *Diana*; they *Minerva*, we *Katharine*, &c. And here I bethink me of what *Luther* on the ninth Commandment writeth of a base and beastly woman, *Quae ut falleret christianos quendam socrum cultorem, pulum suum tenebat, et illi porcorum, suorumque asinum capillis*. Catharine trans more aduelli. *Credidit hoc oculis, et pro reliquis oculando praeibat et venerando: et ecce quid fit? capie etiam miracula operari pueri illa turpitudine.*

Ver. 20. He feedeth on ashes.] i. e. he seeketh comfort of his Idol, but findeth as little as he doth nourishment who feedeth upon ashes.

A seduced heart hath turned him aside.] And hence it is that he is brought to deity

Hee agantur  
nihil agant.

Al. & Mem.  
fol. 1340.

Qualis ad bo-  
funiculum.

deify a thing so contemptible. From this expression note that man is the cause of evil to himself, and is so blinded by his own default, that he cannot so much as once think seriously of his souls health: His deluded heart, that hath so oft deceived him, may well say to him, as the heart of *Apollodorus* the Tyrant seemed to say to him, who dreamed one night that he was slain by the *Scythians*, and boyled in a Caldron, and that his heart spake to him out of the kettle, *Es es tuum virum, is es I* that have drawn thee to all this.

Is there not a lie in my right hand?] i. e. An idol that is making in the world, and nothing it can do for me. How then are Images fit to be *Lay men books*? being unprofitable, lyes and teachers of lyes? *Jer.* 10. 8. and 16. 19. *Hab.* 2. 18.

Ver. 21. Remember these O Jacob and Israel.] i. e. Remember these abominable Idolaters, and enjoy their madneesses: learn wisdom by their folly.

Thou shalt not be forgotten of me.] *Or, forget me not*, as some render it. *Sculptus* addeth that whereas many sacred sentences are written upon our walls, this ought to be written upon our hearts, *O Israel forget me not.*

Ver. 22. I have blotted out as a thick cloud thy transgressions, and as a cloud thy fears.] God bloteth out or wipeth away the thick cloud as well as the cloud, enormities, as infirmities: like as the Sun dispelleth fogs and mists with his bright beams. Think of this sweet similitude, together with that other, *Mat.* 7. 19.

Thou wilt cast all our sin into the bottom of the sea, and then despise it thou canst. The sea by its vastness can drown mountains as well as mole-hills: and the Sun by his force can scatter the greatest mist, as well as the least vapour. So here.

Ver. 23. Sing O ye heavens, for the Lord hath done it.] It is usual both with the Prophets and the Apostles, when they mention the great work of many Redemption (typified by that famous deliverance from *Babylon*) to break forth into praise and thanksgiving to God, the sole Author thereof. See *Psal.* 68. 89. 93. 95. 96. 97. 98. 99. 100. *1 Jo.* 12. 25. 26. *Rom.* 7. 24. 25. *1 Cor.* 15. 56. 57. *1 Tim.* 1. 17. *Rev.* 5. 11. 12. Here whored, that so very great is the benefit of our Redemption, that it might well affect Heaven and Earth, and all things, high and low.

Ver. 24. Thou shalt the Lord thy Redeemer.] All this God had said off before; see *chap.* 41. 5. but, for the further confirmation of some who were unsettled by the contrary predictions of some vain diviners and wizards, he saith it over again.

Ver. 25. That frustrate the sakes of the Jews.] Their false Prognosticks of the long continuance of the *Babylonian* Empire; and therefore no likelihood of the Jews enlargement.

And maketh diviners mad.] Diviners the Latines call Soothsayers and such fellows, by a term that is altogether too good for them; *quum sit prius diabolus*, faith *Piscator*. fith they are rather Devils incarnate than Diviners.

By a like form of speech *Altera* said of his Germans, that if the Sabbath day should be named according to their observing of it, *Demoniacus posui quam Dominicus diceretur.* In *Ecclij.*

That turneth wise men backward.] The worlds Wizzards, who approved of that which the Diviners affirmed, judging according to outward appearance, &c.

Ver. 26. That confirmeth the word of his servants.] i. e. Of my self and other Prophets, saying the same with me.

Thou shalt to Jerusalem.] Who then shall gain say it? is not Gods Word his Will? and his Will his Work?

Ver. 27. Thou shalt to the deep, Be dry.] i. e. That will put it into the heart of *Cyrus* to dry up *Euphrates*, and so to take *Babylon*: which, (according to some) is here called his *Drap* or *Shyls*, because situated in a plain well watered with sundry rivers, had wealth at will, and many Princes who ran into her, as rivers do into the sea.

And I will dry up thy rivers.] This *Basil* expounds of the end of the *Hexam.* 1. 3: world.

Ver. 28. That saith of *Cyrus*] One hundred and seventy years at least before he was born.

Thou

*Thou art my Shepherd*] i. e. *Princeps meus beneficus*. *Carets* in the Persian tongue significth find, *Isaiah Scdler*; and then there might be some allusion hereto his name in calling him a *Shepherd*, or *Finder*.

## CHAP. XLV.

Ver. 1. *To his anointed*] i. e. To his appointed and enabled one, to subdue many Nations. *Xenophon* in his first book *de Ciro*. gives us a list of them, *Cyrus* subdued, *Isaiah* be, the *Syrians*, *Assyrians*, *Arabians*, *Cappadocians*, *Phrygiens*, the *Lydians*, *Carians*, *Phoenicians*, *Babylonians*, the *Bactrians*, *Indians*, *Cilicians*, *Sacians*, *Paphlagonians*, *Maryandines*, and many other Nations. He also had dominion over the *Assians*, *Greeks*, *Cyprians*, *Egyptians*, &c. He vanquished, *Isaiah* *Hirodomus* what Country soever he invaded. And what wonder when God himself, as here, *held or strengthened his right hand*, and *loosed the loyns of Kings* that were his adversaries; that is, disarmed and disabled them: for it is he alone who strengtheneth and weakeneth the arm of either party, *Ezek* 30. 24. *Et nemo vir magnus sine oisluu divina unquam fuit*, *Isaiah Cicerro*. God transfeereth Kingdoms, and setreth up Kings, *Dan* 2. 21.

To open unto him the two-leaved gates] Or *doores*: whether doores of houses or gates of Cities, all shall fly open before him, as *Aff*. 12. 10.

Ver. 2. *And make the crooked places even*] Or the hilly places level.

*I will break up the gates of brass*] this God would do, that his Temple might be built; confer chap. 44. 28. but in the New Testament, Christ throweth the gates of hell off their hinges (like another *Samson*) that he may build his Church, *Mat*. 16. 18. And it is this *Edificatio Ecclesie* mean that hath made all the stir in the world.

Ver. 3. *And I will give thee the treasures of darkness*] *That Cyrus* (that rich King) had amassed, and other Princes, but especially *Babylon*. *Ier*. 50. 37. and 51. 1. See *Strabo lib*. 15. *Plin*. 33. c. 3. *Dan* 5. 3. *Pliny* saith that *Cyrus* brought out of *Aff*, which he had subdued, as much treasure as amounteth in our money to three hundred millions. And yet this same *Cyrus* was within few years after, made as poor as *Isaiah*: for being in *Seythia*, and there making shew of his great riches at a feast, he was on the sudden slain and spoiled of all by *Tomyris* Queen of that Country.

Ver. 4. *For Jacob my servants sake*] That the enemies of my people being subdued, they may have some breath: *ing* white, and liberty to live quietly in their own Country. For wh ch purpose also, it was the will of God, that this Prophecy of *Isaiah* should be made known to *Cyrus* for the good of the Jews, that he might favour them: and so it was, as appeareth by *Ezra* 1. 2. and by *Iosephus*, *Antiq. lib*. 11. cap. 1.

*I have even called thee by thy Name*] Thy name of honour: for *Cyrus* significth the *Son*, *Isaiah* *Isaiah*: *Lord*, say others, in the Persian: as in Hebrew it seemeth to significth an heir, or possessor. Some derive our word *Son* from it. *Cyrus* was at first called *Alexander* and *Sperus*, being the son of *Cambyses* a noble Persian, and *Mandane* the daughter of *Aspases* King of *Medes*. The name of *Cyrus* he took when he entered upon the Kingdom; and that from *Cyr* a river of *Persia*, as some hold.

*I have named thee*] Or, *I have entitled thee*. *My Shepherd*, *mine anointed*, &c. *I thought thou hadst not known me*] *sc*. *Savagely*. For albeit he knew the true God in part, and acknowledged him to be greater above other gods; yet he forsook not his Idols, *Isaiah* *Hierome*: and therefore perished miserably by the hands of the *Seythians*. Neverthels others are of opinion that he was instructed by *Daniel*, and brought to a true belief: as was also *Darius*.

Ver. 5. *I am the Lord and none else*] None of thy Persian gods to whom thou didst offer (as thou sacrificest, both at the beginning of thy reign, and likewise at thy death (if *Xenophon* may be believed) saying, *Jupiter patrie & Sol*, &c. *magnas ago opibus gratias, quod vestrum de me curam intulisset*, &c. *Thou*

*Thou art thou hast not known me*] Or, *when as yet thou wast altogether ignorant of me*. That he afterwards beleved the immortality of the soul, *Tully* testifieth in his *Cato Major*; and that he beleved in Christ for the salvation of his soul, *Seultetus* thinketh, because he was a type of Christ; as was also *Solomon*, *Isaiah* be, which to me is one good argument, that he was saved.

Ver. 6. *That they may know from the rising of the Sun*] i. e. All the world over, by thy Proclamation, *Ezra* 1. 1, 2.

*Quia nihilum preter me*] *ego Dominus & nihil aliud*, so *Oecolampadius* rendereth it; and *Isaiah* further, that it is *opinio profunda sententia*, a very profound sentence, teaching us that where God is not, there is nothing: for in him we are, move and live: and it is he who worketh all in all things.

Ver. 7. *I form the light and create darkness*] *sc*. By withdrawing the light, whence darkness succeedeth; so doth misery when God withholdeth mercy. But what an odd or rather mad conceit was that of the *Manichees*, that there were two beginnings of things, a good one, and an evil! that the latter was the God of the Old Testament, and the former of the New! that the God of the Old Testament did good by accident and occasionally, but created evil of himself, even evil of judgment only, for to they misook this text, which is to be understood of evil of punishment only, (see *Am*. 3. 6. *Leam*. 3. 38) that he inflicted on evil-doers for the manifestation of his justice and power, as *propriea veritate*, & non male co patio, quo per nos mala molesta via Julian. l. 3. c. 8. 5. *Isaiah*.

*I make peace and create evil*] *Evil*, that is, war, by a specialty, and *sc*. *omnis malorum*. *O magis nostrorum* *Adas* est, *Mors* *Alpha* *malorum*. *Sin*, *Satan* and *Evil* have all one name: *evil* is the bell of them. The bell of sin is deformity, of Satan enmity, of War misery.

Ver. 8. *Drop down ye heavens from above*] A prayer of the poor captives in *Babylon*, lay down, for a speedy performance of their promised deliverance: and this the rather, because else Christ could not come of them, teach in their Country, work miracles, and fulfill the office of a Mediator, as the Prophets had foretold. Whereunto God immediately answereth: *Isaiah* *Lord* have created him, or will create him; that is, send him in due time, doubt ye not. Others make it a description of *Cyrus* his just and happy reign; see the like of *Solomon*, *Psal*. 72. 6, 7. And indeed *Cyrus* is famous in *Heathen* Histories for his wisdom, justice, temperance, magnanimity and liberality: It is not the custom of *Cyrus* to hoard up money, *Isaiah* *Xenophon*; for he taketh more delight in giving than in getting or possessing. *Xenophon*; for he taketh more delight in giving than in getting or possessing, opposite to that countermand, chap. 5. 6. The *Papists* apply it to Christ, and his Mother: and hence their roaring out of *Rorate*, in their solemn service, a month before the feast of the Nativity, and then they call for their carousing cups.

Ver. 9. *Woe unto him that striveth with his Maker*] That chaf against him, *Rom*. 9. 20. or presumes to prescribe to him, as some impatient spirits among the Captives may learn to have done. We may not measure Gods dealings by our Models, nor murmur against his counsels; *Isaiah* his holy will is the most perfect rule of right.

*Let the pastured strive with the pastured of the earth*] And not dash against the Rock of ages: Let him meddle with his match, and not contend with a mightier than he, *Eccles*. 6. 10. What though God create him *darkness* and *evil*, as ver. 7. let him wait upon God for better times; and not think to mend himself by murmuring against his Maker as too severe.

*Swill the clay*] *sc*. *q. d.* This were an intolerable petulance. *Or they work, it hath no hands*] Or, *he hath no hands*, *sc*. to fashion me aright. Thus the work seemeth to make answer to the clay: for as the clay said to the Potter *Quid fecisti, what hast thou made*? So the work saith, by way of jeer, *He had no hands*, *sc*. to make me as he should have done.

Ver. 10. *Woe unto him that faith to his Father*] Are there fit words to a Father? Is it not an impious morality to talk unto him in this sort, Why hast thou begotten me at all? or at all, why not rich, fair, wise, &c.

And to the Woman] i. e. To his Mother, as ch. p. 49. 15. but such as he can hardly find in his heart to call Mother.

Ver. 11. *Thou shalt be Lord, &c.*] g. d. Leave off such insolent and unbecoming language; and learn of me about what ye should rather baffle your selves.

*Ask me of things to come*] Me, and not your Wizzards. Have recourse to my Prophets, believe them and ye shall prosper. Let your patient mind be known to all men, the Lord is at hand for your deliverance.

*Command ye me*] This is a wonderful expression, and doth notably set forth the power of prayer. Luther, it seemeth, well understood the latitude of this royal Charter, faith One, when praying for the recovery of a godly useful Preacher who was far gone in a consumption, amongst other passages he let fall this transcendent rapture of a daring faith, *Let my will be done*; but then he falls off sweetly, *My will, Lord, because thy will*.

Ver. 12. *I have made the earth*] g. d. I am the mighty Maker and Monarch of the world; therefore pray on, and patiently wait for a gracious answer: *be that beleeve, make the earth*.

Ver. 13. *I have raised him up*] i. e. Cyrus, Ezra 1. 1. *And I will direct all his ways*] i. e. When he cometh against the Babylonians, Lydians, &c. on mine errand. But when moved by his ambition, he invaded Syria, and cruelly wasted the Country, God took no further charge of him, as I may say: *He that is one of Gods precincts, is out of his precinct*.

Ver. 14. *Thus saith the Lord, the labourer of Egypt*] Here he turneth his speech to Cyrus, promising him that he should be no loser by his generous carriage toward the poor people of God, his captives, whom he freely dismissed without ransom, *ver. 13*: Gods contributions are more than bountiful.

*Mans of stature*] The Arabians are reported to have been goodly personable men by Agatharchides an ancient writer, from whom Plinarch and Pliny borrowed much.

*They shall come over unto thee*] *Commodissime dixerunt promissionem hanc referendam ad temporis revelati Evangelii*. This was fulfilled chiefly when the Gospel was preached, and Nations thereby converted. See *Psalm* 45. 5. and 149. 6.—8. The bonds of the holy Spirit are stronger than Adamant, faith Ambrose.

*Surely God is with thee*] Or, with thee: and hence thou O Cyrus so prevail'st; and prosperest. Thus these conquered Kings shall supplicate and say to Cyrus.

*And there is none else, there is no God*] Hence Mahometans seem to have taken that, which out of their Aethorans, they daily proclaim in their *Maschets* or meeting-houses, *There is no god but God, and Mahomet his Counsellor*. Thus those Kings: but what faith the Prophet?

Ver. 15. *Verily thou art a God that hidest thyself*] As thou art invisible and dwellest in light inaccessible: so in thy dispensations thou goest a way by thy self, and thy judgements are unsearchable. *Thou hidest thyself*, and standest off a while sometimes from the help of thy poor people, but wilt appear to them and for them in due time. The Septuagint here translate *Tu es Deus & nescivimus*. Thou art God, and we knew thee not: And this the Fathers interpret concerning Christ: and hence the Jews seem to have drawn that speech of theirs, *Christ when he cometh, no man knoweth whence he is*.

Ver. 16. *That are makers of Idols*] The Word rendered *Idols*, signifieth properly *Termina*, crucifixes, paines and throws, and straits. Idolaters heap up sorrows to themselves and terrors of conscience. See *Psalm* 16. 4. with the Note.

Ver. 17. *But I said*—with an everlasting salvation] By Cyrus they were not so: for not long after, Antiochus afflicted them, Herod gat the Scepter from them, the Romans came and took away both them and their Nation: But the *Isaiah* of God were, and are still, saved by Jesus, with an everlasting salvation.

Ver. 18. *He created it not in vain*] Therefore never think that he will forsake it, or not take care of his Church therein, for whose sake he made it at first and still upholdeth it by the word of his power, 1 Cor. 3. 22, 23. Now if God created

Mr. Barr.

Agatharch. lib. 5. c. p. 10. vol. 1.  
centisimo agro  
& montis.  
Trem.  
In Plin. 37.

Hee approbates  
of Plinius.  
Scultet.

nor the earth in vain, much less the heavens (wherein he hath shewed his greater skill, *Isa. 11. 10*. See the Note there) but that his people might there inhabit for ever. And here it is that they shall be saved in the Lord with an everlasting salvation: Yea they shall not be alighted or confounded with world without end. *ver. 17*.

Ver. 19. *I have not spoken in secret*] As the Sibyls did out of their dens; as the Idol-priests did out of their holes, and under-ground vaults; as heretics and seducers, who creep upon corners and there vent their false wares, as Vincentius Lirinensis long since observed: (*Epiphanius* fidly compareth them to Moulds, who do all their mischief by working under ground:) But God as he delivered his Law openly on Mount Sina: so his Gospel he commanded to be preached on the bouf-top, and in Mount Zion. Christ spoke openly to the world, *John* 18. 20. *Truth seeketh no corners*: I am not ashamed to plainly and piously say?

*Seek ye me*] And for your encouragement, ye shall not do it in vain: for I am a rewarder of all those that diligently seek me, *Isa. 11. 6*. Let Heathen deities disappoint and delude those that seek to them; *Jacobi* God scorneth the motion: he is better to his people than their prayers, better then their hopes: and when with *Gekesi* they ask but one talent, he, like *Naaman*, forceth them to take two.

*I the Lord speak righteousness*] I declare the things that are right. Or, even: I the Lord speak righteousness, i. e. as humane sacrifices, promiscuous uncleannesses, *in in vestibus Priapi & Veneris facris*. Contrariwise, all the words of Gods mouth are in righteousness; there is nothing forward or perverse in them, *Prov. 8. 8*.

Ver. 20. *They are escaped of the Nations*] That have escaped the sword of Cyrus: and well proved how little your gods can do for you.

*That set up the wood of their graven image*] *Qui legunt figuram*, carrying them in pomp and profection upon their shoulders, as Papists now do their pictures, their breaden God especially, and crying to it *Hely, holy holy Lord God of Sabbath*.

Ver. 21. *Who have declared this*] i. e. that the people of God should be set at liberty by Cyrus.

Ver. 22. *Look unto me and be ye saved*] Whiles the Moon looketh directly upon the Sun, she is bright and beautiful: but if she once turn aside and be left to her self, the loofeth all her glory, and enjoys but only a shadow of light, which is her own: so while men look to Christ the Sun of righteousness, and toward the stars in his right hand, &c.

*For I am God and none else*] This *Palas* Maccabaeus acknowledged in his Ensigne wherein this Motto was written *Mi Camoca Belchim* *Jehevak*, i. e. Who is like unto Godw. *Heb. the among the Gods O Lord*: From the capital letters of which Motto he took his *Al-tan* name *Maccabi*.

Ver. 23. *That unto me every knee*] I will be known and obeyed all the world over, i. e. by Christians. Of the Jews *Hierom* noteth, *quod mentis superisiam demonstrent genu non stellant*, that they bow not the knee in Gods service, but only stand up at times.

Ver. 24. *Surely shall one say*] This shall be the Christian Confession, *In the Lord have I righteousness*, &c. *righteousness*, i. e. Mercy to those that come over to him, and strength to enable them to come; as the Sea sendeth out waters to fetch us to it, &c.

Ver. 25. *Shall be justified*] by faith in Christ. *Rom. 5. 1*. *And shall glory*] Having peace of Conscience they shall glory in tribulation, *Rom. 5. 1, 3*. Note this again! Meritmongers.

# CHAP. XLVI.

Ver. 1. *Babel is bowed down*] *Superius Belus* (as Pliny calleth him) *Babelis* chief God, is now become a prey to the *Perjans*: and might be to them of as great worth as was *Nebuchadnezzars* daily image of gold dedicated in *Dura*, *Dan. 3. 1, 2*. This great golden image, some think to be the same that is here called

U 2

led

led *Nabo* or *Nebuchadnezzar*. Others think it to be *Apollon*. *Deus vnicuique*. *Templum* tendresth it, the prophecy or oracular God. *Jeremy* seemeth to call him *Mesadach*. chap. 51. 1. *Dagen* the Septuagint render him; but not well.

*Tour carriages were heavy laden* ] *iam elisi diu grates*.  
Ver. 2. *They flow* ] *The Babylonians* together with their Mawmets: *Ridiculous*; Gods, that could be thus plundered, carried captives, born on the backs of Asses. *But them* (elves are gone into captivity) Heb. and their *jeal went into captivity*, that is, their Idols, that were dear unto them as their very souls.

Ver. 3. *Which are born by me from the belly* ] *Tu* do not *bear me*, as they do their Idols in procession and otherwise. but I *bear you*: and so have done from the first and shall do the last: like as the tender mother doth her beloved babe, or as the Eagle doth her young upon her wings. *Exod.* 19. 4. *Deut.* 32. 11.

Ver. 4. *And even to your old age I am he* ] The mother beareth not her child in her bosom, when grown to some bigness. The Eagle beareth her young out of the nest when able to prey upon their own wing: but God desireth better a great deal with him whom he never casteth off: as neither doth he his labouring and languishing Church, upon whom the ends of the world are come.

*I have made, and I will bear, even I will carry* ] God himself will do it; I is emphatical, and exclusive.

*Et si gratissima semper  
Munera sint auctor que preciosa facit;*

How sweet should this precious promise be unto us, and how sovereign against the fear of want in old age? *Platarch* giveth this for a reason why old men are so covetous, *viz.* because they fear they shall not have *vis* sufficient to the *sol* fortune, such as will keep them while they live, and such as will bury them decently, when dead. The Lord here assureth all his, that he will fee to their support and sustentation as long as life lasteth, yea for spirituals as well as temporal. This was no small comfort to *David*, *Psal.* 71. to *David* and others. And well it might. See *Psal.* 48. ult. with the Notes.

Ver. 5. *To whom shall you will ye liken me, &c.* ] *q. d.* To which of your paramours? for here the Lord returneth to his discourse against idolaters, and their Idols, *carumque inanimatum & inanimatum demonstret*, inveighing against them with no less Romach and indignation then a jealous husband against his adulteresses. Malicious. Let every godless person, who idolizeth his lusts, think he heareth God thus speaking him as in this Text.

Ver. 6. *They lavish gold out of the bag* ] They spare for no cost: *Nebuchadnezzar* did not in that rail *Colossus*, *Dan.* 3. 1. *Cannus* bestowed upon a Cross his whole annual *Entrade*, or revenue. *He also gave an hundred talents of silver* and one of gold, for *St. Austine* wrote, which he bestowed on *Coveny* as a memorial of his blind zeal. The Lady of *Lovers* hath her Churches so stuffed with vowed Presents and memories as they are fain to hang their Cloysters and Church-yards with them.

Ver. 7. *They bear him upon their shoulders* ] As the Papists brea den god *superfuerum* *vilium* *numen* is, at this day, born about to be adored: whereas the true God beareth up all things by the word of his power. *Heb.* 1. 3.

*You one shall cry unto him* ] *Archey* did to *Baal* in *Eliak's* dayes: and the *Creians* to their *Jupiter*, whom they therefore pictured with eares.

Ver. 8. *Remember this* ] Suffer me not to press these things so oft upon you to no purpose.

*And shew your selves men* ] *Rehoramini*, justify your hearts by the Word of God and true reason, renewing your good resolutions oft against this senseless sin of Idolatry.

*Bring it again to mind* ] Heb. *bring back* to heart, turn short again upon your selves, recognize your iniquity, and be humbled.

Ver. 9. *Remember the former things of old* ] Again he calleth upon them to remember who had so foully forgot themselves in the dayes of *Abas* and *Mansiech*; and

*Idola facimus  
eius castibus  
de castis rior-  
tu-*

*Patibulo habent  
verba Meo  
Cui. Alio.*

*Sands Red.*

and would do so again in *Babylon*, where they kept not themselves from Idols: *Patibulo* *sumus* *castibus*, or otherwise they could not be such gross Idolaters.

Ver. 10. *Declaring the end from the beginning* ] This foretelling of things future, is a precellency in God above Idols, that he much standeth upon.

*I will do all my pleasure* ] What God pleaseth to do, there is no question but he is able to do. But they are out, who argue from Gods power to his will.

Ver. 11. *Calling a ravenous bird* ] i. e. *Cyrus*, who was *hawk-nosed*, and came swiftly to leize upon *Babylon*, like a *Falcon*, or some such ravenous bird; So *Nebuchadnezzar* is called an Eagle, *Jer.* 48. 49. *Xenophon* testifieth that *Cyrus* had in his standard a golden Spread-Eagle, as had after him the Persian Kings, and likewise the Romans: See *Matth.* 24. 28. with the Note.

Ver. 12. *Hearken unto me ye Jews* ] Ye cruel *Caldeans*; And here come begin the next Chapter.

*That are far from righteousnes* ] And therefore not far from ruine, *Psal.* 119. ult. 155.

Ver. 13. *I will bring near my righteousnes* ] I will suddenly right my wronged people, by *Cyrus* my servant, but especially by *Christ* my Son: therefore it followeth.

*I will place* ] *I will place* *salvation in Zion* for *Israel*, my glory ] Or, in *Israel* my magnificence. i. e. Now which of your Idols can do thus for their worshippers?

#### CHAP. XLVII.

Ver. 1. *Come down* ] from thy lofty top, and cowering state, as the head-City *Sic transgre-*  
ria mundi. *Cyrillus legit*  
1770 *avron*  
of the world.

*Sit in the dust* ] as a mourner, *Job* 2. 8. & 42. 6. So *Judea* being subdued by *Vespasian* was pictured upon money coined by him, as a hand-maid sitting on the ground. *Sic nunc alio a clausis Roma.*

*O Virgin daughter of Babylon* ] Thou that hast never yet been subdued: So *Per-*  
sian bath for her Motto *Intalla maneo*: So *Cullen* upon *Rhine* is called *The Vir-*  
gin-City.

*Thou shalt no more be called tender and delicate* ] for as *Queens* use to be: *Cleopatra* for instance.

Ver. 2. *Take the mill stone* ] As the most abject slaves used to do, *qui in pistrinum*  
trudebantur. Neither is this an end of thy sorrows: for out of the mill house thou must be carried captive into a far Country, and therefore, in order thereunto,

*Uncover thy lock* ] *Cast away thy diadem*: *Uncover thy lock* ] *Denuda turpissimum*, the Vulgar rendereth it: that thou must pass through the waters naked, and isquallid into captivity.

Ver. 3. *Thou nakedness shall be uncovered* ] Thou shalt be strip, and worse deal with: the ordinary lot of women-prisoners. As the sack of *Magdeburg* by *Mon-*  
sieur *Tilly*, Ladies, Gentlewomen, and others, like beasts and dogs, being naked and coupled together, were led into the woods, and there ravished. Such as resist, the Soldiers strip naked, whipped them, crop their ears, and so sent them home again.

*I will not meet thee as a man* ] But as a Lion rather: thou shalt have vengeance without mixture of mercy (See 2 *Sam.* 7. 24.) *1/a.* 13. 6. & 27. 7. 8. *Hof.* 5. 14.) Men use sometimes to deal favourably with women: but they shall not do so with thee.

Ver. 4. *As for thy Redeemer, &c.* ] This comes in by way of *Parentelists*, for un-

derstand the comfort of Gods poor people.

Ver. 5. *Sit thou silent* ] Here he threatneth *Babylon* with lots of her former fame: the shall be buried in obscurity and oblivion, as out of sight, and out of mind: no longer called the *Lady of Kingdoms*, but a wretched drudge, *us de Her-*  
cula tradunt *Tragic.*

*For thou shalt no more be called* ] *Thou shalt* *no add to be called*. *Oculampadi-*  
na senecth it thus, *Thou* *wait* *wont* *to be called* the *Lady of Kingdoms*; now they shall call thee, *Non adjectives*, as desperate and irrecoverable. And why?

Ver. 6.

*Aliaque enim  
humanitatis  
contemptio  
mon. scilicet  
Tralicio te  
pro divina  
potencia mea.*

Ver. 6. *I was wrath* [See on *Zach. 1. ver. 15. I have polluted mine inheritance*] God is this people's inheritance, and they are his: but now, for their sin, He had dealt with them as with a profane and unclean thing.

*Thou wilt not show them mercy* [Heb. *thou wilt not show them no bowels*. Cruelty cries for vengeance. See *Jer. 50. 17. with §1. 24.*

*Spontis autem* [Who should have been born with their age and weakness. Ver. 7. *I shall be a Lady for ever*] Presumption precedeth detraction, *Psal. 10. 6. Rev. 18. 7.*

*So that thou wilt not let thy things to thy heart* [The daughter of Pride is security, and pleasure is her niece, ver. 8.

*Nor wilt remember the latter end of it* [Heb. *her latter end*. *Memorare novissimam tuam, & in aeternum non peccabis*. See *Lam. 1. 4.*

Ver. 8. *Thou hast been given to pleasure* [Delicacies; It is not good to take pleasure in pleasure, nor to go as far here as we may: *ut recunda sunt omnia initia peccati, finem tamen modelat finis*, &c.]

*Thou shalt in thine heart, I say* [i.e. the Lady of the world. Heathen Rome was called by the Heathens *Terrarum dea gentiumque*. Rome Papal faith as much, *Rev. 17. 4.*

*And none else besides me* [i.e. None worth speaking of. The Jesuits brag in like sort of their transcendent learning, and profess like beyond the periphery of possible knowledge.]

*I shall not sit as a widow* [i.e. Be bereft of my Monarchy, which is as it were my husband.]

*Neither shall I know the loss of children* [I shall not cease to subdue Countries and Kingdoms, which are added unto me as so many children.]

Ver. 9. *But these two things shall come upon thee in a moment* [Accidit in puncto, &c. Babylon was suddenly taken in one night, as the Prophet had foretold, *chap. 21. and as the history testifies, Dan. 5. Perit inter pocula.*

*For the multitude of thy fornication* [Thy taking upon thee to divine of each mans life and fortune by the Stars and Horoscope: for which profession the Chaldeans were famous. But what a madness was it in Cardanus, who by the like skill went about to demonstrate that it was fatal to our Saviour Christ, to dye the death of the Cross?]

Ver. 10. *Thou hast trusted in thy wickedness* [God calleth that wickedness which they counted wisdom.]

*Now seek me* [Ne Deus quidem novit rationes meas. Graceless men having hid God from themselves, think also to hide themselves from God.]

*Thy wisdom and thy knowledge* [Thy Magical arts and practices. *Quamvis artem per se quadrabit in se peritium & peritiorum*.]

Ver. 11. *Therefore shall evil come upon thee* [An evil, an only evil, as *Ezek. 7. 5.* both unexpected as it is incapable; such as thou canst neither avoid, nor abide, what thou canst do for thyself: this is spoken in way of derision.]

*When thou shalt labour from thy youth* [But found them to be no better than rule-form toys, *que nequeverunt nocere, nec scirentur juvare*. Against judiciary Astrology, see *Aug. de civ. Dei lib. 5. cap. 1, 2, 3, 4, 5.*

Ver. 13. *Thou art married in the multitude of thy counsels* [As all such are sure to be (with a few to boot) as take counsel but not of God; and that cover with a few, but not by his Spirit that they may add sin to sin, *Isa. 30. 1.* Thus doth vain Astrologers, that pretend to read mens fates and fortunes in the Heavens, waltz in *Mixtura populi*; and thence to foretell good and evil. But experience frequently confute them, as it did Abraham the Jew, who foretold by the stars the coming of their Messiah, *anno Domini 1464. And Almanazar a Mahometan Wizard, who predicted an end of the Christian Religion, Anno 1460. at utmost. A great flood was foretold by these Diviners to fall out in the year 1524. complacita comitia in publicis celebrantur*. This caused the Prior of *St. Bartholomews in London* (wise-man-like) to go and build him an house at *Harrow on the hill*, for his better security.]

Stand

*Stand up and save thee* [See thee if they can, but *Babylon* found they could not, though he called for them all, *Dan. 5. 7. 8.* and they likely had promised him an everlasting Monarchy: (as some did the *Roman imperium sine fine*) but fallily: for now the *Roman Empire* is at a very low ebbe, and who shall be Emperor, is much questioned. This was written, *Sept. 15. 1637.*

Ver. 14. *Behold they shall be as stubble* [As dried Rubble, *Isa. 1. 10.* See the Note there.]

*They shall not deliver themselves* [Much less others. There shall not be a coal to warm at] Like a fire of flax, which is soon extinct, and leaves no embers or cinders behind it. In a spiritual sense, it may be said of moit of our hearts and houses as here, *There's not a coal to warm at: Desit ignis*, as *Father Latimer* was wont to say, the fire of zeal is wanting; that flame of God, *Cant. 8. 6.*

Ver. 15. *Thou shalt be as unto thee with whom thou hast laboured* [But all in vain, viz. with thy Wizzards and Diviners, those deceivers of the people, concerning whom *Cato* once said, *Potest Augur Angurum videre & non ridere*? Can those fellows look one on another, and not laugh when they consider how they cozen people, and cheat them of their money? hence they are called *merchants alio in the next words*, as some think, *quoniam tam culti ratione quam calculi argenti duntant*. Such money-*Adechant* hath mystical Babylon also not a few, *Rev. 18. 11. Non desunt Antichristi sui Angures & malefici*, faith *Oecolampadius*; Antichrist hath those abroad that trade with him, and for him: these shall be cast alive with him into the burning lake, *Rev. 19. 20.* and though they wander, yet not so wide as to mile of hell.]

## CHAP. XLVIII.

Ver. 1. *Hear ye this O house of Jacob* [Ye stiffnecked of *Israel*, and uncircumcised in heart and ears, who shall ever resist the Holy Ghost, *Acts 7. 51.* to you be it spoken: for to the *Israelites* indeed enough hath been said of this subject already.]

*Which are called by the name of Israel* [Sed nomen inane crimen inmane: Ye are called *Jews*, and make your boast of *God, Rom. 2. 17.* having a form of knowledge, *Philistia Israel Rom. 2. 20.* and of godliness, *2 Tim. 3. 5.* and that's all: the voice of *Jacob*, but *deceit*: hypocrites hands of *Esaus*. Let such fear *Jacob* fear, *My Father perhaps will feel me, and cry*. I shall seem to him as a deceiver: and I shall bring a curse upon me and not a blessing, *Gen. 27. 12.* Thy sure enough.]

*And are come forth out of the waters of Judah* [i.e. Out of the bowels, as *Gen. 15. 4.* as waters out of a spring, *Dint. 33. 28. Psal. 68. 26.* *Judah* was the tribe royal *Pro David* (hence they gloried) and remained ruling with God, and faithful with the Saints, *gendum* *Isa. 60. 1.* when other tribes revolted.]

*Which swear by the Name of the Lord* [And not of *Baal*. And make mention of the God of *Israel*] Who was near in their mouths, but far from their reiner, *Jer. 12. 2. Psal. 50. 16. Religiosum simulabant, cum in ore essent nequissimi, atrant hypocrites.*

*But not in truth, nor in righteousness* [i.e. Without faith and found conversion.]

Ver. 2. *For they call themselves of the holy City* [Inhabitants of *Jerusalem* and men of *Judah*: yea they twore by their City and Temple, as appeared in the Gospel, and cried out *ad ravum aquae, The Temple of the Lord, the Temple of the Lord, Jer. 7.* like as the *Romish* now do, *The Church, the Church*: glorying in the false and empty title of *Roman Catholics*, *Sed grande est Christianum esse, non dici*, faith *Hierom.* and it is a great vanity, faith the Poet,

*Respiciere ad sumos & nomina vana Catonum.*

*And stay themselves* [As far as a few good words will go. See on *Asie. 3. 11.*

The



*The Lord of hosts is his Name*] So said these hypocrites, bearing themselves bold upon so great a God, who had all creatures at his command.

Ver. 3. *I have declared the former thing*] This God had said *of old* before; but being now to conclude this comfortable Sermon, he repeats here the heads of what had been spoken in the seven foregoing Chapters.

Ver. 4. *Because I knew that thou art obstinate*] Heb. *hard, obdurate*: therefore do I to incutcate these things, if by any means I may mollify thee. Hypocrites are harder to be wrought upon than other sinners.

*And thy neck is iron firmness*] Thou art utterly *averse* from, yea *averse* to any good, no more bended thereunto than if the body had for every sinew a plate of iron.

*And thy brow braff*] Sinners of iron argue a natural impotency and somewhat more: but brows of braff impotency in evil; *quando pudet non esse impudentes*, when men are shameless in sin, setting it upon the cliffs of the Rock, Ezek. 24. 7. and declaring it as Sodom, Isa. 3. 9.

Ver. 5. *I have seen from the beginning, &c.*] See ver. 3. It is probable that there were many among the Jews, who when they saw themselves to be so punished, and the heathen prospered, would be ready to think that the God of *Israel* either could not or would not do for his people, as those *Devil-gods* did for theirs. For their help therefore under such a temptation, God was pleased to foretell his people what good or evil should befall them; and accordingly to accomplish it.

Ver. 6. *Thou hast heard, &c. all this*] Here God extorteth from them a confession of the afore said truth; and ureth them to attend and publish it.

Ver. 7. *They are created now*] i. e. They are now brought to light by my Revelations and predictions.

*Behold I know them*] By my gods or Diviners, or by my natural sagacity.

Ver. 8. *Thou hast heardst not, yea thou knewest not*] *Tua* oft used here, is very emphatical; and sheweth how hardly sinners are born down, and made to believe plain truths, where they are prepossessed with conceits to the contrary.

*And wast called a stranger from from the womb*] Ever since thou madest and worshippdest a golden Calf in the wilderness (See here the Note on *Psalm* 58. 3.) and art still as good at resisting the Holy Ghost, as ever thy Fathers were, *Am.* 7. 51.

Ver. 9. *For my name sake will I defer mine anger*] Heb. *prolong it*. Here he fettereth forth the cause of his patience toward so perverse a people, viz. *e*'s sole respect to his own glory whereof he is so tender, and so loath to be a loser in: *Propter me faciam*.

*And for my praise*] The praise of my might and mercy.

*That I was not off*] Which I would do, were it not that *I feared the wrath of the enemy*, lest those adversaries should behave themselves strangely, and lest they should say *Our hand is high, and the Lord hath not done all this*, Deut. 32. 27.

Ver. 10. *Behold I have refined thee, but not with silver*] Much less *as gold*, which is wont to be fined most exactly, and to the uttermost; because these precious mettles will not perish by fire. But thou hast more dross in thee than good ore; therefore I have refined thee with favour, *Psalm* 118. 18. *Ne coram deservieris*, lest I should undo thee: for if thy punishment should be commensurate to thine offence, thou must needs perish.

*I have chosen thee in the furnace of affliction*] i. e. In affliction, which is a furnace or crucible. See *Ezek* 20. 37.

Ver. 11. *For mine own sake, even for mine own sake*] This is oft repeated, that it may once be well observed. *Bene carere spiritus sanctus ubique in Scripturis ne usque operibus / dicitur tripliciter*. It is *Oraculopadus*, his Note upon the first verse of this Chapter, i. e. The holy Ghost doth everywhere in Scripture take care that we ascribe not our safety to our own works. See on chap. 43. 11.

*For how should my Name be polluted?*] As it will be by the blasphemous Heathens, who else will say that their gods are *fortiores & potentiores*, more powerful and more merciful than the God of the Hebrews. Thus the *Turkes* at this day, when they have

have beaten the Christians, cry up their *Mahometes* as mightier than Christ.

*And I will not give my glory to another*] Preffle this in prayer: 'tis an excellent argument, *Exod* 32. 12. *Psalm* 79. 9. 10. *Psalm* 115. 1. 2. The Saints after all other arguments used, *bene quod artem adjuvant*, misde God of his glory engaged; and then doubt not to prevail with him.

Ver. 12. *I am he*] Heb. *He*; this the *Rabbins* make to be one of the names of God. *Sanchus* here observeth, that by this threefold *I* is meant the holy Trinity; the Deity of Jesus Christ is rightly proved from this text, compared with *Rev.* 1. 11. and 22. 13.

Ver. 13. *My hand hath also laid the foundation of the earth*] My left hand, say the *Rabbins*, as my right hand *flashed the heavens*; that is, mered them out as a workman doth his work. God did but *call unto them both*, and *they stand up together*; Vain therefore and needless was the disputation of the *Samaritanes* and the *Philistines* among the Jews, Whether was first created the heaven or the earth?

Ver. 14. *The Lord hath loved him*] i. e. *Cyrus*. He loveth his people that for their sakes he loveth all their Benefactors and well-wishers. See *Gem.* 12. 3.

*He will do his pleasure*] See chap. 43. 14.

Ver. 15. *I have brought him*] Heb. *made him to go, or caused him to come*, who of himself had no such mind to come on such a design. *Herodotus* telleth us, that *Cyrus* had once resolved to let alone the siege of *Babylon* as unfeasible; but God altered his mind, as we here read, and prospered his work.

Ver. 16. *Come ye near unto me and hear this*] God calleth often for audience, as knowing our dulness and crossness, our otiosity and inadvcreacy: a good mirror for Ministers.

*I have not spoken in secret*] See chap. 41. 26.

*From the times that I was, there am I*] *Viz.* At the Creation, as *Prov.* 8. 22. 23. *Diod.* Or, *I have from everlasting been the Author of that counsel by which all these things have had as is were their first beginning; and afterwards, in their appointed time, I have brought them forth by my power.*

*And now the Lord God and his Spirit hath sent me*] i. e. *Me* *Isaiah* the Prophet; whose writings (should therefore be prized and believed by us as most authentick and authoritative, because he was commissioned by the blessed Trinity.

Ver. 17. *I am the Lord thy God which teacheth thee to profit*] And do therefore so oft call upon thee to hear me, not for any benefit to my self but to thee alone. And the truth is, in all the Commandments of God, if they were open to us, if we did see the ground of them, we should see there were so much reason for them, and so much good to be got by them, that if God did not command them, yet it would be best for us to practise them.

*Which leadeth thee by the way that thou shouldst go*] Heb. making thee to tread in the way thou shouldest walk, carefully chusing thy steps for thee, and letting thy foot right: thus he led *Joseph* like a sheep, *Psalm* 80. 2. and *Isaiah* through the deep as an horse in the wilderness, that they should not stumble, *Isa.* 63. 13. Thrice happy are the Saints in such a guide. The steps of a good man are ordered by the Lord, and he delighteth in his way, *Psalm* 37. 23.

Ver. 18. *Ob that thou hadst hearkened to my Commandments*] See the like wishes, *Deut.* 32. 29. and 5. 39. *Psalm* 81. 13. implying, that if they might have redeemed many sorrows, escaped many miseries.

*Then had thy peace been as a river*] Great peace have all they that love Gods Law, and nothing shall offend them, *Psalm* 119. 105. they shall have a confluence of all comforts and contentments; yet ever with an exception of the cross, as need requirith.

*And thy righteousness as the waves of the sea*] Which are perpetual, *salvus finem trahit*.

Ver. 19. *Thy feet also had been as the sand*] As was promised to *Abraham*, and performed to his posterity: Such a *universitas* there is in godliness, and in doing of Gods Commandments, that great reward.

*His name shall not have been cut off*] As it was of old among the heathens (see *Horace*, *Juvenal*, *Martial*, &c.) and is at this day among the *Turkes*, who usually swear, *Judeus semper fallam*, &c. See *Zach* 8. 13. with the Note.





to be afflicted and tossed from post to pillar, having no settled abode: as neither had the Ark, but was *transportative*, till settled at length in Solomon's Temple.

Ver. 22. *Behold I will lift up my hand, &c.* i. e. I will call them by the Gospel, which is the power of God to salvation to all believers, Rom. 1. 16.

*And they shall bring thy sons in their arms* [i. e. when they bring them to be baptized.] *Respect ad periculum conditionem*: yet some expound it Metaphorically, as *Dout. 32. 10. Hef. 11. 3.*

Ver. 23. *And Kings shall be thy nursing-fathers* [i. e. *David, Solomon, Hezekiah, Jotham, Constance, Theodosius, Flaccilla, Queen Elizabeth, &c.*]

*They shall bow down to thee* [i. e. They shall give thee civil worship, and low obedience: and that for Christ's sake who is thine head and husband, and dwelleth in thee.]

*They shall bow down to thee, &c.* Such honour hath every Saint through Christ. The Popes Parasites would hence ground his holding out his feet to be kissed; yea his reading upon Kings and Emperours. But *Peter* would none of this, *Act. 10. 25, 26.* so little cause had that Pope once to cry out *Et mihi & Petro*. Interpreters do rightly note that in these and the like texts, the Prophet alludes to the manner of the *Perfians*, amongst whom those that would speak unto the King, did first kiss the pavement that the King had trodden upon: Hence *Martial*,

*Pflorum sola basare Regum.*

The ancient Christians also, to honour and hearten their Confessors, and such as suffered imprisonment for the truth's sake, did use to kiss their hands, yea to cast themselves down at their feet. *Tertullian* writing to some of the Martyrs, saith, *Non tantum sumus vos alloquar*, I am not good enough to speak unto you. He telleth also of some in his time that they did *repairs ad vincula Martyrum*, creep to the hands of the Martyrs in way of honour to them.

Ver. 24. *Shall thy prey be taken from the mighty* [i. e. Not unless he be over-matched and over-matched. The heathens were wont to ask, Who can bring a club out of *Hercules*'s hand, or a light-bolt out of *Jove*'s? The Captive Jews here seem to ask, Who can deliver us from the *Babylonians*, who have both might and right for them? for we are their lawful Captives, and we see not how we can be free at liberty. Thus they thought at least, if they spoke not as much, not looking at all to the power and faithfulness of God, *sed ad presentium rerum infirma, ac hostium potentiam*. Those that look downward on the rubbing and roaring dreams of miserie and troubles which run fo fitfully under them, shall be sure to be taken with a giddiness, &c. But such as stedfastly fasten on the power and Promise of God sufficient, shall be established.

Ver. 25. *But thou saith the Lord* [i. e. Here's a full answer to the former objection, as God doth usually in the Scripture frame answers to mens thoughts: the Law is spiritual and heart-reaching.]

*And I will contend with him that contendeth with thee* [i. e. I will over-power the devil, and thy most head-strong lusts; bringing thee out of his slavery, so that thou shalt be able to do all things through Christ who strengtheth thee, *Phil. 4.* Thy temporal enemies also, thy persecutors shall feel my power, as did *Pharaoh, Nero, Diocletian, Julian*, &c. See on *Gen. 12. 2.*

Ver. 26. *And I will feed them that oppress thee with their own flesh* [i. e. Which yet no man ever hated, but nourished and cherished thee, *Eph. 5. 29.* But *Zion*'s enemies should one destroy another, and be put to such traits, as the Jews were in the siege of their City by *Titus*, that they fed upon their own flesh, and the flesh of their children. So hard a thing it is to kick against the pricks: *que in calum expans, in faciem ipsorum recidunt.*

*And they shall be drunken with their own blood* [i. e. Yea drowned in it, as was *Attila* King of *Hunnes*, *Felix* Count of *Wartemburg* (a great Warriour and bloody persecutor of the *Lutherans*) who was choked in his own blood; and *Charles* the ninth of *France*, to whom a certain Poet thus rightly speaketh,

*Naribus*

*Naribus, ore, oculis, atque auribus undique, & aus.*  
*Et pene, erumpit qui sibi, Carle, eror,*  
*Non tuta iste eror, sanctissimum ac cado erorem,*  
*Quem ferus haurissit, consequere haur poterat.*

# CHAP. L.

Ver. 1. **W**here is the bill of your mothers divorcement, Heb. *abfissio*: this bill was called by the Grecians, *Atrochis*: but none such could here be produced or proved, as given by God to the Jewish State: but that the *disloyalty* was theirs, and their *dereliction* on their part: God had neither rejected them though innocent (as some husbands did their wives out of a peevish and selfish humour) nor told them though obedient, as some fathers did their children for payment of their debts: for he is neither debtor to any, nor non-solvent, *Rom. 11. 35, 36.*

*Behold for your iniquities ye have sold your selves* [i. e. *O duram servitutem*: *O miseram necessitatem*: You have sold your selves, as *Abah* did, to work wickedness, 1 King. 25. 29. and therefore I have justly sold and abandoned you into the hands of your enemies, *Judg. 2. 13, 14.* & 3. 7, 8. *Psal. 44. 11, 12.*

*Is your mother* [i. e. The Synagogue, whereunto the Jews do yet still adhere as to their mother: and the Lord did then acknowledge himself to be her husband, but now he hath worthily cast her off.]

Ver. 2. *Wherefore when I came was there no man?* [i. e. Christ came unto his own, but his own received him not, *Job. 1.* This was condemnation, *Job. 3.* their rebelling against the light of the Gospel: this was the great offence, the damning sin, the very cause of their utter rejection.]

*My hand hath shorn as all?* [i. e. Or rather have not you by your obstinacy and incredulity transfused as it were a dead Palsy into the hand of Omnipotency? *Mat. 6. 5.* He could do as here no mighty work because of their unbelief; of so venomous a nature is that cursed sin.]

*Behold as my rebuke I dry up the Sea* [i. e. I have done it (you know) *Psam. 106. 9.* and can do it again. Be not therefore faithless but believing, as *Job. 20. 27.*

Ver. 3. *I clothe the heavens with blackness* [i. e. I did so in that three-days darkness in *Egypt*, *Exod. 10. 21, 22.* and shall do so again at the time of my Passion: I can therefore doubtless deliver you not only from *Babylon*, but from sin, death, and hell, by giving you an entrance unto Heaven by the waters of Baptism, and by bringing you out of darkness into my marvelous light, 1 Pet. 2. 9.]

*And my lack-clotheth their covering* [i. e. *Ita ac calum pullata veste obnubilum misse dixit.* So *Xerx. 6. 12.*

Ver. 4. *The Lord God* [i. e. Heb. *the Sovereign self-being.*

*His given me* [i. e. *Me* *Isaiah*, but much more *Iesus Christ* the Arch-Prophet of his Church, who spake as never man spake, *Psal. 7. 46.* See *Matth. 7. 28, 29.* *Luk. 4. 22.* Grace was poured into his lips, *Psal. 45. 2.* and it was no less poured out of his lips, whilst together with his words there went forth a power, and he could persuade as the pleader, for why? *God had blessed him*: ib.

*The strong of the learner* [i. e. A learned and elaborate speech it had need to be that shall affect the heart. *Matth. 13. 52.* Not every doct can do it; but he who is an Interpreter, one amongst a thousand, *Job 33. 23.* who can speak as the Oracles of God, 1 Pet. 4. 11. tell oyle to the wiser Virgins, *Matth. 25. 9.* comfort the feeble minded, support the weak, be patient or forbearant toward all men, *O quam hoc non est omnium*! Such a choice man, thus taught of God, is worth his weight in gold. Such an one was *Luther*, such was *Luther*, (who was Confessor general to all Protestants troubled in mind) *Bradford, Greenham, Dod, Sibbs*, &c.

*That I might know how to speak a word in season* [i. e. *Temporifera, to time or season a word, to set on the wheels, as Solomon phrase it, Prov. 25. 11.* that it may be as apples of gold in pictures of silver, not only precious for matter, but delectable for

*Xenoph. 62. 8.*  
*Plutarch. in*  
*Alcib.*

*Cal. 1. 10. 11.*  
*1. 10. 11.*  
*1. 10. 11.*

*Flac. 17.*

*Thet. 5. 1.*

for order, *Eccles.* 12. 10. Surely such a *speaker hath joy by the answer of his mouth:* and a word spoken in his season how good is it? *Prov.* 15. 23. This is the right *Physick* for this *feil* (as *Heathens* also hammered at) far beyond all *Philosophical* discourses, or any other *consolatory* creature, as *Luther* fitly expresseth it.

*Indignities*  
*me infirmus*  
*divina non au-*  
*tem per mo-*  
*mentis, ut au-*  
*tem Propheta*  
*alias, Job.*

*He awaketh morning by morning*] He continually calleth me up betime, as a Master doth his scholar to his book and business, for the which the morn is fittest. *Christ* indefatigable assiduity in teaching his perverse Country men, left them without all excuse, *Job.* 15. 22.

*To hear as the learned*] i. e. Attentively, as those that would be learned, and are therefore *prison* desirous to hear. *Aristotle* calleth *hearing the learned sense*.

*Ver. 5. The Lord God hath opened mine ear*] Removing all lets, and making the *ore bigger*, as it were thereby speaking home to my heart, and making me *morigerous* and obedient, against all efforts and misusers. For here our Saviour letteth forth his *advers* desirous to hear. *Aristotle* calleth *hearing the learned sense*.

*De Temp. for*  
*114.*

*Ver. 6. I have my back to the furrows*] *Eccle.* 10. 1. *Pituit* flagellatur, &c. *saith Ambrose*: Behold the man (as *Pilate* once said) the just man scourged for the unjust; (1 *Pet.* 3. 18.) wisdom denied for the fools sake; truth denied for the liars sake; mercy afflicted for the cruel mans sake, life dying for the dead mans sake. What are all our sufferings to him? how oft have we been whipped, depiled, despitefully spit upon, &c. for his sake? *Oh that I might have the maiden-head of that kind of suffering*, said One of the Martyrs in the Marian times! for I have not heard that you have yet whipped any. *Bishop Burnet*, afterwards, with his own hands whipped one, and pulled a great part of their beads off.

*I hid not my face from shame and spitting*] That is, from shameful spitting: see *Matth.* 26. 47. & 27. 30. with the Notes. *Disfimus etiam hoc loco*, *saith Oecolampadius*. Learn here also what is the character of a true Christian Minister, namely to expose *folly* to the world as much as may be, viz. by apt entrance, reasonable comforts, divine learning, ready obedience, constant patience, exemplary innocence, discreet zeal, &c.

*Ver. 7. For the Lord God will help me*] And again, *ver. 9. Behold the Lord God will help me*. This lively hope held head above water. *Hope* we also perfectly (or, to the end) for the grace that is to be brought unto us at the revelation of *Jesus Christ*. 1 *Pet.* 1. 13.

*Therefore shall I not be confounded*] *Heb.* *abashed*, notwithstanding the shame they seek to cast upon me, *ver. 6.* I am as marble to which no dirt will stick.

*Therefore I have set my face as a flint*] Or, as steel (which is *medulla five nucleus ferri*, *saith Pliny*;) I have steeled my countenance, as *Lucy* 9. 51. See *Ezek.* 3. 8, 9. So did *Luther* when he resolved to appear at *Worms* before the Emperor, though he were fure to encounter as many devils there as were tiles upon the houses. See *Acts* 21. 13.

*Ab. & Mar.*  
*176.*

*Ver. 8. He is near that justifieth me*] i. e. God the Father will shortly clear up mine innocence, and declare me to be the Son of God (my only crime now) with power by the resurrection from the dead. *Rom.* 1. 4.

*Who will contend with me?* So *Job.* 8. 46. & *Rom.* 8. 33. 34. where the Apostle *Paul*, as a stout souldier and imitator of *Christ*, the Captain of his Salvation, useth the same argument, and teacheth us so to likewise.

*N. 176. 206*  
*176. 206*  
*176. 206*

*Ver. 9. Behold the Lord God will help me*] See *ver. 7. Who is he that shall condemn me?* If *Libanius* could say of his friend *Basil* (though of a different Religion) *Let him praise me, and I care not who dispraise me*: how much better might *Christ* and may every good Christian say the same of God! *Lo, they shall all men old as a garment*] The Scribes and Pharisees (those old cankered carles) shall: for of them *Hierome*, *Cypri* and others understood it: The *Romans* (according as they feared, and therefore crucified *Christ*, *Job.* 11. 48.) came upon them and took away both them and their Nation.

*The moth shall eat them up*] i. e. They shall be irrecoverably ruined, being once laid aside by God as an old ore-worn garment, which is made thereby meat for moths. Thus it befall *Pislas* (*saith Lyra* here) banished by *Tiberius*; and thus it befall the Priests, who were burnt by *Titus* in the Temple: who also added, that it was

was fit that those which served in the Temple should perish together with it.

*Ver. 10. Who is among you that feareth the Lord*] This Question implyeth that there were not many such among them: See the like, *Hef.* 14. ult.

*That obeyeth*] The fear of God frameth the heart to the obedience of faith: *Eccles.* 12. 13.

*That walketh in darkness and hath no light*] That being for the time deserted, as in a mist: so as that ye cannot read your own graces, see your own comforts, and walk in darkness though children of light, and are in such a state as *Pard* and his company was, *Acts* 27. 20. when they saw neither Sun nor Stars for many daies together, but were almost past hope.

*Let him trust in the name of the Lord*] Let him do as those above-mentioned did, and cast anchor, even in the darkest night of temptation, and pray still for day, and it will dawn at length: before day-break the darkness is greatest: so it is oft in this case. Here then as a child in the dark clasps about his father: so let the poor deserted soul about God. *Dispraise* is worse then *dispraise*: and although the liquor of faith is never pure in these vessels of clay, without the lees of distrust, yet true faith will trust in God where it cannot trace him, as *Christ* was taken up in a cloud, or at least, got to Heaven through mourning: as *Christ* was taken up in a cloud, or as the king that carried the Ark went right, but they lowed as they went.

*And say upon this God*] As the vine doth upon some support. Faith hath a catching quality at whatever is near to lay hold on: like the branches of the Vine, it windeth about that which is next and stays it self upon it, spreading further and further still. *Fides est quae se palliatum, Christum saluam facit*, *saith Luther*.

*Ver. 11. Behold all ye that kindle a fire*] That instead of relying upon God, would relieve your selves by carnal shifts and catches, a fire of your own kindling, or rather sparkes of your own tinder-boxes, strange fire, and not that of Gods Sanctuary: Or say they be your own good works you trust to; like as the *Phoenix* gathereth forest odoriferous sticks in *Arabia* together, and then blows them with her wings, and burns her self with them.

*That compels your selves about with sparks*] Away with those tinder-boxes of yours; what are your sparkles but such as are smitten out of a flint, which 1. Yields no warmth or good light. 2. Are soon extinct. 3. Nevertheless, you are fure to lie down in sorrow, to be cast into water darkness, where you shall never see the light again till you see the whole world all on a light fire at the last day.

*Walk in the light of your fire*] Do so, if ye thing it good: but your light shall be put out into darkness and worse: like as lightning is followed by rending and roaring Thunder.

*This shall ye have of my hand*] This I will assure of: and having spoken it with my mouth, I will fulfil it with my hand.

*Ye shall lie down in sorrow*] As sick folk, who being in grievous pain and tean, would fain dye, but cannot: *Cubatum ibitis, ad ignem, ad dolores & cruciatum*. You would fain dye, but cannot: *Cubatum ibitis, ad ignem, ad dolores & cruciatum*. You must make your beds in the bottom of Hell, as it is said of the King of *Babylon*, chap. 14. 11. and as of Pope *Clement* the fifth it was reported, that upon the death of a Nephew of his whom he had sensually abused, he fust to a certain Magician to know how it went with his soul in the other world? The Magician shewed him to the messenger as lying in Hell in a bed of fire: Whereupon the Pope was so struck with horror, that he never held up his head more, but soon after dyed also.

## C H A P. LI.

*Ver. 1. Harken unto me ye that follow after righteousness*] *Heb.* *ye that pursue* to those Jews that embraced the Gospel: persuading them to persist in the faith, in nothing terrified by their adversaries, fifth Almighty God would keep and help them, as he had done faithful *Abraham* and *Sarah*: his Gentilecours: to whom also he would of *Isaac* raise up sons in the conversion of the Ancients, and could do

*Basin mea:*  
*as Job. Post.*  
*p. 199.*  
*ii*

it as easily as he had bewed the Hebrews, that great Nation, out of aged *Abraham*, and *superannuated Sarah*; who are here compared to a *dry rack*, and a *deep pit*. *And to the hole of the pit where ye were digged* [ *Et hinc periphraſis alius can-jugalis*. The word here used is of the same root with *Nezeb-ab* the female kind of all creatures.

Ver. 2. *Look unto Abraham your Father* [ *Look* and again *Look*; *hearken* and again *hearken*: These poor Jews, before the coming of Christ in the flesh, were *vinoso fumnoque sepulsi*, drunk with the cup of Gods fury, ver. 17. and so fast asleep, that they needed to be thus roused and raised up to the hope of better times, which now were at hand.

*And unto Sarah that bare you* [ By the force of her Faith also, *Hab. 1. 11*. her son *Isaac* was *emerita fidei filius*. Now these domestic examples are alledged, to assure them that God could do the like again in respect of spiritual children, *Abraham's* right seed, *Gal. 4*.

For I called him alone [ Be not ye therefore troubled at your loneliness.

*And blessed him, and increased him* [ Gods benediction is his benefaction; the Pope's is not to *fama venditi, fama perit*.

Ver. 3. *For the Lord shall comfort Zion* [ As once he did *Abraham*] by multiplying her children, giving her in good store of Converts: these were the Apostles and the Primitive Christians, those earthly Angels, who made the world (which before was as a waste wilderness) to become a most pleasant and plentiful Paradise. *Chrysostom* somewhere calleth them *Angels*, and saith that they were *puriore oculi afflictione salvi*, more clear than the *acured sky*.

[ *Joy and gladness shall be found in them* ] See chap. 35. 10.

*Thanksgiving and the voice of melody* [ *Paul* as the *Procurator* sweetly sings and gives the Note to us all, *Eph. 1. 3, 4, 5*. See, *Blessed be the God and Father of our Lord Jesus Christ who hath blessed us*, &c.

Ver. 4. *Hark ye unto me* [ See on ver. 2.

For a Law shall proceed from me] i. e. The Gospel of grace, that perfect Law of liberty, the Law of the Spirit of life, *Rom. 8. 2*.

*And I will make my Judgement to rest* [ I will firmly and irrevocably establish the government of my Word and Spirit in the Church for a secure guide to bring it to eternal life. Some render it thus, *My Judgement* (i. e. My Gospel) shall be for a light of the people, whereby I will give sight: So that here is a double effect of the Gospel, viz. Saving light, and Peace of Conscience.

Ver. 5. *My righteousness* [ i. e. my faithfulness, or my Son, that *Sun of righteousness*, is already on the way, and will be with you forthwith.

*And mine arm shall judge the people* [ i. e. All that set themselves against the Lord and against his Christ, *Isa. 1. 2*. these shall feel his power to their perdition, even the force of both his arms.

*The lies shall wax upon me* [ They shall stretch out their souls as a line, (so the word importeth) and direct them toward Christ.

*And on mine arm shall they trust* [ i. e. On my power, or on my Gospel-pro-mises.

Ver. 6. *Life up your eyes to the Heavens* [ Man hath a muscle more then ordina-ry to draw up his eyes heavenward.

*And look upon the earth beneath* [ How fast and firm it standeth, *Eccleſ. 1. 4*. Yet the whole engine shall be changed, 2 Pet. 3. 10.

*Shall dry in like manner* [ Or, *lie a waste*, as before render it.

*But my Salvation shall be for ever* [ The Gospel, together with the spiritual benefite thereby, shall out last Heaven and Earth.

Ver. 7. *Hearken unto me* [ See on ver. 2.

*To that know righteousness* [ with a knowledge *Apprehensives*, and *Affectives* also; *To that people whose heart is my Law*] and not in your heads only.

*For ye are not the reproach of mine* [ *Jerusalem* thinketh that our Saviour alludeth to this of *Isaiah* in that, *Luke 6. 22*. We should not be scoffed out of our Religion, but patiently suffer cruel mockings.

Ver. 8. *For the mouth shall say them up* [ They shall be true to the mouth, *Job 4*.

*Job 4. 19*, that is, easily be destroyed, and their own consciences shall grub upon them too, throughout all eternity.

*But my righteousness shall be for ever* [ Beate therefore bravely all contumelies and contempts of men.

Ver. 9. *Awake, awake O Arm of the Lord* [ God had promised what his holy arm should do for his people, ver. 5. Now they beg of him to use it, and besee him for their relief and rescue: and this they do *magna afflictu aque animi impetu*, heartily wishing the coming of Christ and the declaration of the Gospel, to their Salvation.

*Awake as in the ancient daies* [ God seemeth sometimes to be asleep, and we must wake him; to delay, and we must quicken him: to have loit his compassions (which yet never fail): and we must hasten them for him.

*Art not thou he that cutt'st Rahab* [ Or *herm d Egypt* with thy ten plagues successively, though she were a proud and potent State?

*And wounded the Dragon* [ Or *Crocodile*? That is, *Pharaoh*, *Psal. 73. 14*. whom thou didst put to pain, even the pains of a travelling woman (as the word signifi-eth) when he sank at a mill-stone in the mighty waters.

Ver. 10. *Art not thou it which hath dried the sea?* [ And can't not thou do as much again for thy poor people? This is an excellent way of arguing with God in prayer: viz. from his ancient acts.

Ver. 11. *Therefore the redeemed of the Lord*, &c. This is Gods answer, as some: or the good peoples confidence as others: that God would deliver them now, as he had done their forefathers from *Pharaoh*.

*And overruling joy* [ As a fair and precious crown, 2 Tim. 4. 8. Some make it a Metaphor from those that carry heavy burdens on their heads. *St. Paul* calleth it a weight of glory.

*They shall obtain joy* [ See chap. 35. 10.

Ver. 12. *I know I am he that comforteth you* [ This is certainly an Answer to that supplication ver. 10. and it comprehendeth a reprehension and an expostulation about their pusillanimity, which was more then womanly: therefore it followeth, *At, not die,*

*Who art thou* [ *Heb. thou Woman*, thou *hen hearted creature*.

*Thou shalt be afraid of a man* [ *Heb. forry-man*, *ab homine misero*, *arum-noso*, *dammato ad mortem*, *ab hoste fesso*, an enemy of clouts, as we say. We trouble our selves out through ignorance. In the dark every thing scares us.

Ver. 13. *And forgo thy Lord thy Maker* [ Thou considerest not wisely.

1. How fearfully and wonderfully thou art made. 2. What a mighty power God put forth in the Creation of the whole world: all which he will rather *numsky* again then thou shalt want reasonable help.

*And hath feared continually every day* [ *P. for est mortis timor est mortis*.

*And wherein is the fury of the oppressor?* [ *q. d.* It is busyness and not power; and that not unlimited neither; for in the thing wherein they deal proudly I am above them, *Exod. 18. 11*.

Ver. 14. *The captives exile hathenth that he may be loosed* [ i. e. Deliverance is even at the next doory: Or it is a description, saith *Didacus*, of the believers readines in answering with the motion of their hearts to Gods calling and delive-rance.

Ver. 15. *For I am the Lord thy God that divided the Sea* [ Or, *I the Lord thy God am he that filleth the Sea when the waters of error*: How much more then can I curb and controul the rage of man? Surely, saith *David*, the wrath of man shall *con-vertu* into praise: *thou* the *river* and *the wrath* shall then *restrain*: where the Septuagint have it, *It shall keep holy day to thee*.

Ver. 16. *And I have put my words in thy mouth* [ O *Isaiah*, my servant: but especially O Christ my Son.

*Thou may plant the Heavens*, &c. [ God doth as great a wonder in saying so Zion, *Thou art my people* in the work of renovation, as if he had made a new world. *Wisever is in Christ* is a new creature, or a new Creation, 2 Cor. 5. 17.

Christ is called *The beginning of the Creation of God*, *Rev. 3. 14*. Some by placing the *Heavens* and laying the foundation of the Earth here, understand the state of the

Y 2



vangelist, who, as some, is here first and chiefly meant by *Mebasbar*, him that bringeth good tidings; seeing the multitudes, went up into a mountaine, *Mat. 5. 1.* which is said to be in the tribe of *Zebulon*, and called *Christians* to this day. His Apostles afterwards travel'd and trug'd on foot over hills and dales (What a compasse seicht *Paul*, *Rom. 15. 19?* Into vallies illad of milliarium Germaniarum was *Trudg* over the world) to preach the Gospel and to plant Churches, to whom their feet though fouled and worn (how much more their faces?) were deemed delectable and *deformare*, *Gal. 4. 14.* *Act. 10. 21.* The Pope (*Peters* pretended succesor) holdeth forth his feet to be kiss'd, but preacheth not; or not peace, but war, which he stirreth up by his roaring Bulls.

Of him that bringeth good tidings? Whosoever he be that preacheth the Gospel (that chief work of a Minister) *Rom. 10. 15.* Of Mr. *John* *Dod* it is written (and I know it to be true) that he was very Evangelical: striving first to make men see their lost condition clearly (for, said he, *sense of misery* must go before *sense of mercy*) and then largely and extensively opening the promise, and the grace of God in Christ according to the Gospel, looking at them as the most effectual preaching. Some, said he, labour still to keep men under terrors, loading them with threatenings, &c. lest they should not be humbled enough: but the Gospel worketh true humiliation, not the law; it ariseth from sense of sin and misery joyed with hope of mercy. The damned have terror and sense of misery enough; but that doth not humble them.

That publisheth peace? The Gospel is a doctrine of peace, *Eph. 2. 17.* whose Author is the God of peace, *1 Cor. 14. 33.* whose Ministers are Messengers of peace, *Rom. 10. 15.* whose followers are the children of peace, *Luk. 10. 6.* &c. If any know not how they came by their peace, but are like the *Israelitish* women, quick of delivery before ever the Midwife (the Minister) can come at them, they have cause to suspect their peace.

That bringeth good tidings? As before, (but never enough) mentioned and memorized. Some Critics tell us, that the *Hebræi* word here used signifying also *Flesh*, sheweth that the incarnation or taking flesh should be generally good news to the whole world; even the best tidings. The Old Church had *improbat* the Promise: we have *improbat* the joyful tidings.

Leo Castrus ex Princip. & Eulib. That publisheth Salvation? *Publicanus* *Isisum*, to some have rendered it: the concrete for the abstract.

That saith to Zion Thy God reigneth? Maugre the malice of earth and of hell; this is the fun of all the good news in the world. It is happy that Christ liveth and reigneth, said a godly man, for else I had utterly despaired.

Ver. 8. They watchmen shall lift up the voice? *Heb. the voices of thy watchmen.* sc. Thy God reigneth: or, as in the following verse, *Break forth into joy, &c.* They lift up the voice, they sing together? As having no greater joy than that their children walk in the truth, *2 Joh. 4. 1* *Thes. 3. 8.* and the contrary.

For they shall see ye? And be able to say, as *1 Joh. 1. 1.* That which we have seen with our eyes, which we have looked upon, (and what to sure as sight?) declare we unto you.

Ver. 9. Break forth into joy? This is the subject matter of Gospel-Ministers discourses: that they call upon Gods people to rejoice, *ver. 9. 10.* and to repent, *ver. 11, 12.* and shall shew them that it is a well a fin not to rejoice as not to repent.

Ver. 10. The Lord hath made bare his holy arm? *Adventit, id est, externi*, in answer to your prayer, *chap. 51. 9.* God oft answereth his praying people *ad cardium desiderii*, (as *desiderium* faith) letteth it be to them even as they will. *Scanderberg* ever sought against the *Turkey* with his *arm bare*, and that with such fierceness, that the blood did sometimes burst out of his eye. It is written that he with that bare arm of his flew three thousand *Turkey*, in the time of his wars against them.

Shall see the Salvation of the Lord? Shall see it and sing of it, *ver. 9.* Ver. 11. Depart ye, depart ye, go ye out, &c. Here we have a double repetition redoubled, and all little enough to bring them out of *Babylon* (not half, as may be probably thought, returned, which was no small prejudice to those that did) and

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evidentius  
ni Num. 14.  
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Ensel. L. 5.  
c. 4.  
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fol. 237.

us out of this wicked world; whereunto we are to affixed and addicted, that nothing can hinder us but an extraordinary touch from the hand of heaven. *Save your selves* from this perverse generation, *Act. 2. 40.* Enter not into the path of these wicked, and go not in the way of evil men: avoid it, pass not by it, turn from it and pass away, *Prov. 4. 14, 15.* a parallel place.

Be ye clean, ye that bear the vessels of the Lord? *Id est* qui gestatis arma, instrumenta, adeque insignia [honestis, all ye true believers who are made spiritual Priests, *Rev. 1. 6.* and especially all ye holy Ministers who (as *Christjagers*) handle the Law *7. 2. 8.* and administer the Sacraments, being your selves choise vessels of honour to bear Christs name unto his people, *AB. 9. 15.* Ser. 2 *Tim. 2. 21.*

Ver. 12. For ye shall not go out with haste? Neither with fright nor flight shall ye depart, as once ye did out of *Egypt*. And this spiritually denoteth the mature deliberation and calm mind with which believers do forsake this world to follow Christ.

For the Lord will go before you? He will be unto you both *Van* and *Rere*. The Lord is a man of war, *Exod. 15. 3.* yet he alone is a whole army of men, as here.

Ver. 13. Behold my servants shall deal prudently? Or, shall prosper, as *chap. 53. 10.* Here some (and not unfitly) begin the next Chapter, which hath Christ also for its subject, as the *Chaldei* Paraphrast, and some old Jew-Doctors acknowledge: *Johannes* *Isaac* a Jew was converted by reading of it: This I confess ingenuously, *0 is. lib. cont.* faith he, that that Chapter brought me to the Faith of Jesus Christ; and well it might; for taken together with these three last verses, it is an entire Prophecy, or rather an history of Christs person and acts, both in the state of his Humiliation, and Exaltation.

He shall be exalted and exalted and be very high? This great advancement was the consequent of his great abasement, *Phil. 2. 6, 7, 8, 9, 10, 11.* His humane nature, wherein he suffered for our sakes, hath by virtue of the Union with the Deity, these high prerogatives; 1. An exuberancy and excess of glory, *Eph. 1. 21.* 2. The grace of divine Adoration together with the Deity, *Heb. 1. 6.* *Phil. 2. 9.* 3. Power over all things for his peoples use, *Mat. 28. 18.* 4. Judiciary power, to be judge of all, *AB. 17. 30.*

Ver. 14. As many were offended at thee? *Viz.* at thine abasement first, and then at thine advancement thereupon. All things in Christ are admirable: well therefore might he be called wonderful, *Isa. 9. 6.*

His visage was so marred, more than any man? Partly through the anguish of his mind at his passion and on the cross, and partly also by the misuse of his body, whilst they made *ratum pro quadrante corpus*, by their scourging, scratching, racking on the tree, piercing, buffeting, &c.

And his form more than the sons of men? *Plu* [quod] *sili* *Ada*, more than those of the vulgar sort: whereas naturally his body, being of the finest temperament, and no way diseased, could not but be very beautiful. See *Psal. 45. 2.* with the Note.

Ver. 15. So shall he sprinkle many Nations? With his Doctrine, *Exalt. 20. 46.* *Am. 7. 16.* or with his blood, that blood of sprinkling. See *Heb. 10. 22.* or with water in baptism, wherein *sp* [sprinkling] is sufficient.

Kings shall fall from their thrones as him? As being alienated at his prudence and pro-perty, *ver. 13.* They shall also silently and reverently submit to his Scepter, and to the Laws of his Kingdom with all humble obsequence.

For that which had not been told them? The mystery of the Gospel for long time concealed, *Rom. 15. 21.* and *16. 25.*

Shall they see? *Viz.* with the eyes of their faith, God enlightening both *Organ* and *Object*.

And that which they had not heard? Gospel-truth. See *1 Cor. 2. 9.* with the Note.



## CHAP. LIII.

Ver. 1. **W** *Ho hath believed our report?* *q. d.* The Gentiles, some of them, even of their Potentates, have believed our report concerning the Messiah, chap. 52. 13, 14, 15. But Lord, how few Jews will give credit to what we have said? Albeit this Chapter may not unfitly be called *The Gospel of Jesus Christ according to Isaiah*: and things are here set down to plain that *Austin* thinks they need no explication: yet those *Buzzards* the later Rabbins, cannot, or rather will not see that the Prophet speaketh here all along concerning Christ: but do strangely wring, and writ his words to a wrong sense; applying them, some to *Moses*, some to *Ezek*, some to *Jeshaiah* the son of *Jesadek*, &c. *John Isaac* indeed the few confesseth of himself, as hath been said before, that by pondering upon this Chapter he was converted to the Christian Religion: the like we read of some few others in *Andrew Bayna* and *Cornelius à Lapide*. But the Jews themselves will tell you (falsely and maliciously) that such pretended Profelytes are not of them, but poor Christians hired by us to perfonate their part: such a thick veil is still before their eyes, such a hard hoof upon their hearts, till God pleases by his own holy arm made bare, to remove it. They could not (that is, they would not) believe *Joh. 12. 39. They have not all (say scarce any in comparison) obeyed the Gospel, Rom. 10. 16*, but blasphemously call it *Augmentation* a volume of vanity: scorning to be saved by a crucified God, although by mighty miracles wrought amongst them, he shewed himself to be the Son of God, and an arm to save all that believe in his name, *Joh. 12. 37*.

And to whom is the Arm of the Lord? *i. e.* His Gospel which is his power to salvation, *Rom. 1. 16*: and is hid only to them that perish, *2 Cor. 4. 3*.

Ver. 2. *For he shall grow up before him as a tender plant.* His beginning shall be mean and despicable. See chap. 11. 1. with the Notes. God hid his Son under the Carpenters son: this the Jews much stumbled at, *Matth. 13. 55, 57. Luke 24. 1. Joh. 7. 27, 41, 53. 1 Cor. 2. 23*, that Christ should come without rightly known or state. But they should have known that his Kingdom is not of this world. Some of their Rabbins can say *In regno Messie nihil mirandum*.

*He hath no form or comeliness.* How could he (say) when his fair face was covered with anguishes, *Psalm 22. 16*, with blood black and blew, swelths, spittle, tears, scratches, so that *Pilate* wondering at it, said *Behold the man?* *q. d.* he is not dealt with as a man: but being in greatest misery he deserveth to be pitied.

And when we shall see him? Here the Prophet taketh upon him the person of a carnal Jew, who judged of Christ according to his outward appearance, *Joh. 7. 24*. But what faith the Chaldee Proverb? *Quæ spæles caritatem est arcum, sed id quod in eo est: Look not on the pitcher, but on the liquor, that is contained in it.*

And when we shall see him there is no beauty? *Heb. And we shall see him and no light or fighting.*

That we should desire him? And yet he was a Man of desires, yea the desire of all Nations, *Hag. 2. 7*, all over desirable, *1 Cor. 5. 16*, but to he is only to such as have their senses exercised to discern good and evil. *Heb. 5. 14*.

Ver. 3. *He is despised and rejected of men.* *Heb. desitum virorum* one at whom the nature and name of man endeth: as we would say the very list and end of mankind, *multitudo hominum*, a worm and no man, not dealt to good as wicked mankind, but crucified betwixt two thieves as worse than either of them: and made nothing of, *1 Mer. 9. 12*. This is so plainly here set forth, that some of the Jew-doctors (*Aben-Ezra* for one) whens they cannot rightly distinguish betwixt the two comings of Christ, the one in humility and the other in glory, draw *construant Christos*, they make us up two Christs: the one the Son of *Joseph*, to whom agree those things which the Scriptures speak of concerning Christ meanness and sufferings; the other the Son of *David*, to whom they apply those things that are writings concerning the glory, majesty, and triumphs of Christ.

A man of sorrows, &c. made up of sorrows. *Aligne hic mirus artifex est Prophetas*, and here the Prophet sheweth singular skill in describing Christs state of humiliation

miliation through all the degrees of it: And Faith is much happier in finding out his cross, blood, nails, comb, and all, then ever *Helew* was or any Popish reliquemonger: and in making use of them too, to better purpose then that Popish Convent of Friars do, who have hired those places of the Turk, built Temples, altars and silver floors in honour of the Passion.

And acquainted with grief? *Heb. knowing of infirmity, or insured to it:* see *Heb. 4. 15*. The Greek Letany hath *By thine unknown sorrows and sufferings, Good Lord deliver us.*

And we hid as it were our faces from him? Or, *And he hid as it were the face from us, viz.* as one for his loathsomeness, his low condition, ashamed to be seen. The Jews in their Talmud question that is the name of *Messiah*? Some answer *Ebenara Sadeidim*, leprous: and he stretch among the poor in the gates of *Rome*, carrying their sicknesses. *He was despised* double-despised; and for the unworthiness of the things this is repeated.

And we esteemed him not? *i. e.* We contemned and derided him.

Ver. 4. *Surely he hath borne our griefs.* He took our infirmities natural, though not sinful: or he suffered for our offences: and his satisfaction is our satisfaction, as *Luiker* phrase it: he suffered, *faith Peter, the yoke for the unjust*: he bore our sins in his own body on the tree, *1 Pet. 2. 24*, he (the true scape-goat) taketh away the sins of the world, *Joh. 1. 29*, bearing them into the land of forgetfulness: this is his continual act, and this should be as a perpetual picture in our hearts. Surely he did all this for us: *juramentum est Veritas*. This *Surely* or *truly* is an oath, for better assurance and satisfaction to any doubting conscience. For which cause also the same thing is said over again, *ver. 5*, and herewith agreeth that of the Apostle, *1 Tim. 1. 15. This is a saying and worthy of all men to be received, that Jesus Christ came into the world to save sinners:*

*For he did often him stricken, smitten of God* for his own defects (and not for ours): we looked upon him as a deceiver, a wine-bibber, a blasphemer, and one that wrought by Beelzebub, &c. and therefore we crucified him.

Smitten of God? *Pereussus Dei*, said the Syriack: The Apostle faith, God spared not his Son, *Rom. 8. 32*, and because the creature could not strike a stroke hard *Flagellatum* & enough, himself was pleased to bruise him. But that this was done for his own Deification. *Proper* sins, and in a way of vengeance, was a gross mistake.

And afflicted? Or, *humiliated*: He was stricken, smitten, afflicted. But then afterwards he was exalted, exulted, and made very high, *ch. 52. 13*. We also who suffer with him shall be glorified together, and in a proportion, *2 Tim. 2. 12*.

Ver. 5. *But he was wounded for our transgressions.* Not for his own: for he knew no sin, neither was guile found in his mouth: nevertheless he took upon him whatsoever was penal that belonged to sin, that we might go free: he was content to be in the wine-press, that we might be the wine-teller.

He was bruised for our iniquities? *Exaltatus est propter iniquitates nostras*, as *Anacron* did upon a worse occasion.

*Cernis ut tota corpora sculptis amor!*

Oh love, that love of his! as *Bernard* speaketh: let it bruise our hard hearts into pieces, grind them to powder, and make them fall asunder in our bosoms like drops of water. Let us recognize our thankfulness into our lives; meditating returns answerable in some proportion to our Saviours sufferings.

The oblation of our peace was upon him? They which offered burnt-offerings, *Christ* was of old, were to lay their hand upon the head of the beast: thereby signifying the *consuetudo*, or imputation of our sins unto Christ, and that we must lay hand on him by Faith, if we would look for any comfort by his death and passion.

And with his stripes we are healed? By the black and blew of his body after he was buffeted with dry-blows: and by the bloody wounds left on his back, after he had been scourged, which was a punishment fit for dogs and slaves. *Nero* they threatened to conuerge to death, as judging him rather a beast than a man: But what had this innocent Lamb of God done? And why should the Physicians blood thus

Lib. 1. de Confess. Evangel. cap. 31.

Humilis Christi priusque vocatur.

Int. Tercul.

Genebrard.

Ex dictionem confut.

Oh that as Christ was of old, were to lay their hand upon the head of the beast: thereby signifying the consuetudo, or imputation of our sins unto Christ, and that we must lay hand on him by Faith, if we would look for any comfort by his death and passion.

thus become the *sick mans salve*? We can hardly believe the power of *Sword-salve*, &c.

Ver. 6. *All we like sheep have gone astray*]. Gone of our own accord, as *longing to wander*. Jer. 14. 10. to wander as sheep (lost sheep) then the which no creature is more apt to stray, and less able to return. *The Ox knoweth his owner, and the Ass his masters crib* : the very Swine accustomed to the trough, if he go abroad, yet at night will find the way home again : Not so the filthy sheep. *Loe ye were all as sheep going astray*, faith *Peter*, but *are now returned unto the Shepherd and Bishop of your souls*. 1 *Ephes.* 2. 25.

*Deus varie errorum forme inuenerit, dum  
sua quisque opinione sequitur.* Each one, as he is out of Gods way, so hath his own  
by-way of wickednesse to wander in : Wherein yet (without a Christ) he cannot  
wander so far as to misse of hell.

*And the Lord hath laid on him the iniquity of us all*] i. e. Of all his Elect: the iniquity of us all he hath made to meet on him (to the Hebrew hath it ) or, to light on him, even the full weight of his wrath and dint of his displeasure, for our many and mighty sins imputed unto him. Let the Jew year at this and say, that Every fox must pay his own skin to the fowls: Let the Romish reject imputed righteousness, calling it punitive, by a coffin: there is not any thing that more suppoerteth a sinking soul, then this righteousness which is wrought by the faith of Christ, the righteousness which is God by faith, Philip. 3. 9. This *Munus Christi* (as nailed to the crocix) is the only Phylax for a sinick soul: believe it.

Ver. 7. *He was oppressed and he was afflicted* [ Heb. *Is* (the punishment of our sin) *was exacted, and he (being our surety) was afflicted.* Or, *It was exacted, and he answered, i. e. satisfied.*

*Tu te oporiet nisi intus* ] Though he suffered, the *just* for the unjust, with the unjust, upon unjust causes, under unjust judgments, and by unjust pronouncements; Silence and forbearance was the language of this Holy Lamb, *dumc before the slaughter*; or, inasmuch as that *Pilas* wondered exceedingly. The Eunuch also wondered exceedingly, when he called to mind the words of the Lord, *Ecce ego et pueri mei* [Isa. 53.], and was converted. And the like is related of a certain Eusebius called *the Eunuch*, who was converted by the words of the Lord, and of the story of Christ and of his patience. *I beseech you by the marks of the Cross, that I may be a Paul*; and Peter, who was an eye-witness of his passion, propounded him formerly a worthy parable, 1 *Epist.* 2: *vis mihi languidum, exanthum, cruentatum, rementem, et gemantem sequebuntur, et exantem omnino impatiens effici*. I beseech you, as I beseech you, is it as a Discourser in his chair, where he reads unto all a lecture of his Patience.

He is brought as a Lamb to the slaughter.] Or, as a sheep that is led to the slaughter: which when we see done, we should bethink us of Christ, and see Him as He were in an *Opisick* glasse. The Saints of old did so in their Sacrifices: and this was that bidden wisdom *David* speaks of *Psal.* 51. 8. the Ceremonial Law was their Gospel.

And as a sheep before her shearers is dumb] The word *Richel* signifieth an *Ew*, *Gen.* 31. 38. & 32. 14. This *Ew* hath brought forth many Lambs; such as was *Lambert* and the rest of the Martyrs, who to words of scorn and petulancy returned *Isaac's* Apology to his brother *Ishmael*, *Patience* and *Silence*: inasmuch as that the Persecutors said that they were possessed with a dumb devil. This was a kind of blasphemy.

Ver. 8. *He was taken from prison and from judgements*] *Abſque dilations & ſine iudicio raptus eſt*, ſc. *ad crucem*; ſo *Vatablus* rendereth it: He was hurried away (to the Croſſe) without delay and againſt right or reaſon. Or, as others, he *was taken from diſtreſſe and tormẽtũ* into glory, when he had cryed *conſummatus eſt*. It is ſubiſtẽd, and, *Father, into thy hands I committ my Spirit*. The Seventy render it ſome-  
what differently.

what other wife, as may be seen. *AE*. 8. 33. the Apostle Peter explaineth it, *AE*. 2. 24. *And who shall declare his generation?* ] Or, Who can reckon his age, or his race? Or, who can number or describe his generation? i. e. The wickedness of the men of those times he lived in: or the history of his life and death? Some understand it of his eternal generation, *Prov.* 8. 24, 25. Others of his Incarnation, that great

Adversary of godliness: *Quantus enim Deus quantillus factus est homo!* Others of his holy seed, his Cross being fruitful, and his death giving life to an innumerable Aug. generation, *Rev.* 7. 9.

For he was cut off out of the land of the living] *Quasi arbor secus ita bipennibus,*  
as a tree that is hewn down, 2 King. 6. 4.

For the transgression of my people.] Our iniquities were the weapons, and our selves the traitours, that put to death the Lord of Life; *Mal.* and the Jews were This should draw dreary tears from us. *Zach.* 12. 10.

And with the rich] The same, say some, with wicked. And indeed *Magna cognatio ut rei: peccati, divitiis & vitii*. Rich men are put for wicked rich, *7am. 5.* And how hardly do rich men enter Heaven? *Hyperius* thinketh that the two thieves crucified together with Christ were rich men, put to death for Sedition: and Christ was placed in the midst, as their chieftain: whence also that memorable title *senex* his head King of the Jews.

Because he had done no violence] Or, altho he had done, &c. notwithstanding his  
innocency, and integrity.

— Nec te tua plurima Penthen  
Labentem texit pietas.

Ver. 10. *It is pleased the Lord to bruise him* [Singular verb & expandenda] First Hyper-  
cum Emphatic, faith One: Here every word hath its weight: and it is every sure that  
the Apostles and Evangelists in describing the myeries of our salvation, have great  
respect to this whole Chapter of *Isaiah*, so especially to these three last verses.  
And it must needs be that the Prophet when he wrote these things was inducd with  
a very great Spirit; because herein he so clearly fetcheth forth the Lord Christ in  
the twofold estate of *Humiliation* and of *Exaltation*, that whereas other oracles of the  
Old Testament borrow light from the New, this Chapter lendeth light to the New  
in several places.

He hath put him to grief] Or, he suffered him to be put to pain, See Acts 2. 23. & 4. 28. God the Father had a main hand in his Sons sufferings: and that out of his free mercy, Joh. 3. 16. for the good of many.

his true mercy, *John 3: 16*: for [his going to the cross for sin] Confer 2 Cor. 5: 20. He made when thou shalt make his soul an offering for sin. Our sins were laid upon him, as the sins of him that he sacrificed were laid upon the beast; which was thereby made the sinner, as it were, and the man righteous. Christ's Soul suffered also, *Matth. 26: 38*. It was under a *queasy* distress; surrounded with sorrows, and heavy as heart could hold. This suffering of his was truly exultatory and satisfactory: Confer *Heb. 10: 1, 2*.

an holy seed, the Church of the New Testament to the end of the world, Psal. 72. 17. *sibiabitur nomine ejus*. The name of Christ shall endure for ever, it shall be begotten, as one generation is begotten of another: there shall be a succession of Christs name, till time shall be no more.

And the pleasure of the Lord shall prosper in his hand.] He came to send fire on the earth, which whilst he lived upon earth was already kindled, Luke 12.49. This forms the interpret of the Gospel: which how wonderfully it spread and prospered, the Evangelical and Ecclesiastical histories testify.

Ver. 11. *He shall see of the travel of his soul*] Or, *because his soul laboureth he shall see (his seed) and be satisfied.* A Metaphor from a travelling woman; compare Jer. 47: 3, 24. Job. 16: 21.

And shall be satisfied.] As a Parent is in his dear children, or a rich man in the sight of his large farms and incomes. If therefore we would gratify and satisfy Christ, come by troops to the Ordinances.

By his knowledge] i. e. By the lively light and impression of Faith, as *Job. 17-3*  
7 2 *Acts 2*

*Acts* 25. 23. & 26. 18. *Joh.* 6. 69. Faith comprehendeth in it self these three acts, *Knowledge* in the understanding, *Assent* of the will, and *Trust* of the heart: so that justifying Faith is nothing else but a *fiducial assent*, *presuppositional knowledge*. The Popish Doctors perle the feat of Faith in the Will, as in its acquire (sub. ject), that they mean while may doe what they will with the Heart, and with the Understanding. To which people they exclude all knowledge: and as for confidence in the promises of Christ, they cry it down to the utmost, and everywhere expunge it by their *Judicial expurgations*: for a bare assent (though without wit or sense) is sufficient, say they: and *Belsermine* defendeth it, that Faith may better be defined by ignorance than by knowledge.

*Shall my righteousness serve me?* Jesus Christ the *just one*, 1 *Joh.* 2. 2. *Jehovah our Righteousness*, *Jer.* 23. 6.

*Justify many* i. e. Discharge them from the guilt of all iniquity by his righteousness imputed unto them. This maketh against Justification by works: *Cardinal Pignus* was against it: so before him was *Conaricus*, another Cardinal. And of *Stephen Gardiner* it is recorded, that he died a Protestant in the point of mans Justification by the free mercies of God, and merits of Christ.

*For he shall bear their iniquities?* *Bajulabiz*: that, by nailing them to his Cross, he may expiate them.

*Ver. 12. Therefore I will divide him a portion with the great.* Or, *I will give many to him*, *Plal.* 2. 8. Some sense is this, I will give him to conquer, plunder, and spoil the evil spirits, as *Colos.* 2. 15. and thus he shall have for a reward of his glorious death, and his intercession for some of his enemies, whom he conquered by a new and noble kind of victory, viz. by loving them, and by praying for them. *And he was numbered with transgressors.* So he became a sinner (though sinless) 1. By *Imputation*. 2. By *Reputation*.

*And he bore the sin of many.* Not of all, as a *Lapide* here would have it, be- cause all are many, &c.

*And made intercession.* For those that with wicked hands crucified him, *Luke.* 3. 34. so for others still, *Heb.* 7. 25.

## CHAP. LIV.

*Ver. 1. Sing O barren, thou that didst not bear.* O Church Christian, O *Jerusalem* that art above, the mother of us all, the purchase of Christs passion, chap. 53. to whom thou hast been a *bloody spouse*, *Alti.* 20. 28. an *Abelima* or field of blood, 1 *Pet.* 1. 18, 19. he hath paid dear for thy fruitfulness. As the blood of beas applied to the roots of trees maketh them sprout and bear more fruit: so the blood of Christ, sprinkled on the roots of mens hearts, make them more fruitful Christians: as it did the Gentiles whose hearts were purified by Faith, *Alti.* 15. 9. See *Gal.* 4. 27. The *corn of wheat* that *fell into the ground and died there, abode not alone, but brought forth much fruit*, *Joh.* 12. 24.

*For more are the children of the desolate.* The Christian Church, made up of Jews and Gentiles, shall have a more numerous and glorious offspring then ever the Synagogue had: *Sarah* shall have more issue then *Hagar*, *Hannah* then *Perinnah*.

*Ver. 2. Eat ye the place of thy tent.* Thus he speaketh after the custom of those Countries, wherein was frequent use of tents: neither is it without a mystery, sith we are all Strangers in this world, neither have we here any continuing City. *Joseph Marys* faith of the Christians of his time, that every strange Land was to them a Country, and every Country a strange Land: they looked upon themselves as Citizens of the new *Jerusalem*.

*Ver. 3. For thou shalt break forth* i. e. Bring forth abundantly, and beyond brief: *Margarets* Counsellor of *Hennenberg*, brought forth at a birth in *Holland* 365 children, one skul whereof I have seen, faith mine Author, no bigger then a head or bean. The Church brought forth three thousand at one birth, *Acts* 2. 41. and some whole Nations at another, *Isa.* 66. 8. *Rom.* 10. 18.

And

*And thy seed shall inherit the Gentiles?* shall spiritually become Lords of the world, peopling it with a new and holy generation of *such as seek Gods Face*: this is *Isaiah*, *Plal.* 24. 6. This text the Jews and Millenaries carnally confute.

*Ver. 4. Fear not, for thou shalt not be ashamed.* As widows and barren women wont to be. Thou hast been *without God* and *without Christ* in the world: but henceforth thou shalt be married to him who is raised from the dead, that thou mayst bring forth fruit unto God, *Rom.* 7. 4. *Ips enim quod vult jubet, & dat quod jubet*. When you would and should be certain and quiet in Confidence (faith *Mr. Bradford Alti.* & *M. Martyr* in a sweet letter of his to a woman troubled in mind) then should your faith be hush through all things, until it come to Christ crucified, and the eternal sweet mercies and goodness of God in Christ. Here, here is the *bridal-bed*, here is you Spouses resting place: creep into it, and in your arms of faith embrace him. Bewail your weakness, your unworthiness, your diffidence, &c. and you shall see he will turn to you: what said I you shall see? nay I should have said you shall feel he will turn to you.

*Ver. 5. For thy Maker is thine husband.* *Heb.* thy Maker, as *Job* 35. 10. See the Note there. *De Sancta Trinitate dictum*, faith *Junius*. *Ilac* hath the name of *Maritus tui* the most loving husband we read of in holy Writ: but his love to *Rebecca* was not comparable to this of Christ to his Church, *Ephes.* 5. 25, 26. where I doubt not but the Apostle *Paul* had respect to this passage in *Isaiah*.

*The Lord of Hosts is his name.* Therefore thou his wife art sure of Protection and provision, of all things necessary to life and godliness: for he hath puting away, *Mal.* 2. 16. and will bear with more then any husband else would, *Jer.* 3. 1. *Jeh.* 13. 1. Surely as the heaven is high above the earth, so great is his mercy toward them that fear him, *Isa.* 103. 11.

*The God of the whole earth.* Of the Church universal.

*Ver. 6. For the Lord hath called thee.* Or, recalled thee.

*As a woman forsaken, grieved in spirit.* Because forsaken. This, the Lord, out of his conjugal affection, cannot endure.

*And a wife of youth.* Which can least of all bear such a rejection, as being in her prime, and likely to be long time desolate and disconsolate. If the Church in this condition can but say (as that Dutchesse *Dowager of Milan* once did) *Sola salva seculum Dum sequer*, he will say as *Jer.* 2. 2. *I remember thee, the kindness of thy youth, & the love of thine open arms.*

*Ver. 7. For a small moment have I forsaken thee.* I have made thee believe so at least, by suffering thee to fall into manifold temptations, *1 *Jaw.* 1. 2.* but for thy greatest good, *Heb.* 12. 11. as 1. For *Prostration*. 2. For *Prevention*. 3. For *Purgation*. 4. For *Preparation* to mercy. And although it should last as long as life, yet that were but for a moment: for what is life but a spot of time betwixt two eternities? And God therefore taketh liberty to do it, because he hath such an eternity of time to reveal his kindness in; time enough for kisses and embraces. But usually God taketh off the smearing plaister, as soon as it hath eaten away the proud flesh.

*But with great mercies.* *Heb.* with great tender mercies, such as the mother beareth toward the babe of her own body, 1 *King.* 3. 16. Gods Mercies are more then maternal.

*Will I gather thee.* Or, take thee up, as *Plal.* 27. 10. See the Note there.

*Ver. 8. In a little wrath.* God can let forth his wrath in *minimus*, in little bubbles, as the word here rendered *wrath* properly signifieth. This wrath to the Saints, is but *love displeased*, and soon pacified again.

*I did my face from thee.* God sometimes concealeth his love out of increasement of love: he departs from us, but then returneth again and looketh through the *chinkers* (as that *Martyr* phrased it) to see how we take it. Fathers leave their children (faith One) the other side the filde, and help them over when they cry: they seem to leave them sometimes in a throng, and then reach them the hand again upon their complaint: So is it here. To say God hath cast me off because he hath hid his Face, is a fallacy fetcht out of the devils *Trope*. When the Sun is eclipsed, foolish people may think it will never recover light: but wife men know it will, As, during

Fullers Church, hill.

Full ad Dia.

M. Fuller brief. M. of am. belige. p. 18.



*Buy* [Emitte, i. e. *comparare & comide*, get Christ with all your gettings: get him whatever else you go without: part with all you have to compass this pearl of price, *Mat.* 13. 44, 45: and 16. 24, 25. this gold cannot be too dear bought, *Rev.* 3. 18. *Hecuscularis, comparate vobis Bblis, anile pharmacis, fatis Chrysolitis*, by a like expression.

*And eat* [That is, believe: *hic enim edere, est credere*, and this water, this wine may be eaten also: *non enim rigat tantum sed & bibit*, Christ is to his water to cool them, wine to comfort them, milk to nourish them, bread to strengthen them: he is all that heart can wish or need require. They who have once tasted how good the Lord is, cannot but thirst after him, and be unsatisfiable, *Optima demonstratio est a sensibus*: Eat therefore: it is a virtue here to be a holy glutton.

*Tu come* [Heb. *And come*: Come and come, *yea come, come, come*: linger not, loyter not, frame not excuse, shrain not curfew, hang not off by a sinful halfheartedness; use good manners to fall to your meat.

*Buy wine and milk* [Any thing, every thing, that is good and comfortable: for Christ is all and in all. As the worth and value of many pieces of silver is in one piece of gold, so all the petty excellencies scattered abroad in the creatures, are united in Jesus doth of the *Septimus, Lactis & melle refectantur*: *nihil alienum conquiscent, &c.* they feed upon milk and honey, they desire nothing more than what they have: *vinum they have none, but gods they have*: as they use to glory. *Nacianzen* and *Hierom* tells us, that anciently in some Churches they used to give to those Proficients whom they baptised, *wine and milk*: grounding upon this text, by a mistake.

*Without money and without price* [All things for nothing, *gratis*: this is doubled and trebled for the comfort of poor trembling consciences: Christ is rich to all that call upon his Name, *Rom.* 10. 12. none given to him, *Rom.* 11. 35. but he to all his freely, *Ija.* 43. 25. for the praise of his glorious grace, *Eph.* 1. 6. 'Tis his good pleasure to do so, *Luk.* 12. 32. And if so, what can man, devil or any distrustful heart say against it?

*Ver.* 2. *Wherefore do ye spend money for that which is not bread?* [Heb. *for not bread*, for that which can no more feed you than those buikes could the hungry Prodigal, *Luk.* 15. 16.

Martial.

*Tu ye est difficile habere nugas:*  
*Est stultus labor est ineptiorum.*

The saying of the *Romans* General to the Souldier that kept the Tents, when he should have been fighting in the field, *Non amo nimium diligenter*, I love not those that are over-diligent, will be used of God, if when he calleth us to the care of higher things, we buile our selves only about matters of an inferior alloy. Surely as *Demetrian* the Emperour spent his time in catching flies; and *Antiochus* in making hailes for knives: so do most men in trifles and lying vanities, neglecting the One thing necessary (*with Martha*) and preferring as those *Gergesites* in the Gospel, *haram domum* as *Dominica*, a swine-try before a Sanctuary. Betwixt such and true believers there is as much difference as is betwixt substantial merchants who deale in rich commodities, and those *auguroculi* *Agyptis*, who sell gawds, rattles and trinkets: as is betwixt spiders that catch flies, and Eagles that hunt after Hares and Hircins: as is betwixt Fowlers that follow after Quails, and children that run after butter-fies. Had men but tasted of Gods bread, they would never see such a price upon Doves-dung. Had they drunk of Christs wine (which is beyond the best *Nettar* or *Ambrosia*) they would never thirst again after the worlds delights, *Joh.* 4. 14. which are such as whereof a man may break his neck before his self, *Eccl.* 1. 8.

Citerio

*Citerio quicunque frum de fonte levavit,*  
*Vina fugit, gaudetque meris abstinentis audit.*

*Ovid. Metam.*  
*lib. 15.*

*And your labour for that which satisfieth not* [The world is full of pomp and pleasure, *1 Joh.* 2. 15. and yet it satisfieth not, because it is full of nothing but of emptiness: the creature is now ever since the fall as the husk without the grain, the shell without the kernel: yea the world passeth away and the lust thereof, *ver.* 17. for a man cannot make his heart long to delight in the same things, *buicupia etiam vana, post usum, falsifido sunt*. Therefore love not the world, *ver.* 15. labour not after, as *Amnon* did *Tamar*. Therefore love not the world, *ver.* 15. labour not for the meat that perisheth, *Joh.* 6. 27. but harken heaven-ward, saying as that Pilgrim did who travelling to *Jerusalem*, and by the way visiting many brave Cities with their rare Monuments, and meeting with many friendly entertainments, would say oftentimes, I must not stay here, this is not *Jerusalem*.

*Harken diligently unto me* [Heb. *hearing heare*, i. e. *heare as for life*, with utmost attention of body, intention of mind, and retention of memory. *And say ye that which is good*] Not only heare the Word of God, but enact: turn it into *fructum & sanguinem*, digest it, incorporate it into your souls, *Jam.* 1. 10. for it is the heavenly Manna; that hath all manner of good tastes in it, and properties with it, *2 Tim.* 3. 16.

*And let your soul delight in self in justice* [Talis est delicta & gratia Evangelica qua mentem agnoscit & impingunt. A good soul feedeth on the fat and drinketh of the sweet that is found in the precious promises, *Psal.* 36. 8. and 63. 5.]

*Ver.* 3. *Enlighten your eyes* [Hear with all your might. *Alphonso* King of *Astracan* is renowned for his attentive hearing: so is our King *Edward 6.* who usually *heard*, and took notes all the Sermon while. *Origens* sheweth his hearers for nothing so much as for their seldom coming to hear Gods Word; and for their careless and heedless hearing it when they did come: whereas their flow growth in godliness.

*Heard and your souls shall live* [God hath ordained (as it were to cross the devil) that as death entered into the world through the ear, by our first Parents listening to that old man *Satan*, so should life enter into the soul by the same door, as it were. The dead shall hear the voice of the Son of God, and they that hear shall live, *Joh.* 5. 25. The *Romans* hold not hearing so absolutely needful: the Mass only they make a work of duty, but the going to Sermons but a matter of convenience, and such as is left-free to mens pleasures and opportunities without imputation of sin.

Spec. Europ.

*And I will make an everlasting Covenant with you* [Heb. *I will cut out unto them a Covenant of perpetuity*. A Covenant is a cluster of Promises solemnly made over.

*Even the sure mercies of David*] Or firm, faithful. The Greek, *Ab.* 13. 34. hath it, *The holy things*; or the venerable things of David, that is of Christ: for the ratifying and assuring whereof it was necessary that Christ should rise from death and enter into glory: for which purpose Paul allegeth this text, *Act.* 13. 34.

*Ver.* 4. *Behold I have given him* [i. e. Christ called David, *ver.* 3. because typed out by David, promised to him, and sprang of him.

*For a witness*] To teach and testify his Fathers will and counsel; at which, being his eternal wisdom, he had been present. See *Rev.* 3. 14.

*Ut de veritate, hac & voluntate Patris testetur.*

*A Leader and Commander to the people*] Of Christs Priestly office had been spoken, *chap.* 49. here of his Propheticall and Priestly. These were frequently set forth even in the Old Testament: by the Crown or golden plate on the high Priests head was signified Christs Kingly office: by the breast-plate his Priestly, and by the bells his Propheticall.

*Ver.* 5. *Behold I have called a Nation* [Yea all Nations that yet dwell in darkness and in the shadow of death: being utterly ignorant of God and his will, of themselves and their duties. But now when they shall know God or rather be known of him, they shall run to Christ, and yet flye as a cloud, and Rock to the Church; as

A s

as doves scour into their columbaries, rushing into the windows. chap. 66. 8.

Because of the *Lazarus* God] Through the mighty operation of his Spirit by the preaching of his Word. The Philosophers though never so able, could hardly persuade some few to embrace their Tenets. *Plato* went thrice into *Sicily* to convert *Dionysius*, but could not do it. *Socrates* could not work upon *Alcibiades*, nor *Cicero* upon his own son, because God was not with them, nor was willing to glorify his Son Christ by them, as he did afterwards by his holy Apostles.

Ver. 6. *Seek ye the Lord while he may be found* Seek not his Omnipresence (for that ye need not do, his face is not far from any one of us, *Ait*: 17- 27.) but his gracious presence, his face and favour: seek to be in the fear of the Lord, and in the comforts of the Holy Ghost, in communion with him and conformity unto him; and give not over till you find it. Seek him seriously, seek him feasonably. There is a time when men shall seek the Lord with their *souls and hearts*, and yet not find him, when once he hath withdrawn himself from them, *Hos*. 5. 6.

*Call ye upon him while he is near.]* In a time of acceptance, *Psal.* 32. 6. before he hath sworn that he will not be spoken with, *Psal.* 95. 17. God is but a while with men in the opportunities of grace, *Prov.* 1. 24, 28.

Ver. 7. *Let the wicked forsake his way*] Or else never think of finding favour with God, or of calling upon him to any purpose: The Leapers lips should be covered according to the Law: A good motion from an ill mouth will never take with God.

*Pura Deus mens est, pura vult mente vocari :  
Et puras insit pondus habere preces.*

*And the unrighteous man his thoughts*] See *Jam.* 4. 8. with the Note. A *Pharisee* may wash his hands, a *Pharisee* cleanse the outside of the platter. *Caste manus sunt, sed mens habes piascula*, said an Heathen, who saw by the light of nature that clean hands and foul hearts did not suit well.

And let him return unto the Lord] See the Notes on *Zach.* 1. 2. *Psal.* 2. 12, 13.  
For he will abundantly pardon] Heb. he will multiply to pardon: as we multiply

sin, he will multiply pardons. God in Christ *multo est & misericors*, not an angry man, implacable, inexorable, but *multus ad dolendum*, as the Vulgar here render-  
eth it: and *Fulgentius* thus decaneth upon it, *In hoc multo nihil est, in quo est omnipotens misericordia & omnipotentia misericors*. &c. In this much nothing is wanting (how can there, say) sith there is it omnipotent mercy, and merciful omnipotence? A pardon of course He giveth us for involuntary and unavoida-  
ble infirmities; this we have included in that general pardon which we have upon our general repentance. And for other sins (be they blasphemies, *Matth. 12. 31.*)

God hath all plasters and pardons at hand and ready made and sealed: for selfe we might dye in our sin, while the pardon is in providing. He hath also hanged out his bibles, as I may say in the holy Scriptures, shewing what greates sinners he hath pardoned, as Adam that Arch-rebel, *Mansel* who was all manner of naughts, *David, Peter, Paul, Magdalen, &c.* The Lord *Hungerford* of *Hatfield* was be-headed for buggery in *Henry* the eighth time: The Lord *Tinna* *Cromwell* a better man than he was accused against him, cleared him up and bad him be of good comfort: for, said he, I have sinned and I heartily pray for that you have done, and I am sure you will forgive me, and I am sure you will forgive me, and I am sure there is for you all mercy with the Lord, who is full of grace and mercy, and therefore be not difmaid. God seemeth to say to sinners as once the King *Francis* the first did to one that begged pardon for some ill words: Spoken against his Majesty; Do thou leave to speak little (for to sinne more) and I will not fail to pardon much: I can remit whatevour you can commit, never doubt it.

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Venant.*

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ings of my Son, all the promises in my Book, all the comforts of my Spirit, all the pleasures of my kingdom but enough for you.

Ver. 9. *For as the heavens are higher than the earth*]. And that's no small deal: see the Note on Plal. 103. 11, 12. Lo, such is the proportion that my mercy beareth to your mercy (even the very best of you) that the heaven doth to the earth, as that a molt vast circumference doth to one little point or center.

Ver. 10. For as the rain cometh down] *Simile omnium elegantissimum pariter & notissimum.* Of the use and efficacy of fit similitudes, See the Note on Hof. 12. 10.

Ver. 11. So *shak the word be that goeth out of my mouth*] The word in general, but specially the word of *Promise*: it shall surely give feed to the sower, and bread to the eater, comforts of all sorts both for the present, and for the future. Only we must see that we be good ground, and then pray that *the heaven may*

hear the earth, as *Hof.* 2. 21.  
*But it shall accomplish that which I please.* It shall produce the sweet fruits of  
 righteousness, *Rom.* 8. 13, 14. There is (saith a good Author) a certain life-fruit  
 that lyeth always open towards Heaven as it were looking upward, and begging  
 the fruitful drop of dew : which being fallen, it shuteeth pretently, and keepeth  
 the door close against all outward things, till it hath made a pearl of it. In read-  
 ing or hearing the Promise, if we open our thorns, our fouls, the Heaven will drop  
 the fruitful dew of grace to be employed worthily in making pearls of good works  
 and solid virtues. *Who is she that cometh out of the wilderness to joyne her self to*  
*her Beloved.* *hew.Wilhelms Cant.* 6. 9.

Ver. 12. *For ye shall go out with joy*] *sc.* Out of your spiritual bondage, worse than that of Babylon.

*The mountains and the hills*] The *mute* and *brute* creatures, as they seem to groan together with the faithfull, *Rom. 8.* so hereby a *Protopopiea* they are brought in as *lamenting*, and *applauding* their deliverance.

Ver. 13. *Instead of the thorn shall come up the fir-tree*. There shall be a blessed change of *man* and of *manners*: those who before were thark naughty or good folk, change, *ye* vexatious and mischievous, shall become fruitful and beneficial: The *Fir-tree* is good for many uses, the *Myrtle* brings barriers of excellent taste; as *Isaiah* tells us. The Chaldees thus paraphrased their, *Justi sunt sicut ille* in *Isaiah* of *sumers*, and *Justi* as *far* the *Lord* in the *room* of the *unrighteous*. See *can* be *humble*, faith *Osculamparis*, but warned *ye* dream not as *fo* me, do, do *in* *this* world and be the *prize* of judgement the wicked shall all be rooted out. For

2. He hath none higher than himself, to whom to have respect.  
*For an everlasting sign* *IN MOMENTANEO NON MOMENTANEUM*, Heb. for a sign of

perpetuity or eternity.  
That shall not be cut off] Or, that it (the Church) shall not be cut off.

That shall not be cut off.] Or, that is (the Church) shall not be cut off.]

## CHAPTER LVII.

Ver. 1. **T**HUS saith the Lord, Keep ye judgement and do justice ] i. e. Repent ye; as ye were exhorted, chap. 55. 6, 7. and bring forth fruits meet for repentance, as *Matth.* 3. 8. for the Kingdom of Heaven is at hand, *Matth.* 3. 1. *Tit.* 2. 12. Christ came to call sinners to repentance, *Mar.* 2. 17. and to good works of all sorts, which are here called *judgement and justice*: as he himself is here called

Ver. 2. *Blessed is the man that doth this* And withal *layeth hold on that*, i. e. That performeth the duties of both Tables, of Piety and of Charity: that maketh conscience of keeping the Sabbath especially: the fourth Commandment standeth fir-

ly in the heart of the Decalogue, and betwixt the two tables of the Law, as having an influence into both.

*From polluting it*] Either by corporal labour or spiritual idleness: spending the holy time holily.

*And keepeth his hand from doing any evil*] That is, righteousness as well as religious: not yielding his weakness to infirmities of unrighteousness, Rom. 6. 13.

Ver. 3. *Neither let the son of the stranger*] Is a Profane, let not him interline the Covenant of Grace in Christ, and say It belongeth not to me: Let not him turn the back of his hand to the promise, as if he were not concerned in it, because no Jew born; for now the partition-wall is by Christ to be broken down, and the rigour of that old prohibition taken away, *Act. 10. 34. Gal. 3. 28. Colos. 3. 11. Eph. 47. 22.*

*Neither let the Eunuch*] See the Note on *Mat. 19. 12.*

Ver. 4. *For thus saith the Lord*] Who comforteth those that are cast down, 2 Cor. 7. 6. those that are forsaken of their hopes, *Jer. 30. 17.*

*That keep my Sabbaths*] Which who so do not, are worthily deemed to have no true goodness in them at all.

*And chooseth the things that please me*] Choose them upon mature deliberation and good advice, as *Moses* did, *Exod. 11. 25.* By free election, as *Psal. 119. 30.* By shewing themselves wise, *Eunuchs*, such as have their sense *inwardly*, as *Scaliger* denieveth it, i. e. well-minded men, *egregii cordis homines.*

*And take hold of my Covenant*] By a lively faith which is said to have two hands: one wherewith the layeth hold on Christ; and another whereby the giveth up her self unto him: and although the Devil rap her on the fingers for so doing, yet he is resolute and holds her own.

Ver. 5. *Even unto them will I give in mine house*] In the Church of the New Testament, *Ezekiel. 2. 19, 20, 21.*

*A place*] Heb. a hand. A *door-keepers* place in Gods House is worth having, *Psal. 84.* this was that one thing that he so dearly begged, *Psal. 27. 4.*

*And a name*] That new name, *Rev. 2. 17.* that power or prerogative royal (that heavenly honour, *Nomen* there call it) *Joh. 1. 12. vic. to be the Sons of God*, and to be called *1 Joh. 3. 1.* to have both the comfort and the credit of it: this is *nomen in mundo praeclarissimum*; none to this, 2 Cor. 6. ult. for if *font*, then *hauri*, *Eccl. Rom. 8. 16. 17.*

Ver. 6. *Altho the son of the stranger that joyneth*] Relinquishing his heathenish superstition, and devoting himself to my fear. The *Levites* had their name from the word here used; and *Levathan*, whose scales and parts are so fast joyned and joynted together.

*To love the name of the Lord, to be his servants*] *Plato* could say, *Parere legibus est Deo servire: & esse summa est libertas.* To obey the laws, is to serve God; and this is the chiefest liberty, this is *perfect freedom*; But *Plato* never knew what it was to love to be Gods servant. *Lux voluntarius quis, fuit Ambrosio.* All Gods Souldiers are volunteers, all his people *free-hearted*, *Phil. 110. 3.* they wait for his Law, *Ia. 42. 8.* See *Dan. 10. 12.*

*Every one that keepeth the Sabbath*] See on ver. 2.

Ver. 7. *Even them will I bring unto my holy mountain*] i. e. Into my Church and Church-Assemblies. *Quare* whether Eunuchs and Strangers were made partakers of all holy services in the second Temple, according to the letter? Sure we are, that that holy Eunuch. *Act. 8.* and the rest of the Gentiles had and shall have free admission unto the Gospel.

*And will make them joyful in mine house of prayer*] by their free access unto me, and all good [success] in their suits. *Pray that your joy may be full*, *Joh. 16. 24.* *Draw water with joy out of this well of salvation*, *Ila. 12.* *Rejoice evermore*, and that you may so do, *Pray without ceasing*, 1 *Thes. 5. 16, 17.*

*Their burnt offerings and their sacrifices shall be accepted upon mine Altar*] Their Evangelical Sacrifices of prayer, praise, alms, obedience, &c. shall be accepted through Christ, *Heb. 13. 10, 15.* who is the true altar that in himself all that is offered on it, *Rev. 8. 3, 4.*

For

*For mine house shall be called, &c.*] See on *Mat. 21. 13.*

Ver. 8. *Which gathereth the out-casts of Israel*] According to that ancient promise of his, *Deut. 30. 4.* None of his shall be left for looking after: he will *fetch back his banished*, as that worthy woman said, 2 *Sam. 14. 14.*

*There will I gather others to him*] Strangers, Eunuchs, all mine other sheep that are not yet of this fold, *Joh. 10. 16.* together with all my fragiles, those that are relapsed will I recover.

Ver. 9. *All ye beasts of the field come to devour*] *Statim quasi vehementer ira accensus*, &c. All upon the sudden, as one much enraged against the wicked Priests especially (as greatest Traytors to the State) the Lord thundereth and threatneth terribly. By the beasts here called for, we may understand the *Babylonians*, *Grecians*, *Syrians*, *Egyptians*, but especially the *Romans*, who made clean work of them, when as they were grown extremely wicked, and even ripe for ruins, as *Josephus* witnesseth. See *Jer. 50. 17.*

Ver. 10. *His watchmen are blind, they are all ignorant*] *Insuetis in Paganis scopis*, such as were (and are still in part) the Popish Clergy, those of the ninth age especially, and not much better a little before *Lucius* ruled: blind leaders of the blind, lamentably ignorant, as the Bishop of *Dunkeldin* in Scotland for instance; *Altho' Meus* who professed that he knew neither the New Testament nor the Old: so Bishop *Lucius* who read the Bible, and being asked by a Noble man What book it was he read? I know not, said he, what book it is; but all that I read in it, is contrary to our Religion. As for the other ill qualities of the watchmen here inveighed against, *Henry* the Cardinal said, that the Devil had two daughters, Covetousness and the Luxury: the former he had heretofore married out to the Jews, the latter to the Gentiles: but now the Monk and Priest had gotten them both from their old husbands, and taken them for their own use. The *Hebrew* Critics have observed, that the word here rendered *watchmen*, hath a *TJade* bigger than ordinary; to shew what odious creatures such are as are here described.

*They are all dumb dogs that cannot bark*] i. e. Will not deal plainly and faithfully *Lik. 19. chap. 41* with men fouls: but either preach not at all, or *placensis* only, *testes fuisse* truthe.

*Pliny* tells of the dogs in *Rome* that were set to keep the *Capitol*; because, when the *Gauls* scaled it, the dogs being fed too full, lay sleeping and did not give warning, they too only hanged them up, but every year on that day of the year, hanged up certain dogs in the City for exemplary justice; yea crucified them alive upon an Elder-tree. Let dumb dogs and parasitical Preachers (treacherous to men fouls) take heed they be not one day hanged in hell.

*Sleeping, lying down, loving to slumber*] *Non dormimus solum, sed dedimus opera der. Sannicius* *minius*: so full they have forced themselves, and so deeply drunk they are, that *pullum lupum*, they sleep soundly (though *Lions* roar, and wolves worry the poor flock) and *sum escaudis*, that many times far enough from the fold; wherein they shew themselves to be *not* worse than *Ulfes*, his shepherd, of whom *Homar* saith,

— *Ulfes ovibus*  
"It drives down words but does not shepherd."

that he would not be drawn to sleep from his fidelity.

Ver. 11. *They are greedy dogs that can never have enough*] *Heb. strong of soul*, or of appetite, they know not to be satisfied. *Lac & Lana* is that they look for; the instruments of a foolish shepherd. *Forcipis & muliera*, the shears and milk pail are in their hand, *Zach. 11. 15.* they eat the fruit and drink the milk, as *Ezek. 25. 4.* yea they eat the fat, and tear the claws in pieces, *Zach. 11. 16.* *Albertus Magnus* complained heavily of the covetousness of Pastors in his time: *Temporalis colligens In Mat. 10. 16.* *per se spiritualia remanent per alios*, faith he, they take little pains, but care not how much profit they make: he that made *Falsitatem temporum*, doth the like. Another modern writer fity appeth that to them, which *Oedipus* in *Sophocles* saith of *Tiresias* the Heathen-Prophet,

—*Non in tunc sepelies*  
*Minu sepelies, tunc tunc sepelies.*

i. e. that he looked only to his gain, but was little seen in his profession. Such a one was *Belshazzar*, Jude 11. such were those false Prophets, *Ezek. 13.* the covetous Pharisees, *Luke 16. 14.* the false Apostles, *Rom. 16. 18.* called dogs, *Phil. 3. 2.* such as had a greedy worm under their tongues, and could never be satisfied.

*And they are shepherds that cannot understand* [The dust of covetousness hath even put out their eyes: as it is said with the blind and greedy Pharisees, *Avia a non videnda*: the world is a parable in their eyes, they cannot see God, nor skill of their office. Tremendous rendeth it sufficient doers, they know not to teach, as being choaked haply with a fat benefice; a common practice of the Pope.

*They all look to their own way* [Mind their own commodity, whereby they are led up and down, as an Ox may be all a ground over, by a bottle of hay.

Ver. 12. *Come ye* [The wicked have their *Come ye*: as well as the godly, *chap. 23.* See there.

*I will fetch wine* [A Pastor should be no winebibber or Aleake, *1 Tim. 3. 8.* *Ebrutus in se cupit complacere omnibus*. Drunkenness is a foul fault in any man (saith *etiam Rameus*) but in a Minister, it is sacrilege; especially if he draw on others to it as here: and as the Popish Priests do at *Paris* and *Louvain*, where the best wine is called *Vinum Theologicum*, and they use to lengthen out their drunken compositions.

*And to-morrow shall be at this day* [Words of profane security and dissoluteness. See *Chap. 22. 13.* *Prov. 25. 35.*

# CHAP. LVII.

Ver. 1. *The righteous perisheth* [So the world deemeth, but not rightly: for the righteous hath hope in his death, when the wicked dying is driven away in his wickedness, *Prov. 14. 32.* (by him that hath the power of death, even the devil, *Heb. 2. 14.*) having been through fear of death all their life-time (subject to bondage). The *Lazarus* men all the time of their life adored death. The righteous can despise death with *Paul*, and sing, *Death, where's thy sting?* *Held, where's thy victory?* he is not killed with death, as *Isaiah's* children were, *Rev. 2. 23.* but dieth in peace, though he dye in battle, as *Isaiah* did: of whom some interpret this text.

*And no man layeth it to heart* [Heb. upon his heart, that it may sink and soak into it, so as to be foundy sensible of Gods holy hand and end in such a providence. See *chap. 5. 11.* There is a worse oliscancy and stupidity of this kind.

*And merciful men* [Heb. men of pity or pity, such as all righteous persons are: they have received mercy, and they can shew it, *Colo. 3. 12.* they have slept their thoughts in the mercies of God, which have dyed theirs, as the dye-fact doth the cloth.

*Are taken away* [Heb. gathered, as corn is into the garner, or fruit into the store-house, so they into *Abrams* bosom.

*No man considering* [None of those debauched ones, *chap. 56. 12.* to be sure of; These are glad to be rid of the righteous, as the *Sodomites* were of righteous *Lot*; as the Heathen persecutors were of the Martyrs, whom they counted *quidam*.

*1 Cor. 4. 13.* the sweepings of the world and the off-scourings of all things.

*That the righteous is taken away from the evil to come* [As was *A. Christoph* a year before the flood, *Jerusalem* best fon, before the downfall of his Fathers family, *1 King. 14. 12.* *Isaiah* before the captive, and first destruction of *Jerusalem*, *2 King. 22. 27.* *Jesus* before the second, *Mat. 12.* *Julian* a little before the sack of his City *Hippo* by the *Fandals*.  *Felix Nero* was put to death now in *his*, saith *Hierom.* *Silico* said, that when *Ambrose* was dead, *Cret* charges would follow: and it fell out accordingly. *Luther* was taken away in peace, a little before the calamity of Germany,

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 dans Erymolo-  
 gion Græcæ  
 cæta off.

At men ga-  
 the fl-wers,  
 and carry  
 them by  
 them, so doth  
 God his pious  
 ones.

Civita in  
 hunc locum.

Germany, which he foretold for contempt of the Gospel. *Parvus* dyed a little before *Heydelberg* was taken, *Isauro* made *Isuffraillus*. Mr. *Brightman* was buried a day or two before the parliament was sent for him. God had *ban*ed him, as he had *Las* before the storm: hid him as he had done *Moses* in the hole of the Rock, till the tempest was blown over: dealt by him, as once by *Daniel* (*chap. 12. 13.*) who was hid to go away and rest before those great claffings and confusions should come, which had been foreboken to him. Howbeit this is not generally so: for the *Jeremy* lived to see the first destruction of *Jerusalem*: *John* the Evangelist, the last Mr. *Dod*, and many other holy men outlived our late unhappy wars, and deeply shared in them: But usually God taketh away his most eminent servants from the evil to come: as when there is a fire in a house or Town, men carry out their jewels; *Isaiah* of *Babylon*, saith an Ancient; the best dye first, commonly: The comfort is, that though as grapes they be gathered after they be ripe, and as lambs slain before they be grown, yet this benefit they have, that they are freed from the violence of the wine-press that others fall into, and they escape many flames that others live to taste of.

Ver. 2. *He shall enter into peace* i. e. Into heaven, where the righteous (how-ever looked upon as lost, ver. 1.) shall have life and peace, *Rom. 8. 6.* joy and bliss, *Mat. 25. 21, 23.* rest and peace, *Rev. 14. 13.* and this *Amago amodo*, straight upon't so soon as ever they are dead; from henceforth, forswear their souls have happiness unconceivable. As for their bodies,

*They shall rest in their beds* [So their graves are called, by an elegant Metaphor: like as the first that carried to it, is called *Isaiah's*, a couch, *2 Sam. 3. 31.* the burying-place a dormitory, or place to sleep, and the *Resurrection* an awaking, *Psalm. 17. 34.* To this bed *Moses* went up, when his Father bid: he dyed, as *Isaiah*, *Deuc. 34. 5.* which the Jew-Doctors expound, as though God did take away his soul with a knife: like as the loving mother killeth the child, and then layeth it down to sleep. *Rhodinus*, a Dutch Divine, when he perceived he should dye, desired to be laid in another bed which he called his bed of rest, and upon which he had long be-fore written this verse,

*De somno mortis, sic lictus imago sepulchri.*

In this short bed of the grave shall be laid up the infinite miseries of many years; the bodies of the Saints shall by rotting, be refined, their precious dust preserved, till at last it arise incorruptible. O *disculam* domum!

*Each one walking in his uprightness* [Or, walking before him, or right over against him: that is, keeping equivoque with him; as when one friend walketh with another.

Ver. 3. *But draw near hither ye sons of the foreress* [Here *Esau* is very bold (as the Apostle saith of him in another case, *Rom. 10. 20.*) and maketh it appear, that he was none of those dumb dogs he had rated as, in the former Chapter. The Jews gloried much in their pedigree and descent from *Abram*, and that they were born of the free-woman: he telleth them flat and plain, that they were *witches* children, *witches* sons, a *buffardly* brood (as our Saviour afterwards called them) a race of rebels, a seed of perdition, shamefully degenerate from their praise-worthy Progenitors.

*4. Against whom do ye sport your selves?* [You that are the wise, the merry Greeks of the times, that instead of *crumbling* at *Gods* word, and bumbling before him, hold it a goodly thing to beg and jeer at it, to mock and scoff at those that preach it, *2 Cor. 36. 16.* See *chap. 5. 19.* and *22. 13.* and *28. 14, 27.* They were their game-flukes, and the matter of their mad mirth, neither is it any othermoe to this day: for the world ever was, and will be still, beside it self in point of salvation. Not the sinful *Sodomites* only, but *Less* son-in-law, who should have learned better, laughed him to scorn for his good counsel, *Gen. 19. 14.* *Ridetur enim suo Israhel*: *ridetur ver-* *Israhel* is counted but a *lab*, and bid to keep his breath to cool his brother. *Erasmus* is blamed for his dry doctees at *Capice* and other Reformers: but *Parsons* the Jesuite is able to put *Radley*, *Theobald*, and *Lecton* himself to school, for railing, deriding and scurrilous language.

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Ver. 18. *I have seen his waives* His waives of covetousness, crossness, &c. I could be as cross as he for the heart of him, *Psal.* 18. 26. But, *I will heal him* *q. d.* I see these forward children will lay nothing to heart: flows will not humble them, blows will not benefit them: if I do not love them, till they seek me, they'll never be saved. Therefore I will work for mine own name sake. See *Ezek.* 20. 8, 14, 22, 44.

*And restore comfort unto him, and to his mourners* To those that mourn in secret for his sins and miseries, *Ezek.* 9. 4. *Math.* 5. 4. and to others for their sake, *rationes confortis*.

Ver. 19. *I create the fruit of the lips* i. e. I speak peace to my people by the mouths of my faithful Ministers, applying and letting home the promises: And this I do most *significatively* and *mightily*.

Peace, peace! See on chap. 26. 3.

Ver. 20. *But the wicked are like the troubled sea* Whose surges are not more lofty, then muddy. The sea is of it self unquiet and troublesome: much more when roiled with winds and tempests: So wicked men, when tis at best with them, are restless: but under terrors and temptations, they cast up the mire and dirt of desperation and blasphemy; as did *Cain*, *Judas*, *Isaias*, *Lazarus*, &c. God in afflictions marks men out: and then, conscience will prey upon them, as *Simen* and *Levi* did upon the *Scribes*, when fore: then, as *Prov.* 5. 12. men shall cry out, *How have I hated instruction, and my heart despised reproof!* Then, as *Gen.* 42. 21. Afflictions are to the soul, as storms are to the sea, or as earthquakes to the ground, which discover a great deal of filth. *Vatablus* rendereth the text thus, *Impi autem Euripi infestis frumentis*. Now *Euripi* beeth and floweth seven times a day, & must needs therefore be in continual motion and agitation. Mr. *Dod* was wont to compare wicked men to the waves of the sea; those which were of a great estate were great waves, said He; those that were of small estate, were small waves: but all were restless as waves, *Job.* 20. 20.

Ver. 21. *There is no peace* a *truce* there may be for a time, and a seeming peace: but it is *pax infida*, *pax incerta*, a peace no peace. The sea may seem sometimes still, but it is never so: no more are the wicked. And this is twice here affirmed for more assurance: like as he had twice said *I will heal them*, ver. 18. 19. and as he had promised *peace* *peace* to the mourners: i. e. who, having looked themselves in godly sorrow, are washed from their wickedness by the blood of Jesus Christ, and being justified by faith have peace with God: This is a peerless pearl, which no cock on the dunghill ever knew the worth of.

# CHAP. LVIII.

Ver. 1. *By aloud* Heb. *Cry with the throat, or with full throat*, as *Jer.* 12. 6. *plena functione, voce sonora, & quasi tubali*; let up thy Note; not only say to the wicked it shall be still with him, chap. 3. 11. there is no peace to him, chap. 57. 31. but cry it aloud.

*Spare not* *Singula particula habent emphasis*: use utmost intention of spirit, and contention of speech: thou hast to do with an hypocritical Nation; then which kind of people nothing is more stupid, more unconquerable or impetuous: for how should such repent as have converted conversion it self into a form, *yea into sin*? Better thee therefore against these deaf *Sea-monsters*, *Sic clamet ut Seneeca vitare possit*. If a man hoarse be on fire, we must not speak softly (as loth to awaken him) Sir your hoarse is on fire.

*Loft up thy voice like a trumpet* *Nou ut tuba, sed ut tuba*, Not as a pipe for delight, but as a trumpet alarm against sin and Satan: as all the Country was filled with the sound of that trumpet at the giving of the Law, and as all the world shall hear the sound of that trumpet of God, 1 *Thef.* 4. 16. when the Law shall be required: so let the Preachers voice be a summons to speedy repentance, or else to unavoidable judgement. There is one that defamest this upon the words: Divers things there are said be that found louder then a trumpet; the Sea, the Thunder, such like: Yet he saith not Lift up thy voice as the Sea, or as the Thunder, but as a trumpet.

a trumpet: because a Trumpetter, when he sounds his trumpet, he winds it with his mouth, and holds it with his hands, and so a Preacher, which is a spiritual Trumpetter, must not only, by preaching well, sound forth the word of Truth with his mouth, but also by doing well, he must support and hold it up with his hands: and then doth he lift up his voice as a Trumpet.

*And show my people their transgressions* Let Gods watch-men cast away the invisible trumpets of *Eurus*: *Fulvius* which founded a retreat when they should have founded an alarm; but deal freely and faithfully with men souls, taking the same liberty to cry down fin, that men take to commit sin.

Ver. 2. *Yet they seek me daily* In pretence at least: and this their dissembled sanctity, double inquiry, is one of those great transgressions of theirs, against which thou must declaim, yea proclaim hell-fire, in case they amend it not.

*And delight to know my ways* They seem to do so, by frequenting mine Ordinances, and attending to my Priests, whose lips preserve and profess knowledge.

*As a Nation that did righteousness* But it is but as a Nation that did it: they had but a form of knowledge, *Rom.* 2. 20. and a form of godliness, 2 *Tim.* 3. 5. *Eusebius* *Armenius* *Justin* *religiosi*; *quidam in speciem*, *saith Occolampadius*: the Church is full full of such hypocrites, that only act religion, play devotion, where in they may outdo better men, for the external part of religion, and pretence of zeal, as the Pharisees in the Gospel, failed more then the Disciples, wanting the vigils, and weakening their confessions with much abstinence. The Sorcerers of Egypt seemed to do as much as *Moses*: so do these as much or more, then found Christians. The Apostles were *adversaries* and yet true, 1 *Cor.* 6. 8. but these are as true and yet deceivers.

*They ask of me the Ordinances of justice* As not willing to deviate: but they are ever learning, yet never come to the knowledge of the Truth.

*And take delight in approaching to God* Which yet no hypocrite can do from the heart, *Job.* 27. 10. for God is light, and holiness, and therefore hated by the blind and foul by hypocrite, *Job.* 3. 20. all whose devotions are effects rather of Art and parts then of the heart and grace: hence God abhorreth them; for he loveth truth in the inward parts, *Psal.* 51. 6.

Ver. 3. *Wherefore have we fasted, say they, and thou seest not?* Here they be *ex parte* *accusant* *se* *gin to bluster*, and their hypocrisy to bluster out at their lips. God, they held, was hypocrite & not a little beholden to them: and now all behind hand with them. For at that *superbia*. *Heathen Emperor* said once of his Gods, *Non sic deos colimus, ut ipse nos cingat*. *Orool*. *vet*, We have not served our gods, that they should serve us no better then to fast. *Antonius* *Pater* for our enemies to get the better of us: so were these proud pretenders ready to say, *in reference* of God Almighty. We have better delivered then to be served; rated by these *Galilei*.

Prophets, and evil intreated by our enemies; beaten on both sides. A rich Chapman, that hath had a good stock and trading, is loth to be a journey-man again; hee'll be trading thought it be but for pims: so we, bankrupt in *Adam*, yet will be doing, and think to be saved for a company of poor beggerly duties, dead prayers, formal fastings, &c. and to set off with God by our good deeds for our bad, as the Papists do, and not a few *Ignorants* amongst us.

*Behold in the day of your fast* which is called a day of *Refrain*, because there in you should answer your selves and abridge your selves of all sorts of delights.

*Ye find pleasure* Ye find your own desire, pleasure or will: ye gratify your flesh, pursue your sinful lusts and purposes. *Grande malum propria voluntas* (*saith Bernardus*) *qua fit ut bona tua tibi bona non sint*. A mans own will or pleasure proves a great evil to him many times, making his good duties *fastings*, *prayers*, and the like) no way good to him. In vain is the body macerated, if mens lusts be not mortified.

*And call all your labours* i. e. Your debts and dues with rigour and extremity; not considering that *nummi* *right* is not most wrong: and that howsoever, you should take another time for such work. *Feris iurgia amovendo*, brawl not on an holy-day, was one of the laws of the twelve Tables in *Rome*.

Ver. 4. *Behold* Take notice whence it is, that ye so miscarry in your services: and leave muttering against me.

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*Ye fast for strife and debate.* Or, *unto strife and debate.* i. e. On your Fast-days ye contend and quarrel; being hungry you are angry; as emptiness whetted choler. *Set ye id proditi pallor in ore, si sit labor in corde.* i. e. What purpose is a pale face, and a spiteful spirit? and what is an humbling day without an humbled heart? not only an irreligious incongruity, but an high provocation: like Zimri's act, when all the Congregation were weeping before the door of the Tabernacle. *Get thee behind, said Jehu to the messenger, what hast thou to do with peace?* Confessions and prayers are our messengers; but if the heart be not broken, there is no peace to such wicked.

*And to smite with the fist with wickedness.* i. e. Your servants, or your debtors; as *Matth.* 18. 28. They should have had, on such a day especially, *Pacem cum hominibus, cum visis bellum,* (which was *Otho* 2. His *Matto*) peace with men, and war with their wickednesses.

*Ye shall not fast as ye do this day.* For ye fast not to God, *Zech.* 7. 5. 17, 12. but heat fruit to your selves, like that empty Vine Ephraim, *Hos.* 10. 1. and so are not a button the better for all you do, *Jer.* 14. 1, 2. When they fast I will not hear their cry.

*To make your voices to be heard on high.* Out of ostentation of Devotion: but secrecy here was a better argument of sincerity. Or, *do ye think to be heard on high.* i. e. in Heaven for such outside services?

*Ver. 5. Is it such a fast that I have chosen?* No: for God hates that *man-god* formality: and *disfiguring service is odious* to him.

*A day for a man to afflict his soul.* i. e. His body a whole day at least, from evening till evening, *Levit.* 23. 32. or from morning till evening, *Judg.* 20. 26. 2. Sam.

3. 35. Yet to as that nature be chastised, not disabled for service; and that we take not the more liberty afterwards to pamper the flesh which we have pinned, as those dames of *Athen* did in their *Telamphoria*, a feast of *Ceres*; to the which they prepared themselves with fasting: but after that, took their liquor more freely than was fit. And as the *Turks* do at this day in their solemn Fasts: they will not so much as taste a cup of water, or wash their mouths with water all the day long, before the flats appear in the sky: but then they lay the reins in the neck, and run

*Is it to bow down the head as a bulrush?* Whiles the heart is unbowed, and stands bolt upright. Hypocrites, like *bulrush*, hang down their heads for a day, while some storm of trouble is upon them. But when a fair sun-shine day is come, to dry it up again, they lift up their heads as before. Fitly, faith a grave Divine, is formally compared to a bulrush; the colour is fresh, the skin smooth; he is very exact that can find a knot in a bulrush: but if you pull it, what is under, but a kind of spongy unsubstantial substance, of no use in the world worth the speaking of. Such are hypocrites; a fair outside, precious pretences of piety &c. all the rest not worth a rush. Pictures faith another, are pretty things to look on: and that's all they are good for. *Christ* looked on, and loved the young Pharisee, &c.

*And ye spread sackcloth and ashes under him.* The Jews did so usually in their solemn mournings, *Esth.* 4. 3. *Jer.* 6. 26. The Heathens also did the like, *Jenab* 3. 5. *Matth.* 11. 21.

*Will thou call this a fast?* Is it not a meer mock-fast as was that of the Pharisee? and is that of the Papists, who pride themselves that day with opinion of merit, for their meer outward abstinence. Some Protestants also fast, but they had need to send, as God speaks, for mourning-mouns, that by their cunning they may be taught to mourn, *Jer.* 19. 17. and for reformation (the main business of a fast) they mind it not.

*And an acceptable day to the Lord.* Heb. a day of good-will, or well liking: therefore called elsewhere a day of *Attonement*, or *Expiation*, and hath most excellent promises made to it, *Jes.* 2. 12, 18. Only there must be withal a *turning from wicked works*: without which, God needs no work, or worth in a Fast, *Jos.* 3. 10. nor can it be an acceptable day to the Lord.

*Ver. 6. I have said the Fast that I have chosen.* There is a three-fold Fast; from meat, mirth, sin: this last crown both the former: and yet we say not; (as the

Papists

Papists falsely say we hold) that fasting is no more but a moral temperance, a fasting from sin, a matter of policy.

*To lose the bands of wickedness.* i. e. *Parmentum, litterarum carcerum, vincula, carceris, servitutem*: the unjust bonds and obligations of Uncharities and oppressions, whereby poor *non-servants* were imprisoned, or imbondaged. These are also here further called *heavy burdens*, and *yokes*: as elsewhere *nets*, *Plal.* 10. 9. that is, faith *Christosom*, bonds, debts, mortgages.

*And so to break the oppressed go free.* Heb. *the bruised or broken*, i. e. in their estates.

*And that ye break every yoke.* Cancel every unjust writing, say the *Sepmagins*. They took twelve in the hundred in *Chemia's* time: this was a yoke intolerable: 1 pray you let us loose every yoke, *chap.* 5. 10. At this day the Jews are *Spectat. Europ.* in all places permitted to strain up their glory to eighteen in the hundred upon the Christians: but then they are aucted, as the Friars, to sack from the meanest, and to be sucked by the greatest.

*Ver. 7. Is it not to deal thy bread to the hungry?* Thine own bread it must be, and that especially whereof thou hast on the fast-day abridged thy self: for what the rich spare on such a day, the poor should spend. Hereby 1. Men prayers shall speed the better, *Mal.* 2. 4. 2. They shall make God their debtor, *Prov.* 19. 17. 3.

That is both and most pleasing alms to God, that is given in Church assemblies: for 1. It is an Ordinance of God, and a Sabbath-duty, 1 Cor. 16. 1, 2. 2. Christ there sitteth, and feast the gift and mind of every alms giver, *Luke* 21. 1, 2. seeing it down in his book of remembrance, *Mal.* 3. 16.

*And that thou bring the poor that are cast out.* *Sollicit sanguinem rebelles*, as those poor *Albigenses* were in France, and their posterity lately in Piedmont: the Proce-

scutier, *Ad. Laitans* prohibited for religion by their Duke, and entertained by the State, *ut. of Strassburgh*, at the earnest suit of the Minsters there, till they could be conveniently provided for elsewhere: there being some thousands of them, till then, were forced to feed upon hips, haws, leaves of trees, and grasse of the field.

*That thou cover him.* Duties of the second Table only are here enjoyed, because they are excellent evidences of true piety, and pure religion, *Jam.* 1. 16.

*And that thou hide not thyself from his own face.* Thy poor brother, who is of the same nature with thee, and is as capable of grace and glory as thy self. Learn to see Christ in thy poor P titioner; and thou wilt the sooner yield. *Matth.* 25. Consider also what is said of him that *smileth up his bowels of compassion* from his necessitous brother, 1 *Joh.* 3. 17.

*Ver. 8. Then shall thy light break forth as the morning.* He faith not *shall appear*, but *shall break forth, ut velocitatem & copiam dentis exprimeret*, faith *Chrysostom*: that he might expresse the swiftesse and bountifullnesse of God the giver of it.

*And thy heels shall bring forth bread.* The Son of *righteousness* shall arise unto thee with healing under his wing, *Mal.* 4. 2. See the Note.

*And thy righteousness shall go before thee.* Thou shalt have the comfort and credit of thy bounty and charity, which is oft called *righteousness*, as *Plal.* 112. 9. *Dan.* 4. 24. *Abt.* 10. 55.

*And the glory of the Lord shall be thy reward.* i. e. The glorious *Jehovah* shall see to thy safety. See *Plal.* 27. 10. with the Note. See also *Isa.* 32. 12.

*Ver. 9. I have said thou shalt call, and the Lord shall answer.* Thou shalt have the royalty of his ear, every access to, and all best success at the throne of grace: no such cause to complain, as thou didst, *ver.* 3. that thy prayers were lost.

*If thou take away from the midst of thee.* *E medullis tui*, from thy very heart, *Jen.* by an inward reformation: *si animo, opere, & sermone averfueris inhumanitatem*, if thou heartily hate cruelty, and act accordingly.

*The yoke.* *At ver.* 6.

*The pricking forth of the finger.* The finger of that wicked fist, *ver.* 4. or that finger wherewith thou threatenest thy servants, or pointed at others in scorn or disdain: as the proud Pharisee seemeth to have done at the poor Publican, when he said *I am not as that fellow*, *Luke.* 18. 11.

*And speaking vanity.* Or, *violence* (as the *Chaldee* here) talk concerning the wringing

Round his At-  
cheat, Allice.

Tuck him.  
777. Voyage  
into the Le-  
vent.



answered, chap. 59. 2. according to expectation; the fault is not at all in God, such the Prophet, as if he were now grown old, impotent, deafish, or blind (as they were apt to conceit it) but merely in themselves, as appeared by the following catalogue of sins, which he therefore also, in his own and their names confessed to God, and ascribed for the cause of their so long-lasting calamity.

Ver. 2. *But your iniquities have [veiled]* i. e. Have set you at a very great distance (hinted also by the redundancy of speech that is here in the Original) or rather defiance, Psal. 5. 5. Prov. 15. 29. chap. 29. 13. Nothing *intricates* our actions more than our sins, which do likewise *efface* our souls whilst they are as a wall of separation between God and us, *Ezek.* 43. 8. and as an *interfluxion*, such as the firmament that divideth the upper and the lower waters, *Gen.* 1. 6.

*And your face have hiddest from you, that he will not hear* *Crueltem medicorum intertempus aget facie.* Sin is as a devil to the eye, faith one, to hinder our prayers: turning from sin will charm the devil, and make him fall from heaven.

Ver. 3. *For your hands are defiled with blood* The Prophet well knew, that these perverse Jews would stand upon their justification, and put God to his proofs (as their policy also did, *Jer.* 2. 35.) *causamque ergo longum texit*, therefore he here brings in a long bedroll of their sins, wherein their hands, lips, heart, feet, &c. were found guilty of high offence. See chap. 1. 15.

*Your lips have spoken lies* Those very lips of yours that have uttered prayers, have muttered lies. See *James* 3. 10.

*And your tongue hath muttered perver[se]* How this was done, none hath better set forth than the Prophet *Jeremy*, chap. 9. 4, 5, 6, 7, 8.

Ver. 4. *None calleth for justice* Mindeth the judges of their duty, but rather connive, collude, partake, &c. The *Chaldees* hath it, *There is none that deliverabit deos et veritatem.*

*They trust in vanity* As those did, *Jer.* 7. 4. making a bridge of their own shadows, they fall into the brook.

*They conceive in chief, &c.* This is taken out of *Psal.* 7. 14. See the Note there: as also on *Jeb.* 13. 35. Heb. *Going great with grievance, and bringing forth vexation.*

Ver. 5. *They hatch cockatrice eggs* i. e. Poisonous and pernicious designs; there are that interpret it of false doctrines, as destructive to men souls: as Cockatrice eggs eaten, or but broken, would be to their bodies. As the bird that sitteth on the serpents eggs, by breaking and hatching them, bringeth forth a perilous brood, to her own destruction: so here.

*And weave the spiders web* Good for nothing but to catch flies. The natural man is ever either weaving spiders webs (which are *subiles* and *fragiles*) or hatching Cockatrice eggs. *Vanity* or *vanity* is his whole study and practice.

Ver. 6. *Their webs shall not become garments* Garments quite garments; one use of them being to guard our bodies from the injury of wind and weather. Wicked devices and false doctrines profit not those that are therein occupied, as *Ezek.* 13. 9. In the day of Gods wrath, they will prove but as a coat of cobwebs.

*Their works are works of iniquity* Here Ministers may learn roundly to reprove the sins of the people.

Ver. 7. *They fast, run unto evil, &c.* They trot aspace toward hell; they take long strides, as if they feared least hell should be full before they come thither.

*And they make haste to shed innocent blood* This is taken from *Prov.* 1. 16. and fully applied by St. *Paul* to the whole race of mankind, *Rom.* 3. 15. fish by nature there's never a better of us: we are all in a pickle; *Eccle.* 10. 10. *araneorum & vas effundit spem.*

*Overflowing and diffusion are in their paths* A Metaphor from torrents or tempests: or from a pellence that sweepeth all, as now it doth at *Genoa*, and as it did not long since at *Naples*.

Ver. 8. *The way of peace they know not* Like *Salamanders*, they love to live in the fire of contention, to swim against the stream with the *Trois*, to sow sedition, as the devil, &c.

Shall

*Shall not know peace* Shall not know what it meaneth.

Ver. 9. *Therefore is judgement far from us* Here followeth the complaint of the godly party, together with their confession: this they knew well to be the readiest way to get off with comfort. God, lay they here, hath neither avenged us on our enemies, nor showed us favour: he leecheth our loes deal with us, as we have dealt one with another.

*We wait for light, but behold obscurity* We promised our selves a better estate: but the matter mendeth with us, quoth that Martyr, *as favele est doli in fovea.*

Ver. 10. *We grope for the wall like the blind* We are altogether to seek, utterly destitute of good counsel or advice: neither can we enjoy those comforts that we have.

*We are in desolate places as dead men* As free among the dead, free of that company, *Psal.* 88. 5. *Leg.* *Justi* understand it, *the state in our graves as dead carcasses.* *Piscator* thus fits *fatuefieri* (that is, in the abundance of all things) *We are as dead men.*

Ver. 11. *We roar all like bears* *Fremimus, ac gemimus.* The bear, when hurt or robbed, runs into his den and roareth. Doves, when bereft of their mates, sit solitary and groan. So do we *insolenter & intus gemimus*, make pitiful moan: and that's all we can do.

Ver. 12. *For our transgressions are multiplied before thee* When complaints end in confessions, it is right: the Physick worketh kindly. Some furious tools have bruith and tell afflictions, full of rage, when in pain or grief they fly upon God and man, and all that comes next hand; hoping to ease themselves, not by confession or reformation, but by revenge.

*And our sins testify against us* Sin put a sting into their consciences: and hence it was they lay to heavy. This brought such roarings and groanings upon them, and that also when salvation was looked for.

*For our transgressions are with us* They lie like a load of lead upon our consciences, where they are yet unpardoned.

*And as for our iniquities, we know them* Our consciences are burdened with them, and we feel the terrors of God in our souls. *Confessio nihil aliud est quam corda scientia*: Confession is the reflection of the soul upon it self. See 1 *Cor.* 4. 4. So here, *As for our iniquities we know them*, namely by a second act of the understanding, whereby, after we think or know a thing, we think what we think, and know what we know, and this is properly the action of Conscience.

Ver. 13. *In transgression and lying against the Lord* Or *desiring disloyalty* with him. This is to lay on load; to be full in the mouth, to enter into particulars, and to confess them all with utmost aggravation.

Ver. 14. *And judgement is turned away backward* *Nihil amplius ex aquo & bono agitur*: All's out of order: causes are carried the contrary way.

*Truth is taken in the press* When the disputation at *Oxford* with *Cranmer*, *Ridley* and *Latimer* Martyrs was finished, *Hippen* the Prolocutor triumphed with *Vici Veritas*: whereas he should rather have said, *Vici Falsitas*, nor Truth but Force hath carried it. In the Convocation at *Pauls* about the same time, when *Philpot* and other good men argued for the truth against the Popish Prelates, it was said, that those distressed Ministers had the Word for them, but the Prelates had the sword on their side, and would therefore get the better.

Ver. 14. *Tea[st]ruth is false* See ver. 13.

*And he that departeth from evil, maketh himself a prey* *Prada patet*, is like to suffer for his singularity and preciseness. The luxurious *Episcopus* once made this decree, *Quisquis non vivit sine auge*. Let there be never a sinner suffered to live amongst us. The *Athenians* were wont to call good men out of their Commonwealth by an *Ostracism*. *Thales* was commanded by *Nero* to dye, because he was a better man than was fit to live in so loose an age. *Josephus* saith, that before the fall destruction of *Jerusalem*, Religion was not only a matter of form, but of form. Bold reports of the ancient *Britons* immediately before their destruction by the *Saxons*, that they were come to that height of wickedness, as to call *odium* in religious professors tantum in adversariis, hatred upon professors of religion, looking upon them as their adversaries.

Cc

Ver. 15.

Minus.

Heb. Peccata  
respondit. i. c.  
peccatorum  
unumquodque.

Att. & Mon.  
1300.

A 1 apud.



Ver. 11. *Therefore shall thy gates be open continually* [Such shall be thy spiritual security; and to great the relief it unto thee.

*And that their Kings may bring thee.]* *Lid captives,* saith the Chaldee, *sc. to the obedience of Faith,* as *Tyfal*, 149. 8. or *led in state* to others.

Ver. 12. *For the Nation and Kingdom that will not serve thee shall perish.]* They are utterly out then, who hold that men may be saved in what Religion soever, so be it they lead an honest life. And *Pope Julius* the third is justly accused of sacrilege, for stamping money with his own image and this inscription, *The Nation and Kingdom that will not serve thee shall perish.*

Ver. 13. *The glory of Lebanon.]* The best Cedars there, in allusion to the building of the material Temple by *Solomon*, and afterwards by *Ezra* q. d. Whatsoever is good in the world either in understanding, virtue or doctrine, shall be sanctified and employed for the building up of the Church.

*The Fir-tree, the Pine-tree, and the Box-tree.]* Which from those that would but cannot bring better, shall be well accepted.

*And I will make the place of my feet glorious.]* i. e. My Church, when at lowest, and the members thereof even the meanest of them. Hence also Christ's name *King of Kings and Lord of Lords*, is written on his thigh, i. e. On his lower parts, *Rev.* 19. 16.

Ver. 14. *The foes also of them that afflicted thee.]* When once they shall return and discern betwixt the righteous and the wicked, as *Mal.* 3. 18. there shall be a strange alteration wrought in them as was in *Paul*, *Cyprian*, *Vergerius*, *Latimer*, others.

*Shall how themselves as the fowls of thy feet.]* Such was the costume of the Egyptians: And this, the *Pope's* writers say, is fulfilled in their *Pope* god; as we may in the work fowls best call him. The first that held forth his feet to be kissed was *Diocletian* the Tyrant.

Ver. 15. *Whereas thou hast been forsaken and hated.]* The Primitive Christians suffered *Odis humani generis*, saith *Tacitus*, through the general hatred conceived against them; and *non tam crumenam quam nomen perhibebant*, saith Another, their very name was odious.

*Will make thy name as eternal excellency.]* Here in part; but hereafter, in all perfection. God so favoured the first orthodox Christian Emperours, *non cum illorum pietate, Dei liberalitas certare videtur*, That Gods liberality might seem to strive with their piety.

Ver. 16. *Thou shalt also suck the milk of the Gentiles.]* *Satiabitur divitiis populum*, saith the Chaldee. Thou shalt be satisfied with the riches of the people.

*And thou shalt break the breast of Kings.]* i. e. With Kingly dainties and delicacies, saith *Zanchius* after the Rabbin.

Ver. 17. *For brass I will bring gold.]* i. e. I will beautify my Church with far greater gifts of my Spirit than now. The *New Jerusalem* (which signifies, say some, the state of the Church in this world) when it shall be refined to the utmost, is all of gold: and the golden times are yet to come.

*Thine exaltation.]* Or, *Overflows:* thy *Bishops*, say the Sept.

Ver. 18. *Violence shall no more be heard in thy land.]* The full accomplishment of this is not to be expected here.

*But thou shalt call thy walls salvation.]* *sc.* When thou hast got the great gulf, *Luke* 16. 26. betwixt thee and thine enemies.

*And thy gates shall be.]* God will continually come to thee with new benefits, and thou shalt go forth to meet him with thanksgiving, *Psal.* 89. 16.

Ver. 19. *The Sun shall be no more.]* God shall be thy *Sun* and *shield*, thy *solace* and *refuge*, *Psal.* 84. 11. the light of his loving countenance shall be lifted upon thee: and this shall be better to thee than all outward comforts.

Ver. 20. *Thy Sun shall no more go down.]* Thy joy shall no man take from thee: thou shalt have an habitual cheerfulness.

Ver. 21. *Thy people also shall be all righteous.]* Professional Saints at least they shall all be: *Saints* by calling: some of them also shall be really righteous and religious, justified by the merit, and sanctified by the Spirit of Christ. And therefore

gather

gether make up a true visible Church, such as was that of *Corinth* and of *Sardin*. A mature there will be to the worlds end.

*They shall inherit the land for ever.]* Those that are righteous indeed, are heirs of the world together with faithful *Abraham*. The meek shall inherit the earth: and as for the poor in spirit, theirs is the kingdom of Heaven, *Mat.* 5. 3, 5.

*The branch of my planting.]* So may some be that yet bear no fruit, *John* 15. 21. *The work of my hands.]* By regeneration, *Eph.* 2. 10. And so are such as are sanctified by habitual infusion, and not by baptismal profession only. In both sorts God is glorified.

Ver. 22. *A little one shall become a thousand.]* Three thousand were added to the Church in one day, *Acts* 2. five thousand in another, *Acts* 4. *Homilia trionphantis* (as *Chrysostom* calleth *Paul*) that little man and least of all the Apostles, what great pains took he? how many Churches planted he? how many thousand souls gained he to Christ? See what a circuit he is, and what a deal of work he dispatched at one bout, *Rom.* 15. 18, 19, 20. Here was *minimus in miles*, as it were, Think the like of the rest of the Apostles; as also of *Luther*, *Melancthon*, *Farelus*, &c. Mr. *Fox* telleth us that many were made to fee the fallacies of Popery by reading *Chaucer*, more by reading *Erasmus* his Colloquies.

*This Lord will hasten in his time.]* Heb. *In his time*; that is, in the time of the New Testament: but most compleatly and gloriously, at the Resurrection, shall all these things that are foretold be accomplished.

# CHAP. LXI.

Ver. 1. *The Spirit of the Lord God is upon me.]* Christ had graciously promised to accomplish his peoples happiness in its due time, chap. 60. 22. Here he sheweth how and when he will do it, viz. by himself, anointed and appointed by his heavenly Father to be *Messiah* the Prince, *Den.* 9. 25. Christ the Lord, *Acts* 4. 26. Priest, Prophet, and King of his Church, a Saviour *in Profits*, consecrated as the Priests of old were, first with *oyle*, and then with *blood*: So was he; 1. By the holy Spirit, invisibly at the first instant of his conception, and visibly, at his Baptism. 2. By his own blood sprinkled upon him at his Circumcision, but especially at his Passion, which was another Baptism, *Matth.* 20. 23. *Luke* 12. 50.

*Became the Lord hath anointed me.]* *Preconsecratus & preconsecratus*, *Psal.* 45. 7. Above thy fellows and also for thy sisters, as some render that text: See *Job.* 1. 33. & 3. 34. *Luke* 4. 18. *Acts* 10. 38. *Heb.* 1. 8. with *Psal.* 105. 15. 1 Cor. 1. 21. 23. 1 *Job.* 2. 20. 27. *Only* mine every one of us is given grace according to the measure of the gift of Christ, *Ephes.* 4. 7. but God gave not the Spirit unto him by measure, *Job.* 3. 34. he had it in an abundant and transcendent manner, *good measures*, pressed down, shaken together and running over, even as much as his humane nature was capable of. Let the Saints love him for this, *Caus.* 1. 2. and labour to be more and more made partakers of his holiness: for of his fulness we all receive grace for grace *Job.* 1. 16. a perfection in some sort answerable to Christs own perfection. There are that observe in this text (and not amiss) the Mystery of the holy Trinity: viz. God the Father anointing his Son Christ, with the Holy Ghost. See the like at Christs baptism, *Mat.* 3. 16. with the Note there.

*To preach good tidings to the meek.]* To preach: this referreth to Christs Prophetical Office; as doth *binding up the broken-hearted* to his Priestly, and *preclaiming liberty to the captives*, to his Kingly Office. To these three Offices at God, he was consecrated, (as we say for a Mediator, as *Exod.* 28. 10.) and as *Moses*, he was qualified, as before. That which Christ came to preach was good tidings, *good tidings of Gospel*, (as we call it, the best news that ever came into the world, *Luke* 2. 10. This he came and preached not in his own person only, but by his Prophets and Apostles; *Ephes.* 3. 17. in whom he spake, 2 *Cor.* 13. 3. and before all whom himself preached the first Gospel to our first parents, *Gen.* 3. 15. even the Gospel of Grace.

*Unto the meek.]* Or lowly: for humility and meekness are *severus collationis*, *twice*

twin-sifters. These are those *poor* that are *Gospelized*, viz. the *poor in spirit*, sensible of their utter indigence and nothingness, *Matth. 5. 3.* whereby also our Saviour prooveth himself to *John's* disciples, sent unto him for the purpose, to be the true Messiah, foretold by *Isaiah*, and foreshadowed in him, *Matth. 11. 5. Luke 7. 22.*

*He hath sent me to bind up the broken hearted* ] This Christ doth as a fit High-priest, sensible of our miseries, *Ezek. 4. 15.* He hath *manum medicam*, he is the true Samaritan: not the Physician only but the *Chirurgion* of his people, *cataplasms & obliques*, plasters and binding up their wounds given them by the Devil, (that wicked thief,) then when the *Priest* and the *Levites* (the Law) had passed them by, and yielded them no help at all.

*The broken hearted* ] Broken with the force of sin and fear of wrath, so broken, as if all their bones were rattling within their skin. This was *David's* case, *Psal. 51. 8.* and this he pleads, as one in case and capacity for mercy, *ver. 17.* he knew well enough, that God poureth not the oyl of his mercy, save only into broken vessels: for whole vessels are full vessels, and so this precious liquor would run over, and be spilt upon the ground.

*To proclaim liberty to the captives* ] Liberty from the *tyranny* of sin, and *terror* of Hell. This Christ doth as a King, with great power, *Joh. 8. 32, 34. Rom. 6. 17, 18. Col. 1. 13. 2 Tim. 2. 26.*

*And the opening of the prison* ] i.e. Of Hell, called here *kingdom of lakach* to receive: because it is capacious, and fill taking in more company, *sic infernus dicitur ac infersus, ut aliqui volunt.*

*Ver. 2. To proclaim the acceptable year of the Lord* ] The new and true *Jubilee* or year of *releasement*, called here in the Hebrew the *year of good-will*, like as the *Elders* are called the *men of God good-will*, *Luke 2. 14.* This year is now, *2 Cor. 6. 2.* and the present *now* must be embraced and improved; for God is but a while with men in the opportunities of grace; which opportunities are headlong, and once past, irrecoverable.

*And the day of vengeance of our God* ] Tribulation to them that trouble his people, *2 Thes. 1. 6, 7.* *Gog and Magog* shall down in that day: all *Hamans* be hanged up at that *feast royal*, at the last day especially, *Luke 19. 27.*

*To comfort all that mourn* ] This, Christ did both by word and deed: and this must all his Ministers do: comfort the *feels-minded*, *1 Thes. 5. 14.* not burdening ment consciences with humane traditions and merit of works. Popery is a doctrine of desperation.

*Ver. 3. To appoint unto them that mourn in Zion* ] Here is shewed how it is that Christ comforteth his people, *sc.* by clearing up their consciences from the stain and sting of sin, and by healing their natures, causing them to grow in grace as trees of righteousness, well-rooted and well-fruited.

*To appoint unto them* ] *sc.* Comfort, as *ver. 2.*

*To give unto them beauty for ashes* ] *Cideria pro cinere, lufum pro lufu, rifum pro rifu*, &c. to turn all their sighing into singing, all their railing into music, all their sadness into gladness, all their tears into triumph. But then those that would rejoice with joy *unfeakable*, must fir up *fighes* that are *unmirable*: for even Christ himself *Jesus poffellat gufflavu*, tasted first of the lower, and then of the sweet.

*That they may be called* ] Have the comfort and the credit of growing Christians, full of goodness, and filled with all knowledge, able also to admonish one another, as were those *Romans*, *chap. 15. 14.* to their eternal commendation. See *Joh. 15. 5. 8. Philip. 1. 11.*

*That he might be glorified* ] As indeed he is by our gracious action performed by a fruitful Christian, more then by all his works of Creation and Providence.

*Ver. 4. And they shall build the old waste* ] *Desolaciones facili*, the Gentiles that have long lain forlorn and desolate, as ruined boules, or the wild waste, shall, by the Apostles and other Doctours of the Church, be brought to Church, and built up in holiness.

*And they shall rap air* ] The same thing is four several times said over for better assurance: and to set forth the miracle.

Ver. 5.

*Ver. 5. And strangers shall stand and feed your flocks* ] i.e. Shall be very well pleased to serve you, so they may serve the true God with you: yea, being proselyted; they shall become eminent Pastors and Teachers of the Gospel; such as were *Justin Martyr*, *Cyprian*, *Austin*, &c.

*Shall be your plow-men* ] See *1 Cor. 3. 9.*  
*Ver. 6. But ye shall be named the Priests of the Lord* ] Or, *Princes of the Lord*, as the word is used, *2 Sam. 8. 18.* See *Exod. 19. 6. Rys. 1. 6. 1 Pet. 2. 9. Rom. 12. 1.* *Ezek. 13. 15.*

*Ye shall eat the riches of the Gentiles* ] Ye shall have the double honour of countenance and maintenance.

*Ver. 7. For your shame ye shall have double* ] i.e. Plentiful reparation, double damages, as *Joh. bad, chap. 42. 10, 12.*

*And for confusion they shall rejoice* ] Your grief shall be turned into joy as our Saviour (somewhere faith: See *Mat. 5. 12.*

*Everlasting joy shall be unto them* ] They shall be everlastingly merry: not so much for the double honour done to themselves, as for the enlargement of Gods Kingdom, and the increase of his people: with whom they shall spiritually rejoice and reign for ever.

*Ver. 8. For I the Lord love judgement, &c.* ] One rendreth it roundly thus, *For I the Lord love right, I hate rapine by inquiry*, &c. Therefore I will right and pay the wrongs and damages done to my people. Neither is it for any one to think to expiate his bad deeds by his good, to set off with God, and to make him amend. In the times of Popery indeed men were taught so to do; they were persuaded that God would accept *capitum in bilocautum*, and they practised accordingly: as did the French *Fury Brankilda*, who founded many Colledges: and our King *Stephen* who built many Monasteries: to *sollicit beneficentia sua ex-piaverunt*, faith mine Author. How much better *Selyma* the great Turk, who being on his death-bed moved by *Epyrus* his favourite, to bestow the great wealth taken from the *Perfian* Merchants in divers places of his Empire, upon some notable Hospital for relief of the poor, refused so to do, and forthwith commanded re-stitution thereof to be made to the right owners.

*And I will direct their work in truth* ] i.e. In sincerity: there shall be good actions and good aims; which two make a good Christian. Some render the words thus, *And I will give them according to their work in truth*; making in truth to be Gods word: *q. d.* Truly and without all doubt, I will perform my promises: you have mine Oath and my Covenant both, for your better assurance.

*Ver. 9. And their seed shall be known among the Gentiles* ] i.e. Shall be noted and noticed for eximious and exemplary: non aliunde visibiles quam ex via imitatio-nis, as it was said of the Primitive Christians, famous among the very Heathens, for their holy conversation. *Pliny* giveth a very honourable testimony of their innocency, in his second Epistle to *Trajan*. Those that stood with the Lamb had his Fathers name in their foreheads, *Rev. 14.* they led convincing lives, so that their friends could never sufficiently praise them, nor their foes justly find any fault with them. Such a one was *Luther*, *Bucer*, *Bradford*, &c. Christians should shine as lamps, forth with the power of godliness in their whole practice, do more then others possibly can do. *Matth. 5. 47.* that all may see and say, *These are the seed that the Lord hath blessed*, these are his darlings, his earthly Angels. What a shame was it to those flagitious Jews that it should be asked *Are these the people of Jehovah*? *Ezek. 35. 20.* And the like to profligate Professors, that Papists should say, *Are these your new Collectors*? For certain, I said One when he had read Christs Sermon in the Mount: Either this is not Gospel, or we are not right Gospellers.

*Ver. 10. I will greatly rejoice in the Lord* ] *Me beatum l. quare doteam*? O happy am I, said the Church; why should I be troubled at ought: why should not I over-abound exceedingly with joy, who have such rich and precious promises! *gaudium in re, gaudium in spe, gaudium de possessione, gaudium de promissione*, &c. i.e. Joy in hope, and joy in hand: joy in possession, and joy in reversion, &c. as *Bar-nabaz*. When once a soul enjoyeth God, it is quiet (as a Bee that is got into her hive, or a Bird got into her nest, or the Dove into the Ark) nay it is triumphant, as more then a conqueror.

Lincoln.

For.

Purgit & au-git in fovea.

And Hebrews omittit in verbis.

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For he hath clothed me with the garments of salvation By salvation and righteousness. Hereom here understandeth Christ our Saviour and Justifier, whom we are bidden also to put on, Rom. 13. 14. Gal. 3. 27. Rev. 19. 13.

As a Bridegroom decketh himself with ornaments Tuncum sponsum qui sacerdotem refert ornata (so Piscator understandeth it) as a Bridegroom bravely arrayed, like a Priest O Immensaque Dei similitudo.

And as a Bride adorneth her self with jewels Mundo fas, with her ornaments, habiliments, Heb. implements. The Church is here compared to a Bridegroom for her strength and constancy, saith Cyril: and again to a Bride for her fruitfulness, beauty and glory, here begun, and hereafter to be perfected.

Ver. 11. For as the earth bringeth forth her bud Hic vultum loquuntur Christus, saith Piscator, here Christ speaketh again, giving us to understand that piety is planted by God in the hearts of his people. We are Gods husbandry, saith the Apostle, it is with holy affections, as with exoticque noble plants: thus the Country is not so kindly for them, being but a stepmother to them; therefore must they be much watered and cherished, &c. We have a gracious Promise that our hearts shall be like watered gardens, chap. 58. 11. and that if we quench not the Spirit, but quicken and cherish it, there shall flow out of our belly, that is, out of the bosom, and bottom of our souls shall flow rivers of living water, Job. 7. 38. better than those that watered the garden of Eden; so that we shall be filled with the fruits of righteousness which are by Jesus Christ unto the glory and praise of God, Philip. 1. 11.

## CHAP. LXII.

Ver. 1. Or Zions sake I will not hold my peace Habes hic orationem prophetam Panegyricum, saith Oecolampadius: Here we have the Prophets Oration, or way of congratulation for her felicity and dignity in Christ her head and husband: as also his resolution to be earnest and importunate with God and men for her deliverance and restitution. Terentius that noble General under Paterus the Emperor, a ked nothing but that the Church might be freed from Arrians: and when the Emperor tore his Peition, he said that he would never ask any thing for himself, if he might not prevail for the Church.

Until the righteous shall be as bright as the sun Till Christ come in the flesh, if I should live so long; as long as I have any being howsoever (See the like 1 Tim. 6. 14.) and after that, by my writings, which shall continue to the worlds end.

Ver. 2. And the Gentiles shall see thy righteousness The Prophet here very artistically turneth his speech to the Church her self, as if he would pronounce his herein, that the Gentiles should worship her, and be joyed unto her. Some read Jew; was preached to the Gentiles, believed on in the world, received up to glory, 1 Tim. 3. 16.

And thou shalt be called by a new name Vis. Hephzibah, i. e. My darling: and Beulah, i. e. a married woman, ver. 4. There are that by this new name will have to be understood the name of sons and daughters of the Almighty, ver. 2. 17. 2 Cor. 6. 18. Others the name of the Church Catholic. And others again the honourable name of Christianity, which yet is at this day in Italy and at Rome a name of reproach, and usually abused to signify a Fool or a Dolt, as Dr. Fulk proveth out of their own Authors.

Ver. 3. And thou shalt be a crown of glory in the hand of the Lord Or, a glorious crown by the hand (the good hand) of the Lord upon thee. The Saints are Gods glory, chap. 46. 13. the throne of his glory, ek. 60. 7. a crown of glory and a royal beauty of his ornaments, Jer. 4. 21. the ornament of God, Ezek. 7. 20. live up to such high preferment.

Ver. 4.

Ver. 4. But thou shalt be called Hephzibah i. e. My delight is in her: as if Christ should say to his Church, as Psal. 14. 3. Tu michi sola placeas, thou art mine only joy. The Lord taketh pleasure in them that fear him, Psal. 147. 11. Let us reciprocate, love the Lord Jesus Christ in sincerity, not only with a love of the fruition of him, as Psal. 146. 5, 6. and of his people those excellent ones of the earth who were Davidi Hephzibah, ver. 7. in whom was all his delight.

Ver. 5. For as a young man marryeth a Virgin, so shall thy Son marry thee This tranquillity (saith one who preferreth the Vulgar, The young man shall dwell with the Virgin) marrieth the sense: fith it is improper to say of love, that they shall marry their mother. But I say that the Church never flourisheth more, than when she son marrieth the mother, and doth his utmost to beautify and amplify her. See 2 Cor. 11. 2.

And as the Bridegroom rejoiceth over the Bride, so shall thy God rejoice over thee Communicating with our souls his sweetest favours in his Ordinances, as in the Bridal-bed, and making us to be conceived with the fruits of righteousness to everlasting life. It is therefore a most unworthy thing, that men should go whoring from under him, Hef. 4. 12. and seek to themselves among the creatures, aliena delicias & amasius other sweet hearts.

Ver. 6. I have set watchmen upon thy walls i. e. Angels, say some (who are called watchmen, Din. 4. 13, 33. See the Note there) Prophets and Pastors, say others, who are as watchmen upon the walls to admonish thee by their preaching, and to preserve thee by their prayers to God, Gal. 3. 11. Ezek. 13. 17. and 31. 7. Which shall never hold their peace Never but by either praying or preaching, as Jer. 6. 4. Dm. 3. 10. As thus desired that death might find him ant presentem aut predicantem. Of Pauls necessity, see Act. 20. 31. 1 Thes. 3. 10.

To that make mention of the Lord Or; ye that are the Lords remembrancers, that jogge him as it were, and mind him of his peoples necessities and miseries. The Kings of Israel, Persia, and of other Nations, had their Remembrancers, to mind them of those matters that concerned the weale publick, and to these he here alludeth: All the Saints are such like Officers and must be active. Keep not silence Be still going and folowing.

Ver. 7. And give him no rest Heb. no silence, the same word as before, to quicken their diligence and to let forth the necessity of the work. Consistens instant in prayer, Rom. 12. 12. give not in, but persevere, without remission or intermission.

Till he establish, till he make Jerusalem a praise Till he send the Messiah, who may restore Zion, let up and illustrate his Church, &c. Such lawful petitions from honest hearts have unumquodque returns.

Ver. 8. The Lord hath sworn by his right hand i. e. By his Almighty power, or as Oecolampadius holdeth, by his Son by whom he made the worlds, and upholdeth all things, Heb. 1. 2, 3.

Surely I will no more give thee corn to be meat for thine enemies Or if I do, yet I will give you to suffer with joy the bysling of your goods, as knowing in your selves that ye have in heaven a better and an enduring substance, Heb. 10. 34. Spiritual security and safety from the devil and all the enemies of our souls, is also signified by this similitude of protection against corporal enemies and plunderers, saith Piscator.

Ver. 9. But they that have gathered it shall eat it A sufficiency of outward comforts they shall be sure of, together with righteousness and peace and joy in the holy Ghost, so much at least as shall support their spirits. Mr. Paul Bain saith thus of himself, I thank God in Christ, Satisfaction I have, pass passivus spirituali Iasse Baltes lecture.

Shall drink it in the courts of my holiness All aludeth to their manner of feasting before the Lord, when they brought thank offerings: and the like is still done by us at the Eucharist, or Lords supper especially.

Ver. 10. Go thou now, go thoum the gates Thus the Prophet bespeaketh the Teachers and Keepers of the Church, with great alacrity of Spirit, and most ardent affection; being as it were in a spiritual rapure. That which he exhorteth them

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to do, is, rightly and faithfully to teach the people : and next, to take out of the way stumbling-blocks, as chap. 57. 14. such as are heresies, foul offences, &c. to the scandal of the weak, and scorn of the wicked.

*Lift up a standard for the people!* q. d. *Certa & solida omnia constituite*, settle all things fast and firm, that all men may be sure of their way, and what they ought to follow. It was a sad complaint of holy Melancthon, *Quos fugiamus habemus: quos sequamur, non intelligimus*: but this lasted not long with those first famous Reformers whom the Lord soon set in a course

Ver. 11. *Behold thy salvation cometh* [ i. e. Christ thy Saviour, as *Luk.* 2, 30.

*Behold his reward is with him*] See on chap. 40. 10. The three *Beholds* in this verse, should be well weighed.

*And his work before him*] i. e. That which he worketh for us and in us, rewarding the work of his own free grace.

Ver. 12. *And they shall call them the holy people*] Profane persons therefore, and persecutors of holiness are not to be reckoned among the people of the Lord: *Are not all the Lord's people holy?* said those rebels: but that helped them not.

*And thou shalt be called sought out] Or much (it is by, contrary to that, Jer. 30. 17.  
This is Zion that none seeketh after.*

## CHAP. LXIII.

Vet. 1. **W** H this that cometh from Edom? It had been said, chap. 62. v. 11. *Bisbold thy salvator* (thy Saviour) *rometh*. Here therefore by an elegant *Hyperprosopon*, the *Siende* or Saints are brought in, as if they were in such a garb, and asking *Who's this?* what *gallant Conqueror* have we here? *Edom* or *Iauma* signifies *Red*, *Bozrah* (the chief City of *Iauma*) a *winio*; con- v. 2. It may very well be also, that this Prophecy was uttered in vintage-time, and therefore haply might grow the comparison here used. *John* the *Divine*, receive some all of good note do us further notice, *John* the *Divine*, Rev. 19. 13. his end our enemies (the *Romish*) *Edomites* especially, shall find day.

*With a yid garzoni*; Heb. *leazandi*, i. e. stretched, *pleased*.

*This that is glorious in his apparel*] Which is the more glorious, because laced or embroidered with the blood of his enemies.

Walking in the greatnesse of his strength Fortiter grassant, walking and stalking, going in state, gressu grallatorio. Emperours like so as Eminences marcheth.

his army; which when *Agessilaus* King of *Spartans* beheld, he cryed out, *O virum magnificum!* O that's a gallant man! *Ye shall see the Son of man coming with great power, saith Christ.*

*I that speak in righteousness]* Christ's answer, *q. d.* Fear not little flock : this strange garb and gate of mine portendeth no hurt but good to you, to whom whatsoever I have faithfully promised, I will powerfully perform. As King of Zion I will

*Parcere subjēctis & debellare superbos.*

At the last day also I will come to be glorified in my Saints, and to be admired in all them that believe, 2 Thef. 1. 10. See Rev. 19. 11.

*Mighty to save*] *Sufficiens ad salvandum*, five *Magister ad salvandum*, a Master to save. This those Lepers had learned, and therefore cryed, *Iesus Master, have mercy on us*, Luk. 17. 13.

Ver. 2. Wherefore art thou red in thine apparel? ] The wondering Church had proposed two questions, *ver. 1. viz.* who that was? and why so bloodyed? To the first she had an answer in few, but very full, *ver. 1.* To the second she here again presseth for an answer: and the rather because *candor magis quam cruor*, clemency would better besseem a Saviour, than cruelty.

Ver. 3.

Ver. 3. *I have trodden the wine-press alone*] I the Sole and All sufficient Saviour of my Church have executed Gods just vengeance upon all her enemies, spiritual and corporal: (confer *Lam.* 1. 15. *Rev.* 14. 19, 20. and 19. 15.) and this with as

much ease as men tread grapes in a wine-press.  
*And of the people there was none with me.]* Christ maketh use of men for the beating down of Satans strong-holds: but the power whereby it is done, is from Christ alone, 2 Cor. 10. 4, 5. and 4-7. Papists who will needs share with Christ and make him but an *half-Saviour*, have no share in his salvation.

For I will tread them in mine anger] I have already done it: and I will much more at that great day of wrath, and revelation of the righteous judgment of God, Rom. 2, 5. See Rev. 19, 20, 21.

*And their blood shall be sprinkled.] Or, was sprinkled. Their blood, not his own.*  
The Fathers therefore and others who interpret this text of Christs passion, were

mistaken. There is one among the rest who thus descants upon this verse, but not so well. The wild bull saith he, of all things cannot abide any red colour. There-

fore the Hunter for the nonce standing before a tree, puts on a red garment : whom when the Bull seeth, he runs hard at him as hard as he can drive : But the hunter slipping aside, the bulls horns stick fast in the tree : as when *David* slips aside, *Sauls*

Heare stuck fast into the wall: such an hunter is Christ. Christ standing before the tree of his Crosse, putteth on a red garment dypt and dyed in his own blood, as one that cometh with red garments from *Babylon*: therefore the devil and his

Angels, like wild bulls of *Basan* run at him : but he saving himself, their horns stick fast in the Cross; as *Abraham's* ram by his horns stuck fast in the briars. Thus he

Thus he,  
*Stains my raiment*] Heb. *pollute it*: for other blood polluteeth. *Chap. 59.3. Lam.*  
 4. 14. but the blood of Jesus Christ cleanseth us from all sin, 1 *John* 1. 7.  
*Ver. 4. For he did cleanse us from all unrighteousness.*

Ver. 4. *For the day of vengeance is in mine heart*] Or, *was in mine heart*: hence I made such havock. Christ is the Lord God of *Recompences*, Jer. 51. 56. and the Lord God of *vengeance*. Psal. 94. 1. he is *slow to anger*, and *long to be angry*.

Lord God of revenges, Plal. 94. 1. he is jealous and furious, *Nab.* 1. 2. (See the Note there) his feet wherewith he treadeth down his enemies, are like *unto fine brass, as if they burned in a furnace*, *Rev.* 1. 15. Oh it is a fearful thing to fall into the punishing hands of this living God, *Hab.* 2. 4.

And the year of my Redeemed is come] Their joyful Jubilee. It is hail with the Saints when all with the wicked. The deliverance of the faithful is the day of the Lord.

Ver. 5. *And I looked and there was none to help*] See on chap. 59 16.  
Ver. 6. *Make them drunk in one hour*] I will give them leave to drink for

... I will give them large draughts of my  
ate and utterly disable them to rebel and  
their own blood, I wish now mine...

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dren did not accuse me or use themselves to lye, and therefore punish them very sharply when they took them with any lye, even as if they had committed a robbery; for the devil is a liar, &c. Here the Bishop rose up in a great anger, and so departed.

Ver. 9. *In all their afflictions he was afflicted* See Exod. 3. 7. 9. Judges. 10. 16. Zach. 2. 8. *Alt.* 9. 4. Jer. 31. 20. O: God we may better say, than the Poet did of *Angustia*,

2. de Pomo.  
Eleg. 1.

*Esi placidus, facilisq; parvus, venique paratus:  
Et qui fulminas sepe sine igne tonas:  
Qui cum tristis aliquis statuit, sit tristis & ipse:  
Cuique fore panem sumere pana sua est.*

And the Angel of his presence saved them i. e. Jesus Christ, who is called the face of God. Exod. 33. 14. 15. the image of the invisible God, Colos. 1. 15. whom who so hath seen, hath seen the Father also, Joh. 14. 9. He who is in the bosom of the Father, Joh. 1. 18. and as an everlasting Priest mediath and ministrer in the presence of his Father, making request for us, Heb. 9. 24. Rev. 8. 3. that Angel of the Covenant, Mal. 3. 1.

And he bare them] As Parents do their young children.

And carried them] As Eagles do their young. See Exod. 19. 4. Dent. 32. 11. with the Nore.

Ver. 10. *But they rebelled and vexed his holy Spirit* By sinning against light, checks of conscience, motions of the Spirit, mercies without measure, &c. *Punius* thinketh this a clear place for proof of the Trinity in Unity.

So he was turned to be their enemy] This was an ill turn for them: abused mercy turneth into fury: with the froward God will wrestle, Psal. 18.

Ver. 11. *Them he remembered* i. e. Israel remembered the dayes of old, Heb. of antiquity, the dayes of yore, as some old Translations have it. See Psal. 89. 50. &c.

Saying, *Where is he that brought them up out of the sea?* i. e. How is it that he is not now to be found, as then he was for the succour of his poor people? They had vexed his holy Spirit, and therefore he withdrew himself. See Hos. 5. 6.

With his shepherd of his flock] Or *Shepherds* (as some ancient copies had it) *viz.* *Moses* and *Aaron*, Psal. 77. 20.

Where is he that put his holy Spirit within him? But this holy Spirit they had vexed; *ver.* 10. and now they sorrowfully enquire after. *Dilectus* res *off* spiritus sanctus: *sua nos trahat, sicut trahatur*, saith a Father. i. e. The Spirit of God is a delicate thing: he deals with us, as we deal by him.

Ver. 12. *That led them by the right hand of Moses with his glorious arm* Or, *that made his gallant arm to go as Moses his right hand.*

Dividing the water before them] So that *Pseudo-Moses* (the devill likely) made many over credulous Jews of *Christ* believe, that he would do for them whom he cozened into the mid of the sea, to their destruction, *Anno Christi* 434. Some are of opinion, that this affectionate prayer was purposely framed by the Prophet, for the use of those poor Jews, who after the coming of Christ, and manifestation of the Gospel, should see themselves to be rejected by God and his Church, and should now beg to be owned again: *cui sane infirmo omnia, magis quam dici queat, conveniunt*, saith *Hervius*; the ensuing petitions fit very much.

Ver. 13. *That led them through the deep* Which threatened to swallow them, but indeed preserved them: to dooth every man affliction. *At a host in the wilderness* Or, *at an host in the plain*, (when led by his rider) *in quoniam est latus vis lapidis*, where there is neither mire to stick in, nor stone to stumble at. See Psal. 106.

Ver. 14. *As a bull goeth down into the valley* i. e. Gently and leisurely, according to that known Dictum,

Ascendens

*Ascendens tu, vel descendens caballus,  
Vox aut ista, Fave; vox aut ista, Cave.*

The Spirit of the Lord caused him to rest] Or, led them until he brought them to rest, *sc.* in the promised land.

To make thy self a glorious name] *q. d.* So thou maist do again, if thou please to shew mercy unto us: Name is here put for fame or renown.

Ver. 15. *Look down from heaven* Afflictus dolentium atque ardentem potentium scite exprimentur: a patheticall and pithy prayer.

And behold from the habitation of thy holiness, &c.] They pray otherwise now, then when the Temple stood, Psal. 121. i. now they look higher: and Oh that they would do so! The modern Jews pray thus daily; but because not from a right principle, they are not heard.

Where is thy zeal? Thine ancient fervour, and forwardness in vindicating thy people, and being avenged of their enemies.

The founding (rumbling or jarring) of thy bowels, &c.] Sometimes God seemeth to loole his mercy, and then we must find it for him, as here; sometimes to sleep or delay, and then we must waken, quicken him, Psal. 40. 17. *Ips.* 63. 7. not.

Are they restrained? Chryssostom exhorteth people, whether God grant or not, to pray still, for when God denies, it is as good as if he grants: And if we pray for any temporal mercy, the very ability to pray, is better than the thing we pray for: for *prophete* calleth upon the name of the Lord, shall be saved.

Ver. 16. *Doubtless thou art our Father* I bough thou frownest and withdrawest: The people of God saw that he was angry, that their hearts also were hard: yet they thought they should know him amidst all his asheries, and they make to him for help. And, doubtless, helpe the Jews might yet have, could they seriously say as here, *Certainly thou art our Father*, and would no longer rest upon carnal things, boasting of *Abraham* their Father, Circumcision, and other external privileges.

Though *Abraham* be ignorant of us] *Ipsi vane sua quiste fruantur*, they are at rest, and know nothing of our affairs. The Monks tell us that the Saints departed see things done here in the face of God, as in a glass. But this is a mere fiction of theirs.

See Psal. 37. 10. 2 King. 12. 20. *Augustinus* saith of his mother *Mona*: a decaled, that she did now no longer yield him comfort, because she knew not what befall her upon him.

The greave Popish Clerkes themselves confess, that the invocation of Saints *excedit*, *cap. 12. c. 1.* departed hath neither present, promise, nor precedent in the Book of God. Moreover they cannot determine how the Saints know our hearts and prayers; whether by hearing, or seeing, or presence everywhere, or by Gods relating, or revealing mens prayers and needs unto them. All which wayes some of them hold as possible, or probable: and others deny and confute them as untrue. The Syriack and Arabick render the text thus, *Thou art our Father, we are ignorant of Abraham, and we acknowledge not Israel. Thou O Lord art our Father, &c.* Agreeable whereunto is that of the Heathen, *Contemno minutas ipsi Deos, mox juvem mihi propitium habeam*. I care not for those petty gods, so that Jupiter will stand my friend. And that better saying of a devout Chrilian,

*Una est in trepidis mihi medicina, Itebora  
Cor patrum, et verax, omnipotentique manus.*

Nathan:  
Chyruzeus.

It hath been well observed, that the defeat given to the Spanish Fleet *Anno* 1588. fell out to be on St. James his day, whom the Spaniards pray to as their Patron, or St. Twislar.

Thy name is from eternity] i. e. This name of thine our Redeemer. Some read the text thus, *Our Redeemer is from of old thy Name*. Our Redemption was not of yesterday, but everly forwardained before the foundation of the world, 1 Pet. 1. 20.

Ver. 17. O Lord, why hast thou made us to erre from thy ways? &c.] i. e. Given us up to error and obduracy? Why dost thou thus punish sin with sin, for the illustration

Function.

Liber &  
commode.



Orat. ad Pilat.

into homines, faith Cicero. And Nigidius was firamed *Figulus* or the Potter, faith Augustine, because he used to say that man was nothing else but an earthen vessel. See 2 Cor. 4. 7. & 5. 1.

We are all the work of thy hands. Both as made, and re-made by Thee: therefore despite us not, Job 10. 8, 9. Psal. 138. 8. Look upon the wounds of thy hands, and forgive not the work of thine hands, prayed Queen Elizabeth.

Ver. 9. Be not wroth very sore, O Lord. Neither over-much, nor over-long; but spare us as a man spareth his own son that serveth him. This is commended for the best line in all Terence.

*Pro peccato magno paululum supplicii satis est Patri.*

Ver. 10. Thy holy Cities are a Wilderness. And is that for thine honour? Behold, see We beseech thee.

Ver. 11. Our holy and our beautiful house. The Church riseth higher and higher in her complaints to God: we must do likewise.

Where our Fathers praised thee. Their own praises there they mention not, as not holding them worth mentioning.

Ver. 12. Wilt thou refrain thyself for these things? Or, Canst thou contain thyself at these things? No, he cannot: witness his answer hereunto, chap. 65. 1. The obstinate Jews do in vain still recite these words in their Synagogues, as Hieron here noteth.

Wilt thou hold thy peace? And, by thy silence, seem to consent to the enemies outrages, and our calamities? Habet acrimoniam, faith Hieronymus; there is some sharpness in these short questions: and yet because they were full of faith and fervency, they were highly accepted in Heaven.

And offend us very sore? Heb. *Ufque valde* : unto very much or unto extremity?

## CHAP. LXV.

Pilat.

Ver. 1. I am sought of them that asked not for me. I am sought, that is, I am found, as Eccles. 3. 6. Or, I am sought to by those that asked not of me, viz. by the Gentiles who knew me not, enquired not of me. See Rom. 10. 20, 21. where the Apostle (then whom we cannot have a better Interpreter) expoundeth this verse of the calling of the Gentiles; and the next verse, of the rejection of the Jews: and herein *Isaiah* was very bold, faith St. Paul: so bold, say Origen and others, that for this cause, among others, he was slain abroad by his unworthy Countrymen. See on chap. 1. 10.

I am found of them that sought me not. The first act of our Conversion then (the infusion of the sp.) is of God: our will prevents it not, but follows it. See 2 Cor. 3. 5. Rom. 8. 7. Job. 6. 44. 1 Cor. 12. 3. Deut. 29. 3, 4. Psal. 36. 10. Note this against the Patrons of Nature, Free-will men, Papists especially, who not only ascribe the beginning of salvation to themselves in conworking with God in their first conversion, but also the end and the accomplishment of it, by works of condignity, meritorious of eternal life.

I said, Behold me, behold me. We are not easily aroused out of that dead Lethargy into which fin and Satan hath cast us: hence this *Lo I, Lo I*. And here we have both Gods answer to the Churches prayer, chap. 64. and the scope of the whole book (as *Osee* and *Amos* observed) set down in the pericope: viz. the coming in of the Gentiles, and the casting off of the Jews, for their many and mighty sins, *Amos* 5. 12.

Ver. 2. I have spread out my hands. A Preachers use to do, or as those that invite and beckon others to themselves with the hand: See Mat. 11. 28.

Once a rebellious people. Whose destruction therefore is of themselves, fith they will not be ruled, *Isaiah* 1. 2.

After their own thoughts. Which were evil, only evil, continually. A Toad may as easily spit a cordial, as a natural man think a good thought.

Ver. 3.

Ver. 3. A people that provoketh me — to my face. As it were for the nonce, in despite and defiance of me. *Siquis me in faciem depulsumus, viz indignus effem laurus*: I could almost as well bear a blow on the face.

And burneth incense upon altars of brick. Erected on the house-tops, 2 King. 23. Let us per-  
12. Zeph. 1. 5. they should have offered on the golden altar only, *Exod.* 30.

Ver. 4. Which remain among the graves. Which use Necromancy and consult with devils, (as Saul did and dyed for it) contrary to *Deut.* 18. 11. See chap. 8. 19. Mark 5. 5. with the Notes. This they had learned of the Heathens, with whom it was common, as Tertullian teacheth.

And lodge in the mountains. As believing that there they should dream dreams divinatory, or have revelations in the night. By such ill arts as these, *Timotheus Hircani* made himself Bishop of Alexandria, Anno 467. and Boniface 8. galled Celestine 5. of the Popedom, Anno 1295. Some render it, that lodge with the kept Jan. Pilat. over, i.e. with their Idols, which they were fain to keep, for fear they should be flollen.

That eat swines flesh. Which was flatly forbidden, *Lev.* 11. 7. and which those Martyrs in the *Maccabees* would rather dye than do. But these belly-gods, who like swine, had their souls only to keep their bodies from putrifying: securely violated this plain law: making their lusts, and making their guts their God.

And breath of abominable things is in their vessels. They had animas in pajina, cati-  
nis, calicibus, &c. Therein they kept the breath of their swines flesh, which they *persum*, *perpet*.  
offered, and in offering eat. But what faith one from this text? men must not only abhorre the Devils beef, but his breath too; all occasions, appearances.

Ver. 5. Which say, Stand by thyself, come not near to us. These Jews were all manner of naughts (and therefore worthily rejected by God) Necromancers, Idolaters, Epicures, gross hypocrites, as here their words (full of pride and contempt of others) shew them to be. Such were the Pharisees with their Sanctorum sanctorum *Luk.* 7. 39. the Monks and Masse-Priests among the Papists, and the Brownists with their broad leaves of formal profession amongst us. From *Mat.* 18. 19. because Christ promisseth not doing for them that ask, except they agree on earth, Brownists therefore peremptorily conclude, that they ought not to pray with them that do not consent with them in their opinions: nor will they pray with their own wives and children, though never so pious, if they do not meet in the same center of conceits.

There is a smoke in my nose, a fire that burneth all the day. i.e. A continual offence to me, as smoke is to the nose and eyes, *Prov.* 10. 20. and shall be perpetually tormented by me in the hottest fire of hell; whereof hypocrites are the Freeholders, and other sinners are but tenants as it were to them; whilst they are said to have their portion with the Devil and hypocrites. Some think he hinteth at their smoking and sacrificing in their gardens and groves, *Gen.* 3.

Ver. 6. Behold it is written before me. Heb. before my face, as your sins were committed to my face, *ver.* 3. which therefore I shall surely remember and punish.

But will recompense, even recompense. Certe, cito, penitus, surely, severely, suddenly: you may write upon't.

Ver. 7. Your iniquities and the iniquities of your Fathers together. Your vain conversation received by tradition from your Fathers, 1 Pet. 1. 18. whom you have striven to out-fine. See *Gen.* 15. 16. *Mat.* 23. 34, 35, 36. and 27. 25. 1 Thes. 2. 15, 16.

And blasphemed me upon the hills. Or, reproached or dishonoured me: displeasing service is double dishonour; because men dishonour God in that wherein they pretend (or presume at least) to please him. Such are all Popish will worshippers: neither will it help them to plead the example of their fore-Fathers: for here that of the Prophet Ezekiel, chap. 20. should take place, *Walk ye not in the ways of your Fathers.*

Therefore will I measure — into their bosom. Or Lap, very largely. See *Psal.* 79. 12. *Luk.* 6. 38. I will pay them home, for the new and the old together.

Ver. 8. Thus saith the Lord. This he saith in effect, I will not destroy the righteous with the wicked, but will reserve a seed, a remnant: and thus he setteth  
E e forth

forth by a fine and fit comparison; even as the husbandman, if he find any vine in the cluster, that is, any life or sap in the vine, cutteth it not down utterly.

So will I be for my servants sake. Few though they be, even as one cluster of grapes upon a vine, yet because they are born musty, clusters full of new and sweet wine, full of the joyce of piety, they shall be preserved.

Ver. 9. And I will bring forth a seed out of Jacob. The good husband keeps some of his corn for seed: which thought it be not much, yet it will come to much. And mine elect shall inherit it: i.e. Reinherb the land: a type of the last conversion of the Jews to Christ, Rom. 11. 25, 26.

Ver. 10. And Sharon shall be a field of flock. The fieldings shall be folds; and I will feed them daily and densely, Psal. 23. 1. with my graces and blessings. Sharon is a very sweet and fruitful quarter reaching from Caldea of Palestine to Paphlagonia. Achor is also a very rich vale near Jericho Northward, Psal. 3. 16. their first footing in the promised land. By both these they are assured; that they shall want for nothing, and least of all for the Word of God, the food of their souls.

Ver. 11. But ye are they that forsake the Lord. Or, As for you, that have forsaken the Lord, to observe lying vanities, and to be miserable by your own election, Jer. 2. 8. you shall yet be more miserable at the great day of Judgment especially, of which some taketh this following part of the Chapter to be meant and intended. Then these impii & reprobi shall be sure to smoke for it: then they shall return, and discern between the righteous and the wicked: yea the Judge himself shall shew them a manifest difference, as ver. 13, 14, 15, &c.

Thou forget my holy mountain: i.e. My Temple and pure worship, which ye slight and neglect, q. 4. there is no new wine in your cluster, but rather gall and deadly poison: therefore it shall be otherwise with you.

Thou prepare a table for that troop. As the Israelites feasted before the Lord, Deut. 16. 14, 15. so in an apostle's imitation did the Heathens before the Lord, Jude. 9. 27. Ezek. 18. 6, 7. 1 Cor. 8. 10. and of them these superstitious Jews had learned to do the like, in the days of Abaz and Manasseh, who degenerated into his Grand-Father Athas, as if there had been no intervention of an Hezekiah.

For that troop. The Prophet speaks here, as pointing to their Idols, whereof they had great love. God (here used) and Amen (rendered Number here likewise) some interpret Fortuna and Fate; others, Jupiter and Mercury. The Septuagint for to that Number, hath to the Devil. Oecolampadius thinks the Prophet alludeth to the Pythagorean numbers: and especially to the number of four, which they superstitiously observed. Others say, the Jews symbolized with the Heathens in drinking to their Idols by number: to such an Idol they would drink for many cups, and that was called a Drink-offering to that Number. Hence Antiphanes in Athenæus faith,

*Adn'que tria pocula venerando esse deo.*

Ver. 12. Therefore I will number you to the sword. Eff elegans Peronomasia: I will give you up to the sword by number and tale; to the end that none of you may escape. God usually retaleth, and proportioneth number to number: fo, choice to choice, chap. 66. 3, 4. Jealously to jealousy, provocation to provocation, Dent. 32. 21. device to device, Mic. 2. 1, 3. forwardness to forwardness, Psal. 18. 26. And ye shall all bow down to the slaughter. As you used to bow down to your Idols.

Because when I called ye did not answer. See on Prov. 1. 24. But did evil before mine eyes. Did evil things as you could; Jer. 3. 5. with both hands earnestly, Mic. 7. 3.

Ver. 13. Behold my servants shall eat, but ye shall be hungry. Lepidæ antistes ponit. You have spent your meat and drink upon Idols, therefore ye shall fast another while, yea you shall feed upon the fierce wrath of God in hell, and drink deep of that cup of his, that hath eternity to the bottom.

But ye shall be ashamed. Your hopes and hearts failing you together; ye shall pine away in your enigmities, Ezek. 24. 23.

Ver. 14.

Ver. 14. Behold my servants shall sing. In the transgression of an evil man there is a sure, or a cord to tangle his joys with: but the righteous dish sing and rejoice, Prov. 29. 6. See the Note there.

And shall howl. When ye come to Hell especially, where is weeping, and yelling, and gnashing of teeth.

Ver. 15. And ye shall leave your names for a curse. So that when mine Elect shall denounce my curse against any one, they shall say, God make thee such another as was such a cursed curstiff. See Jer. 24. 9. & 29. 22. & 34. 9. See Ezek. 8. 13. with the Note. Judeus: sim si fallo, say the Turks at this day: As hard-hearted and unhappy as a Jew, say we.

And call his servants by another name. Jews inwardly, Israelites indeed, Christians, a chosen Generation, a royal Priest-hood, an holy Nation, a peculiar People, 1 Pet. 2. 9. The wicked, when they dye, go out in a snuff, leave a stench behind them, as they say the Devil doth, when he goeth out of a room: but when the Saints depart, they leave a sweet smell behind them, as those lamps do that are fed with aromaticall oyle. Yea it is more then probable, that in the next world, we shall look upon Bradford, and such, with thoughts of extraordinary love and sweetness, through all eternity; as Bonner and such, with execration and everlasting detestation.

Ver. 16. That he who blebseek himself in the curb, &c. Or, that blasphem, either himself or any other.

Shall bleb himself in the God of truth. Heb. shall bleb in the God of Amen, that is, say home, in Christ who is Amen the faithful and true Witness, Rev. 3. 14. in whom all the Promises are Yea and Amen, 2 Cor. 1. 20. and who was wont often to say Amen, Amen. Others render it thus, Benedic: tibi per Deum firmis, shall bleb himself by the God of the firm or faithful people, founded and rooted in God, so as that the gates of Hell shall not prevail against them.

Shall swear by the God of truth. Or, by the God of the firm and faithful people, as before.

Because the former troubles are forgotten. Remembered no otherwise then as waters that are past. See Zach. 10. 6. with the Note.

Ver. 17. For behold I create new Heavens and a new Earth. I am making of a new world, that is, Gospel-times, called a new Creation. 2 Cor. 5. 17. and the world to come, Heb. 2. 5. Heaven aforehand, Matih. 3. 2. The consummation hereof we are to expect at the last day, 2 Pet. 1. 13. Rev. 21. 1, 5. when the former shall not be remembered, nor come into mind, becafe the Lord, who made Heaven and Earth, shall bleb his people out of Zion, Psal. 134. 3.

Ver. 18. But be glad and rejoice for ever. What can ye be less then everlastingly merry when you consider your Gospel-privileges? which are such as may well swallow up all discontents, and make you more then Conquerours, and that is, Triumphers.

For behold I create Jerusalem a rejoicing. Cres saltem Jerusalem ut sit ei nomen Tripudium, & populus ejus vocetur Gaudium. Hence it appeareth that these things are not to be taken according to the Letter: but of Jerusalem which is above, that mother of us all.

Ver. 19. And I will rejoice in Jerusalem. Well may Jerusalem then rejoice in in God: who as in all her afflictions he is afflicted, so he taketh pleasure in the prosperity of his people.

And the voice of weeping. See chap. 35. 11. & 51. 12. Rev. 21. 4.

Ver. 20. There shall be no more tears. An infant of days. This verse (as some others) had been eate, had not Commentators made it to knotty. There shall be no more tears, that is, from Jerusalem, ver. 19. an infant of days or a child for days, viz. that shall fo dye by an untimely death: for longevity is the blessing here promoted.

Nor an old man that hath not filled his daies. That hath not lived his utmost, futur dicunt, as Abraham.

For the child shall be an hundred years old. i.e. He that is now a childe, shall live till he be so many year old. Note this against those that otherwise understand the

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words;

Hinc proinde  
Puer centum  
annorum.

words, and have therewith filled out many frivolous crotchets, too long here to be related.

But the former being an hundred year old [shall be accounted] And the more accursed, because so long-lived, and yet dyeth in his sin, going down to the grave with his bones full of the sins of his youth. See *Ecclesiast.* 8. 17, 12, with the Notes.

Ver. 21. And they shall build houses and inhabit them [They shall not provide for posterity alone, but live a long while to take benefit of their own labours.

For as the days of a tree, are the days of my people] i. e. *Robusti arborum diuturni*, they shall be hearty, healthy, and long-lasting, as *Isaiah* 52. 10. & 92. 13. even as if they had eaten of that tree of life in Paradise.

Ver. 23. They shall not labour in vain [As wicked men shall, *Leviticus* 26. *Dem.* 28. *Hag.* 1. 6. See the Note there.

Now bring forth for trouble [Bring forth children to the murderer, *Hosea* 9. 13. to the great grief and trouble of their poor parents.

Ver. 24. And it shall come to pass, that before they call I will answer [Mirabilia erunt promissa, a wonderful promise verily, faith *Soulstream*. The prayers of the Saints do sooner please from their hearts to heaven, then they can find way from their hearts to their mouths. So David found it, *Psal.* 32. 5. and *David*, chap. 10. 12. and that Prodigal, *Luke* 15. 18, 20. Our Saviour, who came out of the bosom of the Father, gives two reasons: 1. The Father himself loveth you, *Joh.* 16. 27. and love is liberal. 2. The Father knoweth before ye ask, that ye have need of all these things, *Mat.* 6. 32.

And while they are yet speaking, I will hear [Thus he heard those praying Israelites at the meet at Mizpeh, 1 Sam. 7. David, *Psal.* 6. 8, 9. *Daniel*, chap. 9. 21. *Cornelius*, *Acts* 10. 3. and his company, *ver.* 44. *Lucifer* when he came leaping out out of his study (where he had been praying) with *Vicinus, Vicinus*, in his mouth; the day is ours, we shall carry the cause.

Ver. 25. The wolf and the Lamb shall feed together [Heb. as one: See *chap.* 11. 6. There shall be an holy harmony of hearts, and all good agreement among Christ's Subjects, when they come to heaven especially.

And dust shall be the serpent's meat [He shall be held in to his first condemnation, *Gen.* 3. 14. The Devil also that old serpent, shall be limited to the heel of the Saints; the head he shall not touch: he shall be tied up to his own meat, viz. that unquenchable fire prepared for him and his angels from the beginning.

They shall not hurt, &c.] See on *chap.* 11. 9.

# CHAP. LXVI.

Ver. 1. Thus saith the Lord [The same he saith in effect here in this last Chapter, that he had done in the first; rejecting the Jews vain confidence in their Temple, and Sacrifices: and shewing that he was neither confined to their Temple, nor contented with their Sacrifices, so long as the hidden man of the heart and the spiritual worship was wanting: so long as they neglected his Laws, and served their own lusts, *ver.* 3.]

Heaven is my throne [Calum ab solium meum: there do I manifest the most glorious and visible signs of my presence: there I am in a special manner worshipped according to mine excellent greatness: there I have my Courtiers have a more evident zeal for me, then those flatterers had for *Darius*, *Dan.* 6. 7.]

The earth is my foot-stool [So it should be ours: *sith* God hath in Christ put all things under our feet, *Psalm* 8. 6. The earth hath its name in Hebrew from treading upon, and *Terra a terendo*: these earthly things should be trampled on, as bale and booties.

Where is the house that ye build unto me? [g. d. An house indeed I commanded to be built for me, but not to hold me, or there to keep me cooped up as in a cell; that you should

Jezebeliam  
in sympathiam  
convertent.  
Lup.

should therewith conclude, The Temple, Gods house, shall never perish: therefore neither shall we. You must know that I am *intra*, & *extra*, & *supra*, & *circum*, & *infra* omnia within and without, and above, and about, and beneath all things.

Enim presens Deus hic & ubique potens.

This the Heathens knew: *Empedocles* said, that God was a circle the center whereof is everywhere, the circumference nowhere. This the Turks acknowledge, by building their *Mosques* or Temples open at the top: to shew that God is nowhere *circumscriptionally* and *definitively*: but *replexively* everywhere. He is higher then Heaven, faith *Bernard*, deeper then Hell, larger then Earth, broader then the Sea: he is nowhere, and yet everywhere, y<sup>e</sup> he is everywhere absent: The Heavens have a large place, but they have one part here, and another there: but the Lord is *ubique* present wheresoever present: not *commensurable* by any place whatsoever.

Ver. 2. For all these things hath my hand made [And could not I then have made my self an house without your help, if I had listed or needed? Required? a Temple for any other use or purpose but for the furtherance of your faith in Christ, and love one to another? *Thesi* *thou* *havi* *I* *made*, yet these all I regard not, in comparison: but

To the man will I look [viz. With special intimation of my care and kindness, g. d. To thee bet I spoken, I have an eye to thee.

Even to him that is poor and of a contrite spirit [Sept. *Humble* and quiet, *Verba Sabbata* agents, that being poor in spirit hath a Sabbath of spirit, comforting himself in the Lord his God: to such God looketh. He cannot look upwards, faith one, because he hath none above him: nor on either side, because he hath none equal unto him: therefore he is said to look down, and that also upon the humble and broken-hearted, with singular delight and complacency.

And trembleth as my word [viz. With a filial fear flowing from faith in Christ, trembling at the threatenings before they come into execution. This is a point of singular prudence: for God therefore threateneth that he may not inflict punishment: but they that tremble not in hearing, shall be crucis to paces in feeling, faith that Martyr. What then will be the end of such as hear the menaces of Gods mouth no otherwise, then they do the stories of forrain wars, or the predictions of a Prophecy, which they think may come to pass, and it may be not?

Ver. 3. He that killeth an Ox, is as if he slew a Man [Unless, together with his Ox, he kill his corruptions, and lay fast hold upon Christ (who himself was sacrificed for us, 1 Cor. 5. 7.) by a lively faith. Heathens sacrificed men to Saturn: dogs also and swine and other unclean creatures to their other dughill-dieties. Many priests do the like by their cruelty, hypocrisy, idleness, impudency, luxury: their prayers therefore, fasting, penances, pilgrimages, &c. are disaccepted.

He that sacrificeth a Lamb [Unless withal he sacrifice his lusts, and look to the Lamb of God, slain from the beginning of the world, &c.]

As if he cut off a dogs neck [Heb. as if he necked a dog, that is, decollated him, beheaded him for sacrifice: this was absolutely forbidden, *Deut.* 23. 18. The Athenians also suffered not a dog to enter into their Tower dedicated to *Athena*, for his head in Veneray and still favour, faith *Plutarch*.

He that offereth an oblation [Unless withal he present his body for a sacrifice holy and acceptable unto God, as *1 Cor.* 13. 1.]

As if he offered swines blood [Blood was not to be offered at all in an oblation or meat-offering, but meal, oyle, wine, *Leviticus* 2. much less swines blood. See *Leviticus* 11. 7.]

He that burneth incense [In honour of me, unless his heart ascend up withal in those pillars of sweet smoke, as *Manasse* Angel did in the smoke of the sacrifice.]

As if he kissed an Idol [i. e. *Angel* thanks to an idol (called here by a name that signifieth *idol* or *idolatry*) as if he were a God: in doing whereof, God holdeth himself less dishonoured, then by their hypocritical services performed to himself, *Ezek.* 20. 39.]

Bein.

*They have chosen their own ways*] Which most needs be taught: *Nemo sibi di suscipit*: Arctus mox carnal and walk as men, faith Paul; that is, as naughty men? *Horreo quicquid di meo est, et meum sum*.

Ver. 4. *I will make them to see* (h) by their mockeries, *idque ex lege saluati*. See chap. 65. 11. 12. They thought to cozen me by an out-side service: but it shall appear that they have cozened themselves, when I bring upon them *multas multasque petulantias rerum* (as *Piscator* rendereth it) the reward of their manyfold petulanties, and illusions.

*And will bring their fear upon them*] *Educam viros super eos qui timerant à pruina*. They have feared the coming of the Chaldees, and come they shall. So their posterity feared the Romans, Job. 11. and they felt their fury. See Prov. 10. 24. with the Note.

*Because when I called, &c.*] See chap. 65. 12.

Ver. 5. *Hear the word of the Lord, ye that tremble, &c.*] Here's a word of comfort for you, who being lowly and meek: (spirited, are the apter to be trampled on, and abused by the fat bulls of Babel: where the hedge is lowest, those beasts will leap over: and every crow will be pulling off wool from a sheeps sides.)

*Your brethren*] By race, and place, but not by Grace.

*That have I you*] For like cause as Cain hated Abel, 1 Job. 3. 12. for trembling at Gods judgements whilst they do yet hang in the threatenings.

*And cast you out*] Either out of their company as not fit to be conversed with, chap. 65. 5. or out of their Synagogue by excommunications, as fit to be cut off: See 1 Thes. 2. 14. Papists at this day do the like: whence that Proverb *In nomine Domini incipit omne malum*: Ye begin in a wrong name (said that Martyr, when they began the sentence of death against him with *In the name of God, Amen*).

*Let the Lord be glorified*] With such like goodly words and specious pretences did those odious hypocrites palliate and varnish over their abominations: they would persuade goodly men, and molest them with Church-censures, and say *Let the Lord be glorified*: So do Papists and other Sectaries deal by the Orthodox. *Breket offered* (but fudulously) to submit to their Sovereign, *salvo honore Dei*, so far as might

stand with Gods glory. The Conspirators in King Richard the seconds time endorsed all their letters with *Glory be to God on high, on earth peace, good-will towards men*. The *Sperachfeldians* filled themselves *Ter Confessores of the glory of Christ*: and Gentiles the *Antirritarians*, when he was called to answer, said that he was drawn to maintain his cause through touch of conscience; and when he was to dye for his blasphemy, he said that he did suffer for the glory of the most high God: so easy a matter it is to draw a fair glove upon a foul hand, &c. Some for *Let the Lord be glorified*, render it *Graviter Dominum*, The Lord is burdensome or heavy: and they parallel it with those sayings in the Gospel, *This is an hard saying, Thou art an ananias man, We will not have this man to reign over us, &c.*

*But he shall appear to your joy*] Parallel to that, *Your sorrow shall be turned into joy*. How did some of the Martyrs rejoice when excommunicated, degraded, &c. Ver. 6. *A voice of noise from the City*] This is a Propheticall description of the last destruction of Jerusalem and the Temple by the Romans.

*A voice from the Temple*] Wherein they so much gloried, where they had oft heard Christ and his Apostles preaching repentance unto life: but now have their ears filled with hideous and horrid outcries of such as were slain even in the very Temple, which they defended as long as they were able, and till it was fired; That which

Joseph reporteth of Jesus the son of Ananias a plain Country-fellow, is very remarkable, viz. that for four years together before the last devastation, he went about the City day and night, crying as he went, in the words of this text almost, *A voice from the East, a voice from the West, a voice from the four Winds, a voice against Jerusalem* and thus he continued to do till at length roaring out louder then ordinary, *Woe to Jerusalem and to me also*, he was slain upon the wall with a stone thro' out of an English, as Josephus reporteth.

*That rendereth recompence to his enemies*] So they are here called who pretended

Lik. 7. H. H. cap. 13.

so much to the glorifying of God; viz. 5. False friends are true enemies.

Ver. 7. *Before he travelled, he brought forth*] *Quam nondum parturires peperis*, understand it of Zion, or of the Church Christian, which receiveth her children, that is, Converts, suddenly on a clifter before the thought to have done, and in far greater numbers then she could ever have believed. That Lady that brought forth as many new birth as are dayes in the year was nothing to her: not those *Hebrew women*; Exod. 1. 10.

*She was delivered of a man-child*] For the which there is *forever joy*, Job. 16: 21: and which is usually more able and active than a woman-child: so, good and bold Christians, strong in faith: unless he meant Christ himself, (saith *Didac*) who is formed by faith in every believers heart; *Gal. 4. 19.*

Ver. 8. *Who hath heard such a thing? who hath seen such things?*] The birth of a man would seem a miracle, were it not so ordinary, *miracula assidue videntur*: but the birth of a whole Nation at once, how much more?

*Shall the earth be made to bring forth in one day?*] Yes, if the day be long enough, as among the Hyperboreans, of whom it is written that they forthly after the Sun-rising, and resp before the Sun-set: because the whole half-year is one continual day with them. But the words here should be rather read, *Can a land, or Herubab, de a country be brought forth in one day? a Nation be born at once?* Cardinal *Posit* 16. 10. abused this Scripture in a universally and suddenly in *Queen Marys* dayes. So he did also another, when at his first return hither from beyond sea, he blasphemously flattered the same Queen Mary with those words of the Angel, *Hail Mary full of grace, the Lord is with thee*.

Ver. 9. *Shall I bring to the birth, and not cause to bring forth?*] i. e. Shall I see upon a work and not go through with it? God began and finished his work of Creation: Christ is both *Architect and finisher* of his peoples faith, Heb. 12. 2. The holy Ghost will *sanctify the Elect wholly, and keep them blameless, unto the coming of our Lord Jesus Christ*, 1 Thes. 5. 23. *Nescis tarda multumina Spiritus sancti gratias, fatis Ambrosii*: Otherwise his power and mercy would not equally appear to his people in regeneration, as the power and mercy of the Father and the Son in Creation and Redemption.

Ver. 10. *Rejoice ye with Jerusalem*] As friends useto do with her that is newly made a mother, *Luk. 1. 68.*

*Rejoice for joy with her*] Out of the Church there is no solid joy: See *Hef. 9. 1.* with the Note. Others may *revel*, the godly only *rejoice*, their joy is not that of the mouth but of the heart: *non in labris nascitur sed fribus*, it doth not only smooth the brow, but fills the breast: wet the mouth, but warm the heart, &c.

Ver. 11. *That ye may suck and be satisfied with the breasts of her consolations*] Zion is not only a fruitful mother, but a joyful nurse: God giveth her the blessings both of the body and of the spirit, and these breasts of hers are full-fructing with the sincere milk of the Word, that *rational milk*, 1 Pet. 2. 2. the sweet and precious promises of the Gospel. These *breasts of consolation* we must suck, as the babe doth the mothers duds, as long as he can get a drop out of it, and then sucks still till more cometh. Let us suck the blood of the Promises, faith one, as a dog that hath got the blood of the her, he hangs on, and will hardly be beaten off. Let us exult and oppress the Promises (saith another descending upon this text) as a rich man oppresseth a poor man, and getteth out of him all that he hath: so deale thou with the Promises, for they are rich, and there is a price in them: consider it to the utmost, wring it out. The world lyeth forth her two breasts (or bitches rather) of Profit and Pleasure, and hath enow to suck them, though they can never thereby be satisfied: And shall *aliam mater Ecclesia*, want those that shall milk out and be delighted with the abundance of her glory?

Ver. 12. *Behold I will extend peace to her*] This and the following Promises are the delicious milk (spoken of before, *sc. pax copiosa et parentis*, peace as a river, as the waters cover the face: joy unspeakable, and full of glory, Gods fatherly care, motherly affection, &c. all that heart can wish, or need require.

*Like a river*] At *Esperantes*, faith the Chaldee.

Lik



*Lake a flowing stream*) Or overflowing as Nile,

Claudian.

*Qui cunctis amissis extas  
Utitur.*

*Ye shall be born upon her side*) *Humilissimæ & sanctissimæ trillibimini*, ye shall be born in the Churches armies, laid to her breast, dandled on her knees, &c. *Hac Similitudine nihil fieri potest æquius.* See Num. 11. 12.

A Levite in  
Jai. 36. 32.

Ver. 13. *And as one whom his mother comforteth*) Her *daring and daunting*, especially, when the perceiveth it to make a lip and to be displeased: mothers also are very kind to and careful of their children when they are grown to be men: as *Adulce* was to *Asinus*, and as *Mareus Hollandica* the mothers in Holland, of whom it is reported, *quid pro avia non carissimum filium suum etiam grandævus amant, adeoque eos vocant & trahant ut parvuli.* See Jsa. 46. 4. with the Note.

Ver. 14. *And when ye see this, your hearts shall rejoice*) *Pidebitis, gaudetis*: you shall see that I do not give you good words only, but that I am in good earnest, ye shall know it *invisis* your selves, in the workings of your own hearts, as *Esob.* 10. 34.

*And your bones shall flourish like an herb*) i.e. They shall be filled again with moisture and marrow. See *Esak* 37. 10, 11. you shall be fair-looking and flourishing. *And the hand of the Lord*) i.e. this infinite power, tantumvis beneficium in pio operante, the efficient cause of all these comforts.

Ver. 15. *For behold the Lord will come with fire*) With hell-fire, say the *Rabbins* here, with the fire of the last day, say we, whereof his particular judgements are as pledges and preludes.

*And with his chariots like a whirlwind*) As he did, when he sent forth his armies (the Romans) and destroyed these murderers (the Jews) and burnt up their City. Mat. 22. 7. And when they would have need their City and Temple under Julian the Apostate, who in hatred to Christians, animated them thereunto, balls of fire broke forth of the earth, which marred their work, and destroyed many thousands of them.

Ver. 16. *For with fire*) Then which nothing is more formidable.

*And with his sword*) Which is no ordinary one, chap. 27. 1.

*And he had their ponds*) Where these idolaters had set up Altars, offered sacrifices, they washed and purified themselves one after another, and not together, which vate, but in the midst, *ut hoc modo oculos in medio lavantium, præferunt multitudine, ut per se i. e. corporibus pascant*, that they might feed their eyes with the sight of those parts to natural honesty.

Securial. 66.  
1. esp. 23.

*Behind one tree in the midst*) Or as others render it *after*, or *behind Abad*, which was the name of a Syrian Idol, representing the Sun, as *Macrobius* telleth us, calling him *Abad*.

Ver. 18. *For I know (or, I will punish) their works and their thoughts*) Or, *yea their thoughts* which they may think to be free. See Jer. 6. 19.

*It shall come to pass that I will gather*) It is easy to observe, that this Chapter consisteth of various passages interwoven the one within the other: of judgements to the wicked, of mercy and comfort to the godly, &c.

*All Nations and tongues*) A plain Prophecy of the calling of the Gentiles to the Kingdom of Christ: for which purpose the miraculous gift of tongues was bestowed upon the Apostles.

*And they shall come and see my glory*) i.e. In Christ, who is the brightness of his Fathers glory: and in sending of whom the glory of his truth, wisdom, power, justice and goodness shone forth, as the Sun at noon.

Scaltec.

Ver. 19. *And I will give a sign among them*) This sign may very well be that visible pouring out of the gifts of the Holy Ghost on the day of Pentecost, under the symbol of wind and fire, *Act. 2.* together with the figures and wonders whereby the Apostles

Apostles doctrine was confirmed. Others make this *sign* to be the Profession of the Christian faith. Some also, the Doctrine of the Gospel, and especially the SACRAMENTS.

*And I will send thee those that escape of them*) i.e. The Apostles and their fellow-believers; such as were *Barnabas, Silas, Lucas*, &c.

*Thou shalt draw the bow*) The *Masches* or *Maschewites*, say the Septuagint: the *Turkes*, faith one of the *Rabbins*. See the Notes on Rev. 9. 15, 16, 17.

Ver. 20. *And they shall bring all your brethren*) Now become all your brethren in Christ: *Sanctior est copula cordis quam corporis*; Religion is the stronger tie.

*Upon horses, and in chariots, and in litters*) i.e. With much *suavissime* and *sweetness*: though sick, weakly and unfit for travel, yet rather in *litters* than not at all. The Apostles became all things to all men that they might *gagnum* to Christ.

Ver. 21. *And I will assign to them for Priests and for Levites*) For Evangelical Pastors and Teachers: who have a distinct function and employment in the Church of the New Testament, as the Priests and Levites had in that of the Old, to teach in truth, and edify Gods people.

Ver. 22. *For as the new heaven*) So shall there be a true Church and a Ministry for the good of my people to the worlds end. It shall not be taken away as is the Jewish Polity and hierarchy.

Ver. 23. *And it shall come to pass that from one Man to another*) God shall be served with all diligence and delight. In the Kingdom of Christ here, but especially in heaven, it shall be holy-day all the week, as we say; a constant solemnity, a perpetual Sabbath. *King Edgar* ordained that the Lords day should be kept here in England from Saturday nine of the clock, till Monday morning. The *Ethiopians* kept the Saturday with the Jews, and the Sunday with the Christians. But here it is foretold (and we see it fulfilled) that *all flesh*, i.e. all the faithful, whether Jews or Gentiles, shall not only keep every day holy-day (1 Cor. 5. 8.) by resting from sin, and rejoicing in God; but shall also both in *season* and *out of season* have their Church meetings for holy services, worshipping God (from day to day, and from month to month, as the phrase is, *Exb. 3. 7.*) in spirit and in truth, and having the continual feast of a good conscience.

Ver. 24. *And they shall go forth and look upon the carcasses*) Rhetoricians tell us that in the introduction to a discourse *ad rem* milder affections first befit to infirmate: but in the conclusion *ad rem* passionate passages, such as may leave a sting behind them and stick by the hearers. This Art the Prophet here useth: for being now to peruse his Prophecy, he giveth all sorts to know what they shall trust to. The godly shall go forth, i.e. *salvi eadem, liberi abibunt*, they shall have safety here and salvation hereafter. They shall also look upon the carcasses, &c. they shall be eyewitnesses of Gods exemplary judgements executed on the wicked, that would not have Christ to reign over them. (Rev. 19. 21.) who shall be punished with everlasting destruction from the glory of the Lord and from the presence of his power, 2 Thes. 1. 9.

This the righteous shall see, and fear, and laugh at them, *Psalm* 52. 6. giving God the glory of his justice and goodness. Some think they shall have at last day, a real sight of hell, and the damned there, *Rev.* 14. 10. and this may very well be. Oh that wicked men would in their daily meditations take a turn or two in hell, and to be forewarned to fly from the wrath to come. Is it nothing to have the worm of conscience ever grubbing upon their entrails, and the fire of Gods vengeance feeding upon their souls and flesh throughout all eternity? Oh that *eternity of extremity*! I think of it seasonably and seriously, that ye never suffer it. The Jewish Masters have, in some copies, wholly left out this last verse: as in other copies they repeat (both here and in the end of *Ecce Propheta*, *Lamentations* and *Malachi*) the last verse foreone, which is more sweet and fuller of comfort; and that for this reason, that the Reader may not be weary and fed, and to fall into desolation. But of that there is no such danger, for most people are over flight *Amans* in their thoughts of hell-torments, regarding them no more than they do a fire painted on the wall, or a serpent wrought in *Aras*. And besides, *Non finit in Gehennam*

*Gehennam incidere, Gehenna memuisse*, saith *Chrysostom*: to remember hell, is a good means to preserve us from it. This verse hath sufficient authority from our Saviours citing of it, *Mat. 9. 44*. See the Note there. *Plato* also (if that be any thing) in his description of hell (which he calleth *Tartarus*) a fiery lake) saith the same as here, that their *Worm dyeth not, neither is their fire quenched*. He might possibly have read *Isaiah* as he had done *Moses*. Tis thought, *Laertius* telleth us, that he travelled into *Egypt*, where he conversed with some *Hebrews*, and learned much of them.

And they shall be an abhorring to all flesh: i. e. All good men abominate them now as so many living Ghosts, walking carcases, *Eph. 2. 2*. *Prov. 29. ult.* and shall much more at the last day, when they shall arise again to everlasting shame and contempt, *Dan. 12. 2*.

*Scribendo hec finis bene de pietate mereri;  
Sed quicquid posui, Gratia, Christe, tua est.*

In Plat. pag.  
400.  
Jude. diffus. off.  
Moies. Ant.  
cus.



## A Commentary or Exposition upon The BOOK of the Prophet IEREMIAH.

### CHAP. I.

Ver. 1. **T**he words of Jeremiah the Pileator rendereth it *Aila* *Proph. sue*  
*remia*. The Acts of *Jeremy*, as we say *The Acts of the Res.*  
*Apstles*: which Book also, saith One, might have  
been called in some sense, *The Passions of the Ap-*  
*stles*, who were for the testimony of *Jesus*, in death  
ofen. And the same we may safely lay of *Jeremy*,  
who although he were not *omnis criminis per totam*  
*viam exors* (which yet great *Athenasius* affirmeth of him) that is, free from all  
foul (for he had his out-bursts, and himself relateth them) yet he was *Indurum*  
*integerrimus* (as of *Phocion* it is said, that he was *Atheniensium integerrimus*) a man  
of singular sanctimony and integrity, good of a little child, a young Saint, and an  
old Angel; an admirable Preacher, as *Keckerman* rightly calleth him, and pro-  
pounded him for a pattern to all Preachers of the Gospel. Nevertheless, this in-  
comparable Prophet proved to be a man of many sorrows, *moderatus* *Sturges* (as *Ist.*  
*der Pelusius*) a most calamitous person, as appeareth by this Book, and one that had 198.  
his share in sufferings from, and fellow-sufferings with his ungrateful Country-men,  
as much as might be. *Nazianzen* saith most truly of him, that he was the most  
compassionate of all the Prophets: witness that Pathetical wish of his, *chap. 9. 1.* *Prophetarum*  
2, 3. *Oh that my head were Waters, &c.* and that holy Resolve, *chap. 13. 17.* *But commiseratio-*  
*ne ye will not hear it, my soul shall weep in secret places for your pride, and mine eye shall see prophe-*  
*weeps for and run down with tears, because the Lords flock is carried away captive.* It finis. O ut,  
was this good mans unhappiness to be a Physician to a dying State: *17. necesse,*  
*Nati n.*

*Tunc etenim deſſa fui vales arſe malam.*

Long time he had laboured amongst this perverse people but to very small purpose, as himself complaineth, *chap. 27. 13, 14.* after *Isaiah*, *chap. 49.* whom he suc-  
ceeded in his office of a Prophet (some scores of years between) but with little  
good successe. For, as in a dying man, his eyes wax dim, and all his senses decay,  
till at length they are utterly lost: so saith he with Common-wealths, *quando ſuis fa-*  
*tu arguntur*, when once they are ripe for ruine: the nearer they draw to destruc-  
tion, the more they are overgrown with blindness, madnes, security, obliuious, such  
as despise all remedies, and leaue no place at all for wholesome advice and admoni-  
tion.

A Com-

Act 7. 51.

Infusio à celo  
ignis divini  
virescentia  
Significat au-  
tem Jeremia  
Assiduum  
Dixi, vel Ex-  
citavi à  
Deo.

Infusio.  
Ignis.  
Pyrophora.

Hil 10.

Ex propheta  
Tropici.  
Imaginatio in ip-  
sum vel in  
passive com-  
pare. I. Ple-  
rumque mon-  
strat in malis  
et in bonis  
causa vocat.

Expositio  
Harmonia  
Chron. de old  
Test.

dition. For this was the case of those *improbi & reprobi* (reprobate sinner shall man call them chap. 6. 30.) with whom our Prophet had to do. *Asotus* had not more to do with the *Hyasidus* in the world, as good as consulting the Holy Ghost as ever their *unincarnated* in heart and ear, as good as consulting the Holy Ghost as ever their which *Cajus* faith, *quibus nulla uenias aut virtutum floribus, aut virtutibus in- virtutibus*. And to say loths, how could they be much better, when the Book of the Law was wanting for above sixty years, and the whole land overspread with the deeds of darkness? *Jesaja* indeed that good young King (by the advice of the Prophet *Jeremy*, who was younger than himself, but both full of zeal) did what he could to reform both Church and State; but he also could not do without: the Reformation in his days was forced by him; and there was foul work in secret (as the appearance by *Zephany* who was our Prophets Contemporary) it met with much tured and hardened in their idolatry under *Manasseh* and *Amon*, &c. Unto which also other abominations not a few they soon relapsed, when once *Jesaja* was taken away, and his facefours proved to be such as countenanced and complied with the people, in all their impieties and excesses. This Prophet therefore was called them to repentance, and to threaten the Seventy years captivity: to which they believed not, neither returned unto the Lord, came upon them accordingly, as is set forth in the end of this Prophecy. Whence *Propheta*, *Idolus*, and other, first and second Book of *Kings*. But that is as uncertain, as that he was stoned to death by the Jews in *Egypt*, or that the *Egyptians* afterwards built him an honourable Sepulcher, and reformed much unto it, for devotion sake: as *R. Solomon* thinketh from chap. 44. 28. that *Jeremy* together with *Barne* returned out of *Egypt* into *Judea*, and there died.

The son of *Hilkiah* The High-priest who found the Book of the Law, say the self addeth.

Of the Priests that were at *Anathoth* Poor *Anathoth* renowned as much by *Jeremy*, as little *Hippa* was afterwards by great *Asaph* Bishop there. The *Targum* he was, and as an ordinary Teacher, before he acted as a Prophet: but his Country-try-men of *Anathoth* evil-intreated him.

In the land of *Benjamin* Some three miles from *Jerusalem*.

Ver. 2. Unto Whom the Word of the Lord came in the days of *Jesaja* Woe be to what, what pains they take, and how long, to bow little purpose they preach unto the people. He saith that it was the Word of the Lord, for authority sake, and that none might despite his youth, sith he was sent by the Ancients of days, and that in the thirtieth year of his reign. Eighteen years then he prophesied under good *Jesaja*, who was too blame, doubtless, in not sending to advise with this or some other Prophet, before he went forth against *Pharash-Necho*: sometimes both grace and wit are asleep in the holiest and warriest breasts.

Ver. 3. It came also in the days of *Jeichin* Called at first *Eliachin* by his good Father *Jesaja*, from whom he degenerated. Cutting *Jeremy* his soul with a penance and burning it, chap. 36. at which his Fathers heart would have melted, as 2 *Chron* 34. 27.

Unto the end of the eleventh year of *Zedekiah* *Jehobaz* and *Jehoiachin*, are not mentioned because their reign was so short, hardly half a year. By this computation a special mark (as a Reverend Writer hath well observed) upon those forty years of his prophesying, *Ezek* 4. 6. where when the burning of the Temple, three hundred and ninety in all, and counteth them by the Prophets lying for many

many days upon his left-side; he bade him to live forty days upon his right-side, and bear the iniquity of the bulle of *Judah* forty days, a day for a year. Not to signify that it was forty years above three hundred and ninety; between the revolt of the ten Tribes and the captivity of *Jesaja* (for it was but three hundred and ninety in all) but because he would see, and mark out *Judah's* singular iniquity, by a singular mark; for that they had forty years for pregnant instructions and admonitions, by so eminent a Prophet: and yet were impenitent to their own destruction.

Unto the carrying away of *Jerusalem* He thought (belike) when he prefixed this title, that he should have prophesied no more, when once *Jerusalem* was carried captive; but it proved otherwise, for he prophesied after that in *Egypt*, chap. 44. yet not forty years also after the captivity, as the Jews have fabled. Nor is it so certain, that for that prophecy he was slain by *Pharash Ophra* (whom *Herodotus* calleth *Apres*, and saith he was a very proud Prince) as some have storied. Lib. 2. in fine. Ver. 4. Then the Word of the Lord came unto me The Lord is said to come to *Balaam*, *Abimelech*, *Laban*, &c. but he never condescended his word to any but to his holy Prophets, of whom it is said as here, The Word of the Lord came to them. Ver. 5. Before I formed thee in the belly, I knew thee &c. With a knowledge not intuitive only but also Approbative. Verba natae apud Hebraeos semper habent affinitatem.

I sanctified thee Infusing grace into thy heart (as afterwards also into the Baptists, *Luke* 1. 15.) and setting thee apart in thy secret purpose to this sacred office of a Prophet, as afterwards also God did *Paul* to the Apostleship, *Gal* 1. 15.

And I ordained thee a Prophet Magnus imper fecerunt qui Deo vocante decemur, saith *Lucifer*. They have always done great things, whom God hath called to teach his people: quod est contra nos qui Ecclesiam nostram putamus nisi & ipsi decemur, saith *Oecolampadius*. This text maketh against such as think that the Church must needs suffer, unless they (though uncalled) turn Teachers.

Unto the Nations i. e. First to the Jews, qui sive in Gentilibus evaservant, who were little better than Gentiles: so *Papagens* are called *Pagans*, *Rev* 11. 2. Secondly, to foreigners, to and to whom he prophesied, chap. 44. &c. Thirdly, to people of all times, who may and must be instructed by this Book: which is such as was highly fit, and cited in the Old Testament by *Daniel*, *Ezechiels*, *Nehemiass*, *Ezra*, *Obediah*, (who taught most of his Prophecy out of him) as in the New by our Saviour, *Matth* 21. *Mar* 11. *Matthew* the Evangelist, chap. 2. *Paul* 2 *Cor* 6. 1. & 10. *Heb* 8. & 10. *John* the Divine, *Rev* 2. & 15.

Ver. 6. Turn said I, Al Lord God Verbum angustius: The old Latin hath it *A. d.* whereby is noted (say some) a threefold defect of age, of knowledge, and of eloquence: but this's more subtil than solid. True worth is ever modest: and the more fit any man is for whatsoever vocation, the less he thinketh himself: forwardness argueth insufficiency.

Behold I cannot speak Hebr. I know not to speak, i. e. aright, and as I ought. Tanto negotio tam infirmum oratorem me non agnosco. *Jeremy* was an excellent Speaker, as well appears by these ensuing Homilies of his, which shew that he was *Insuper gravis*, & *gravior saporis* (as One saith of *Raffi*) a grave and sweeter Preacher, one that could deliver his mind fully, and durst do it freely. Hence some of the Jews judged our Saviour to have been *Jeremias* propheta dixerat agendum gravitatem & *Parrisius*, for his gravity and freedom of speech. Nevertheless *Jeremy*, in his own opinion, cannot speak: that is, was no way fit to speak. So *Alles* is at it with his *Wise* Am I? *Exod* 3. when as none in all *Egypt* was comparably fit for such an Embassy. It was an usual saying of *Lucifer*, *Eis jam senex*, & in concionando excrescit senex, &c. Although I am now an old man, and an experienced Preacher, yet I tremble as often as I go up into the pulpit.

For I am a child Epiphanius saith, that *Jeremy* was not now above fourteen or fifteen when he began to prophesy. *Saunders* also and *Daniel* began very young. So did *Timothy*, *Origen*, *Crisostom* *Mar* a famous Preacher, say his fellow *Jesuits*, at eleven years of age. *Arch Bishop Olier* was converted at ten years old, preach- ed betime, and so continued to do for sixty years or near upon. Mr. *Besa* was likewise

His life and death by likewise

God loveth  
not Quavills,  
but Curills,  
(14. Luthic.)

likewise converted at sixteen years old (for the which, as for a special mercy, he giveth God thanks in his last Will and Testament) and lived a Preacher in Geneva to a very great age.

Ver. 7. *Why not I am a child*] Plead no excuses, cast no perils; never dispute but dispatch; never reason but run, depending for direction and success upon God alone, in whom are all our fresh springs, and from whom is all our sufficiency, &c. *Paul* was a most unlikely piece of wood to make what he was afterwards called, a *Mercury*, Act. 14. 11. yet God made use of him, Act. 9. 13, 14.

*For thou shalt go to all that I shall send thee*] Whether Kings or Captives, Lords or Lords. He preached before *Jehoiachin*, concerning the office of a King; and threatened him with the burial of an ass, chap. 22. and 36. he dealt plainly with great cost: he was of an heroic and unexpressible spirit: so are not many in these times, *Verbi Dei truncatores & emaculatores*, men pleasing Preachers.

dist. & Mem.

Ver. 8. *Be not afraid of their faces*] Look they never so big, as did *Henry 8.* upon *Lutimer*, and upon *Lutimer*, who yet told him his own: as did *Stephen Gardiner* as also his wrath sheweth it itself in his countenance: and young men especially are apt to be baffled and daunted with fierce looks.

*For I am with thee, to deliver thee*] On one sort or another: thy crown (be sure) no man shall take from thee; thy perpetual triumph thou shalt not lose.

Ver. 9. *Then the Lord put forth his hand and touched my mouth*] This was a very great favour and a sweet settlement to the hesitating Prophet. The like visible sign for confirmation was given to *Isaiah*, chap. 6, to *Ezekiel*, chap. 2. and 3; and to *John* the Divine, Rev. 10. how much are we bound to God for his Word and Sacraments!

*Behold I have put my words in thy mouth*] And in thy mind also, together with good courage for the better uttering of them. Fear not therefore though thou be, as thou objectest, *infantissimus & infirmissimus*; but go in this my might, and Preach lustily.

Ver. 10. *See, I have set thee this day over Nations*] &c. With authority to use the same liberty in reproving their sins, that they take in committing them. Fear not the highest (for I have fed thee over them) but look upon them as so many mice: for what are they more in comparison of me and of thee, who hast from me thy mission and commission? zeal in well-doing sheweth a man to be right: like as such are living fish as swim against the stream.

*To root out and to pull down*] i.e. To denounce destruction to evil-doers, and then I will effect it. *Elisba* hath his sword, as well as *Hazael* or *Jebo*, a King, his Ministers mouth, 2 Cor. 10. 6. See *Hof. 6. 5.* (with the Note) *Joh. 20. 23.* But what a mercy of God to the Church was it, that the same day that *Palagius* that Arch-heretic was born in Britain, *Austin* the great confuter of that heretic should be born in Africa? Providence for disposing that the poison and the Antidote should come into the world together?

T. emphat.  
Hij. Sicut.

*To build and to plant*] As a co-worker with God for the good of souls, by preaching Christ unto them, as this Prophet doth notably in a most divine and flatterly strain: setting him forth in his Conings, Covenant, Offices, Benefits, &c. as the only foundation, and lively root of hope.

Ver. 11. *Jeremiah, what seest thou?*] It was great kindness and familiarity thus to parle with him, and to call him by his name.

*And I said, I see a red of an Almond tree*] Which hath its name in *Hebrew* from watching, because it watcheth as it were to bud and bear before other trees, even though but young; and as it is cold. Hereby, the Prophet is animated God careth not for those *arborescuntiales*, Jude 13. trees which bud not till the latter end of harvest. The truth of all his predictions is designed, though little believed by the most: the speediness also of their performance, as ver. 12. and

Ezek.

*Ezek. 7. 10, 11.* a good Comment upon this text. The sins of Gods people, such one, are sooner ripe then of the heathens, because they have the constant light and heat of his Word to hasten their maturity. This was typified by the basket of Summer fruits, and by the Almond-tree in this text. As the Almond-tree, faith another, hath a bitter rind but a sweet kernel, so hath affliction sanctified: and again, as the Almond-tree is made more fruitful by driving nailes into it, letting out a noxious gum that hindereth the fruitfulness thereof: so is a good man made better by afflictions.

Ver. 12. *Thou hast well seen*] Heb. *Thou hast done well to see*, i.e. so to see.

*For I will hasten my word*] Heb. *ampliatorem sum*, I am watching upon the evil, to bring in the Chaldeans, as I have threatened. See the line elegant allusion, Am. 8. 1, 2. *Nemesis* is at the heels of sin.

Ver. 13. *What seest thou?*] By these questions his attention is stirred up, that he may be better observe the matter of his preaching, which is here represented by a second vision.

*I see a seething pot*] Heb. *apot blorum up*. This boiling pot is *Jerusalem* besieged by the Chaldeans, and we are the flesh, say those deniers of this Prophecy of *Jeremy*, *Exaltum*. *Ezek. 11. 3.* but they found it to be just so, shortly after, and then their profane hearts might well have bespoke them, as the heart of *Antiochus* the tyrant seemed to say to him, who dreamed one night that he was dead by the *Syrians* and boiled in a Chaldron; and that his heart spake to him out of the kettle, *It is I that have byed out your dream*, to all this.

*And the sear thereof*] i.e. That part of the pot that is next the fire, and heated therewith.

Ver. 14. *Out of the Northern ark shall break forth*] i.e. From Chaldeas which is North from *Judea*; *Gregory* moralizeth the text thus: mankind is this pot: that which from the North lets it on fire is the devil, by inflaming it with evil lusts, and then he sets up his throne therein; as

Ver. 15. *And see every one his throne*] Judging such as in thole very gates had unjustly judged others. See this performed, 2 *King. 24. 4.* and 25. 4. *Chap. 52.*

Ver. 16. *And I will utter my judgment against them*] &c. By those Northern Princes: but first by thee and *Zephaniah*, and *Huldah*, &c. if haply they will repent, that I may repeat of the evil. God therefore threatneth that he may not punish.

*Who have forsaken me and burnt incense*] These sins differ in degrees; and are all found among the Papists.

Ver. 17. *Thou therefore gird up thy loynes*] q. d. Thou hast, I must needs say, a hard task of it. But hard or no hard, it must be done, or thou art undone. About it therefore, and play the man, plucking up thy belt heart, as we say, and see it executed vigorously. Sit up the gifts of God that are in thee, and exercise thy talents committed unto thee. *Verbi minister es: hoc age.*

*Be not dismayed at their faces, least*] *Ne contemtor, nate contram*. Be not afraid of them least I fright thee worse, to thy ruin and utter mine. Excellently *Bernard*, *Anacletus*. If I deal not faithfully with you, you will be dismayed, but I shall be damned: Let me suffer any thing rather than be guilty of a sinful silence, had that heretical *Luther*. But *Melancthon* (his Colleague) was so timorous, that *Luther* was fain to chide him many times: And *Calvin* (on an Epistle of his to *John Sleidan*) prayeth God to furnish him with a more noble spirit, *ne gravem ex tunc timiditate jacturam sentiat postvitiis*, lest poverty should rue for his timidity. *Calvin* himself in his last speech to his fellow-Ministers on his death-bed, speaketh thus: When I first came to this City (Geneva) the Gospel indeed was here preached, but things were very far out of order, as if Christianity confided wholly in the casting down of images, &c. There were also not a few wicked fellows who put by hard words, setting themselves against me to their utmost. But the Lord our good God did so feed me and strengthen me, who am naturally fearful and daunted, that I stoutly withstood them, and went on with the work of Reformation; and to his glory alone be it spoken. *Melancthon* also admired

*Mitch. Ad. in  
v. Calvin. p.  
100.*

admired that courage in *Luther*, that he could not find in himself: for besides many passages of his in his Epistles that way tending, one time when he saw *Luthers* picture, he uttered this verse immediately,

*Fulmina erant lingue singula verba tua.*

Ver. 18. *For behold I have made thee this day a defended City* i. e. Impregnable, inexpugnable, the bulwark of truth (as one said of *Basil*) such as could not be battered. And of *Ambrasio Stitico* the Earle said, that he was the *Walls of Italy*. *Petrus* and *John* are called *Pillars*, Gal. 2. 9. *Athanasius*, the Churches Champion,

Nig.

*Ille velut pelagi rupes immota resistit.*

Against the Kings of *Judea*, against the *Princes*, &c. There was a general defection of all forts; and *Jeremy* was to declare against them all, and proclaim their utter destruction, in case they repented not. Well might *Luther* say, for he had the sad experience of it, *Predicare nihil aliud est quam totius mundi forum in se derivare*. To preach is nothing else, but to derive upon a mans self the rage of all the world. He met with some even at *Wittenberg* where he lived, who were so wicked and unconformable, that the four Elements could not endure them: So did good *Jeremy*, &c.

De jam qua  
tuor elementa  
sive nequeunt.

Ver. 19. *They shall not prevail against me* They shall not take thy Crown from thee, no nor thy precious life, for thou shalt survive them. So *Luther* dyed in his bed, mangre the malice of *Rome*, and of hell.

For I am with thee And what can all the wicked do against one Minister armed with Gods presence and power?

## CHAP. II.

Ver. 1. *Moreover the word of the Lord came to me, saying* The Prophet being thus called and confirmed, as chap. 1. sets forth upon the work, *Est autem hoc caput plenum guerrae, & quasi continuum patibuli*. In this chapter the Lord heavenly complainer of *Jerusalem* unworthy usage of him, convincing them thereof by sixteen several arguments (as *Alayde* hath observed) and all little enough: for they put him to his proof, as it is to be seen, ver. 35.

Ver. 2. *Go thou and cry* For if I myself should do it immediately from heaven, my stiller Rhetorick would be too loud for them, *Dicit. 5. 27, 28.*

*I remember thee* Who hath forgot thy first love and loyalty to me. Or, *I remember* that is, I put thee in mind of the kindness that hath been bestowed on. *Adulay* a dying, *O Lucia* remember our marriage, and adieu. 'Tis thought (he had a finger in setting him going: and that he was over-familiar with *Eudamius* the Physician, qui specie artis frequens secretis, faith *Tacitus*. *Pecatum est Delictum*.

*The kindness of thy youth* When thou camest out of *Egypt* after me, and wast espoused unto me at the giving of the Law. We use lightly to prize uncle-buds, when they first put forth: so doth God our young liberties. Others render it thus, *I record the mercy shewed to thee in thy youth, and the love of thine espousals*, &c. when as I loved thee because I loved thee, and for no other reason, *Dicit. 7. 7, 8.*

*When thou wastst after me in the Wilderness* God takes it kindly when men will chuse him, and his ways in affliction: as did *Moses*, Heb. 11. 25. Cant. 8. 5. *Why is this that cometh from the Wilderness* (from troubles and afflictions) leaning on her beloved.

Ver. 3. *Israel was as beluise unto the Lord* A people consecrated and set apart for his peculiar, *Exod. 19. 5. Psal. 114. 2.* holy with a federal holiness at least. And

*And the first-fruits of his increase* Yea his first-born, and therefore higher than the Kings of the earth, *Psal. 89. 27.* All Gods people are so, *Heb. 12. 23.* James 1. 18.

*All that devour them shall offend* Rather thus, all that devoured them trespass'd, evil befell them: witness the four latter books of *Moses*.

Ver. 4. *Hear ye the Word of the Lord* This is often inculcated in both Testaments, to procure attention, *1 Cor. 11. 23.* I received of the Lord that which also I delivered unto you, *1 Thes. 4. 15.* This we say unto you by the Word of the Lord. Thus to preach, is to preach cum privilegio.

Ver. 5. *What iniquity have your Fathers found in me?* How unreasonable was their Apotheocy? and how senseless is their pleading of their example? nothing is more irrational then irrational.

*That they are gone far from me* Are ye weary of receiving so many benefits by one man? I said *Thou wast* to his ungrateful Country-men.

*And have walk'd after vanity* An idol is nothing at all, but only in the vain opinion of the idolater.

*And are become vain* i. e. In their imaginations, *Rom. 1. 21.* as vain as their very Idols, *Psal. 115. 8.*

Ver. 6. *Neither said they* In their minds, or with their mouths. That signal delivance was observed, and even lost upon them. *Plerique omnes sumus ingrati, Through a land of deserts and of this* *Pis terram campissem & spulchraliter*, where we talked of making our graves: neither was it any otherwise likely, but that God gave us *pluviam & cisternam & petram aquarum*, all manner of necessities.

Cicero.

Tertul.

Ver. 7. *And I brought you into a plentiful Country* You lived in my good land, but not by my good Laws: you had *agnisimam*, sed *iniquissima ingrew*, as was said of the *Athenians*: as if I had bidden you to be wicked, to have you abused my mercies to my greivous dishonour.

Ver. 8. *The Priests said not, Where is the Lord* Ignorant they were and idle: *Dixerunt, ubi esset dominus, ubi esset dominus, ubi esset dominus*, though he be a rewarder of all that diligently seek him, *Heb. 11. 6.* And they that handled the Law That expounded and applied it. A Metaphor from such as are trained in the war, who are said *trahere bellum* to handle their armes. *The Pallours also transgressed against me* What marvel therefore that the people did so too? For, as in a ship, the corruption of it begetteth at the head: so here.

*And the Prophets prophesied by Baal* And taught others to worship Idols. We see then 'tis nothing new that stars fall from heaven, that Church-chieftaines should fall from God, and draw others after them. It went for a Proverb a little afore *Luther* tir'd, *Quod theologum scholasticum videt, videt septem peccata mortalia*, he that seeth a Divine, he hath the seven deadly sin.

Ver. 9. *I will yet plead with you* i. e. Debate the case with you, and set you down by sound reason. So he did to our first Parents when they had sinned, but doom'd the serpent without any more ado.

Ver. 10. *For passe over the isles of Chittim* The Western parts of the World, *Greece, Italy, Cyprus, &c.*

*And send unto Kedar* The Eastern parts, where dwell *Kedarans, Arabians, Sarraceni, &c.*

Ver. 11. *Hath a Nation changed their Gods?* No: they are too perniculous in their superstitions. *Xenophon* faith it was an oracle of *Apollo*, that those Gods are rightly worshipp'd which were delivered them by their ancillours: and this he greatly applaudeth. *Cicero* also faith, that no reason shall ever prevail with him to relinquish the religion of his fore-fathers. That Monarch of *Morocco* told an *English* Ambassador, that he had lately read St. *Paul*, and that he disliked nothing in him but this, that he had changed his religion.

*Which yet are no gods* *Idol latramus signata & ludibria demonum*: when *Hercules* came into a Temple, and found the Image or statue of *Adonis* in it, he pull'd it down with this explication, *Certe nil sacri est*, Sure thou art no god: the like may be said of all Idols.

G g

B b

But my people have changed their glory ] i. e. Their God of whom they might glory, saying, as Deut. 32. 31. their Rock is not as our Rock, our enemies themselves being judges.

Ver. 12. *Be astonished O heavens* ] A poetical and pathetic expression ! Confer Deut. 32. 1. *Iſa.* 1. 2.

*Be horribly afraid* ] *Hieronymus* *perterritus malitia, quod jam diuturni sum, be again as such a prodigious wickedness.*

*Be very desolate* ] As the Sun seemed to be, when at the death of Christ, he hid his head in a mantle of black, which made (they say) the Heathen Astrologer break out into these words *Either the God of nature suffereth, or else the world is at an end.*

Ver. 13. *For my people have committed two evils* ] Contrary to those two good things that I have commanded them, *viz.* *Depart from evil, and do good*, *Pſal.* 34. 14. *Lust doth first* : *then* draw a man from God, and then doth *Amor* deceive him with a bait of the creature, *Jam.* 1. 14.

*They have forsaken me the fountain of living water* ] The all-sufficient, ever-flowing, over-flowing well-spring of all welfare, *Jam.* 1. 17. *Trifugist* a Heathen could say *Respicite O mortales, & respicite, & ad fontem vite recurrat*. Look back O mortals and repent, and run back again to the fountain of life. *Seneca* also saith, that Sin is so foul a thing, that he would not commit it, though he could hide it from men, and get pardon of it of God : for that were to turn his back upon God the chief good, & his own well might *Boetius* say, that *Seneca* alone had left to posterity more sincere Divinity, than all the books of almost all the School men !

*And bowed them out cisterns, broken cisterns* ] Such and no better are all Idols, humane helps, creature-comforts, friends, means, merits, &c. what are they all but cisterns, that hold but muddy rain-water at best : but then, being broken cisterns, rotten vessels, what hold they else but *limus & lapides*, mud and gravel ? Such cisterns therefore to *burn out*, what is it better then industrious folly, laborious loss of time ? to say no worse of it. Now

*Tempus est difficile habere nugari :*  
*Et sinitus labor est inopertum.*

Ver. 14. *Is Israel a servant* ? *sc.* Bought with money ? *Is he a home-bore slave* ? *Verus*, a slave by birth *q. d.* If he be either of the two, he may thank himself. He was my son, nay my Spouse, if he could have kept him so : but he hath sold himself to commit wickedness, and I have therefore sold him into the hands of the Chaldeans. Lo! this is the product of his forsaking me the fountain of living waters, &c.

Ver. 15. *The young Lions roared upon him and yelled* ] i. e. The King of Babylon and his forces, more fierce and fell than young Lions. Would any take the Churches picture ? saith *Luther* ; then let him paint a silly poor maid sitting in a wood or wilderness, compassed about with hungry Lions, Wolves, Boars, and Bears : for this is her condition in the world.

*And they made his land waste* ] i. e. They shall shortly make it.

Ver. 16. *Alto the children of Noph and Takapani* ] Two chief Cities of Egypt, the Inhabitants whereof were said to be most effeminate and servile fellows : even these shall overtop thee, knock thee down as an Ox by a blow on the brain-pan, and make havoc of those things, that thou holdest the chiefest and most desirable.

Ver. 17. *Hast thou not perceived this to thy self* ? ] The flame may the Lord say to every sinner : and further add, Did not I warn you saying, Sin not against the child ? Oh no this abominable thing ! your inquiries will undoubtedly be your ruin, &c.

*When he led thee by this way* ] The way that is called holy, the high-way to heaven : they are opposed to those by-ways of carnal wisdom, mentioned in the following verses.

Ver. 18. *And now what hast thou to do in the Way of Egypt* ? ] Why trustest thou to carnal combinations, which thou hast formerly found to be so foolishe ; with thou never be warned of these broken cisterns ? or hast thou a mind to be ground to

to powder betwixt those two mil-stones, of Egypt and Assyria, after whom thou hankerest ? *Pſal.* 146. 3. *David* having entered a *Caveat* against creature confidence, persuades people to trust in God alone : See also *Pſal.* 62. 8. 9. 10.

*To drink the water of Shihor* ] i. e. Of *Nilus* called *Shihor*, of its blackness, or muddy-ness ; and in Greek *Melus* Black, to drink the waters of it here, is to draw the Nile & all Egyptian forces to thine alliance, and (as I sometimes think) to partake with them in their superstitions.

*To drink of the water of the river* ] i. e. Of *Euphrates*, that river by an emergency.

Ver. 19. *Thine own wickedness shall correct thee* ] *Enidias* *te malitia tua*, Let thine own wickedness with the sad consequences thereof, teach thee better things : as *chap.* 6. 8. Let it for shame, let it, *malor de te rimor* &c. let smart make wit,

*Iſa.* 28. 19. *Prem.* 29. 15.

*Know therefore and see* ] Learn at least by sad experience ; for thou hast paid for thy learning. *Piscator* *istius sapient.*

*That it is an evil thing and bitter* ] So all sin will prove in the issue, and when the bottom of the bag is turned upward. There will be bitterness in the end, as *Abner* said to *Joab*, 2 Sam. 3. 15. *Labus* will show himself at parting howsoever. *Tamar* will be more hated then ever she was loved : *Amor*, *amaror* ; *plura dolet quam melius habet*.

*Lata venire Venus, tristis abire felix.*

Drunkennesse is sweet, but wormwood is bitter. These Inhabitants of *Jerusalem* were made drunk, but with wormwood, *Lam.* 3. 15. they found that sin was a *Dulcacidium*, a bitter-sweet : sweet in the mouth, but bitter in the maw, as that book in the *Revelation* : like *Adam's* apple, or *Eve's* potage, or *Jonathan's* honey, or *Judas* his thirty pieces, whereof he would fain have been rid but could not : they burnt like a spark of hell-fire in his hand, but especially in his conscience. The Devil with the *Penther*, hideth his deformed head, till the lowest fence have drawn other beasts into his danger, and then he devoureth them. Did we but confide what sin will cost us at last, we durst not but be innocent.

Ver. 20. *For of old time I have broken thy yoke* ] Or, *For when of old I broke thy yoke* &c. *sc.* in Egypt, *Pſal.* 81. 5, 6, 10. whilst the deliverance was fresh, thou hadst very good resolutions.

*And thou saidst I will not transgress* ] Or, *I will not serve*, &c. other Gods. Good words, hadst thou been as good as thy word. But what followeth ?

*When upon every high hill and every green tree, &c.* ] No sooner did her old heart and her old temptations meet, but they presently fell into mutual embraces. When men have made good vows, let them be as careful to make good their vows unto the Lord, *Pſal.* 76. 11.

*Thou wanderest playing the harlot* ] Thou runnest a madding and a gadding after Idols, *idolatriam*.

Ver. 21. *Yet I had planted thee a noble vine* ] Heb. a *Sorek*, or with slips of *Sorek*, *Judg.* 16. 4. See *Eſa.* 5. 3. (a parallel text) *Exod.* 15. 17. *Pſal.* 44. 3. and 80. 9.

*Wholly a right seed* ] That (should have yielded a right crop : but it proveth other ; *vile*, *ne viti respondet avari Agricola*.

*How then art thou turned into the degenerate place* ] How is that slips of *Sorek* prove slips of *Sodom* ? *Deut.* 32. 33. See on *Iſa.* 5. 4, 7.

Ver. 22. *For though thou wast like a vine* ] Much used of old by Fullers and neat Landresses, say *Isidore* and *Athanasius* ; now not known in these parts : Apothecaries use *Sals-petre* instead of it. Sin leaveth behind it a deep stain, so ingrained that it will hardly ever be gotten out : not at all by blanching, extenuating, excusing, &c. or by any legal purifications, hypocritical lotions. All which notwithstanding,

*Thine iniquity is marked before me* ] *Quia iniquitas tua, splendet in facie auri,* it glitters like gold before me, whole eyes thou canst not blind or bleed with any of thy colourable pretexts and pretences.

Ver. 23. *How canst thou say I am not polluted?* ] q. d. With what face? but that sin hath oaded an impudence in the face.

De me. detor.

*I have not gone after Baalim* ] The whole crew of Heathen-dities ( *Lords* or *Masters* the word signifieth ) which *Cicero* saith were but men, their Temples were their sepulchers, and their religion superstition. He further wisheth, that he could as easily discern the true religion, as discover the false.

Sol ch homo generat homines.

*See thy way in the valley* ] Of *Ben-Hinnom*, Where thou hast sacrificed thy children to *Moloch* thy chief *Baal*: that is, say some, to the *Sun*, as to the universal cause strongly concurring to the generation of their children so sacrificed.

*Thou art a swift Drumsary* ] that tunceth a madding after her mate: so dost thou after Idols: Confer 1 Cor. 12. 2.

Ver. 24. *A wild Ass used to the wilderness* ] Untamable, and untractable, Job 39. 8. especially when proud, and in the heat of lust, as these were after their Idols.

*Thou snuffest up the wind* ] When the *windeth* the male: so this people when acted by a *Spirit of fornication*.

*In her mouth they shall find lies* ] i. e. In her last month, when she is so big with young, that she cannot weild herself. So sinners be they never so stubborn, so stiff and high in the inklep, that there's no dealing with them, yet when they are in straits and distresses, it will be otherwise. God, said Mr. *Arbuthnot*, is fain to deal with wicked men, as men do with frisking jades in a pasture, that cannot be taken up till gotten to a gate: so till he seize upon them by some judgement or summons to dye, &c.

Ver. 25. *Withold thy foot from being washed, &c.* ] Caste thy vain vagaries to the wearing out of thy thoores, and expelling thy left to extreme thirst: Or rather take a timely course to prevent captivity and the miseries that attend it, *Isa.* 20. 2, 4. and 47. 2.

Mr. Shesh. Sincere Con- vent. 223.

*But thou saidst There is no hope* ] viz. Of reclaiming us, we are resolved on our course, and will take our twine in sin whatsoever come of it, *Isa.* 28. 14, 15. & 57. 10. Some grow desperately sinful (saith a Reverend modern Writer) like those Italian Senators, that despising of their lives (when upon submission they had been promised their lives, yet) being conscious of their villany, made a curious banquet, and at the end thereof every man drank up his glass of poyson and killed himself: so men feeling such horrible hard hearts, and privy to such notorious sins, they cast away souls and all for lust, and so perish woefully, because they lived desperately, and so securely.

Ver. 26. *As the thief is ashamed when he is found* ] As usually he is at length, notwithstanding all his flights and wiles. That was a cunning thief indeed of whom *Dio* writeth in the life of *Severus*: *Bulus* he catcht him, an Italian, who having gotten together six hundred such as himself, robbed many in *Italy* under the Emperor's nose for two years together: and although he was diligently sought for by the Emperor and his Armies, yet he could not be caught: *Vitus enim non vididit was too hard for them all.*

*So is the house of Israel ashamed* ] They are, or ought to be so: but

*Nihil est ambicius illis  
Deprensus: vitæ animoque a crimine summus.*

Ver. 27. *Saying to a flock, Thou art my Father* ] i. e. My God, *Isa.* 44. 17. We are not the children of fornication, said those boasting Jews, *Job* 8. 42. that is, we are not idolaters who say, as here, to a flock, *Thou art my Father.* The *Samaritans*, they called *Isidors*.

*But in the time of their trouble they will say, Arise and save us* ] Thus in their month they will be found, ver. 24. When they had run themselves barefoot in following their lovers, (ver. 25.) who answered their expectation with nothing but fear, and sent them away with shame instead of glory, then God was sought upon and sought unto. Let us make God our choice, and not our necessity: and labour

to

to maintain lush constant coue with him, that he may know our souls in adversity, and not turn us off, as he doth these with

Ver. 28. *But where are thy Gods that thou hast made thee?* ] Thou hast fore no need of my help: *Quis in hominibus indicat patri.* See the like, *Psalm.* 10. 14. with the Note there.

*For according to the number of thy Cities are thy gods* ] Enough of them thou hast, and near enough. The *Papists* also have their *Tucular-Saints*, to whom they seek more then to God himself. And when the *Ave-Mary*-bell rings, (which is at Sun-rising, Noon, and Sun setting) all men in what place soever, house, field, street or market, do presently kneel down and send up their united devotions to heaven, by an *Ave-Maria*.

Ver. 29. *Wherefore wilt ye plead with me?* ] Putting me to my proofs? Is not the cause clear enough? will ye not yield to reason? See on ver. 19.

*Tu all have transgressed against me* ] And yet ye have the face to ask, as *Isa.* 16. 10. *What is our iniquity, or what is our sin that we have committed against the Lord?*

and to say as *Hos.* 12. 8. *In all my labours they shall find mine iniquity in me: that were sin.* See there.

Ver. 30. *In vain have I smitten your children* ] My hammers have but beaten cold Iron: ye are incorrigible, irrefractable. See *Isa.* 1. 5. with the Note.

*Four suns in one hath destroyed your Prophets* ] As it did in the days of *Ahaz*, *Joash*, *Manasseh*, of whom *Jeremiah* saith, that he flew home Prophet of God *Lik.* to cap. 4. every day.

*Like a destroying Lion* ] Cum *sevitia summo, exultu omni humanitate*: ye have pulled them limble, and caused them to dye piecemeale.

Ver. 31. *O generation, see ye the word of the Lord* ] q. d. O generation rather *leamine* then *humani* as ver. 30. *See ye the word*: I lay out to you *Heer*, no more then I would to a savage beast, for ye have no ears to hear reason: but see with your eyes: for to even beasts can do. See now, and say forth.

*Have I been a wilderness unto Israel?* ] Such as is described before, ver. 6. Or have I not rather been a *Paradise* unto you, and a *store-house* of all accommodations and comforts? It well appeareth that they have wanted nothing but thankful hearts, by this, that *Jerusalem* hath bred *forgetfulness*: for so stout they are grown by reason of their great wealth, that they will not come at me, nor acknowledge my sovereignty over them: but will needs be *pry Gods* within themselves: *He are Lords*, say they, and will not now take it as we have done. The ancient Greek rendereth it, *He did not be raised.*

Ver. 32. *Can a maid forget her ornaments?* ] Not lightly or easily, as minding them many times more then is meet, and then their ornaments are but the veil of pride: and whilst they think to gain more credit by their garments then by their graces, they are much millaken.

*Yet my people have forgotten me days without number* ] i. e. Time out of mind: when as God should be remembered at every breath we draw, & fith from him we have *Love* & *joy*, *life* and *breath*, as the *Apostle* saith elegantly, *Acts* 17. 25. But into such a dead Lechary hath finceat most people, that God is forgotten by them, add his Service neglected.

Ver. 33. *Why trimmest thou thy ways to seek love?* ] Cur *homoificas*? So *Calvin* rendereth it, why dost thou make good thy way? that is, fit a good gloss: upon it, even the bell side outwards. The same word is used of *Israhel* declining her head, 2 *King.* 9. 30. What need this whoisif tricking and trumming, if all were right with thee?

*Quia vanales, quas vis obtrudere, merces.*

*Therefore also hath thou taught the wicked ones thy way* ] Heb. the wicked Women (for the word is feminine) those *for-forners* may learn immodesty of thee, who are *meretriciousness*. And for this it is that thou are pointed at with the finger as it were, *verf.* 34. 35.

Ver. 34. *Adorn thy skirts* ] In the skirts of thy garments. Heb. in thy Wings: an

an allusion say some, to birds of prey, which stain their wings with the blood of lesser fowls.  
*In the blood of the souls.]* The life-blood of innocent poor ones, of Prophets especially, ver. 20.

*I have not found it by secret search.]* Non in suffraginis, as Calvin rendereth it, as an allusion to Exod. 22. 2.

*But upon all things] that is, in popule, in public view.* Or, *super hac omnia*, because they told thee of all thy faults.

Ver. 35. *Tet tunc [argui, Because I am innocent] Antiquum obtineo*, thou standest still upon thy justification: this doubteth thy fault. *Homo agnovisti, Dem ignoscit.* The best way is, to plead guilty; *confesse and go free.*

Ver. 36. *Who gaddest thou about so much to change thy way] Or, changing thy way*, as hoping some way to mend thy self. Keep home, and trust God: go further and fare worse. Creatures were never true to those that trusted them.

Ver. 37. *Tu thou shalt go from him] Or, from hence*, into captivity.  
*With thine hands:]* Lamenting as did *Tamar*, 2 Sam. 13. 19.  
*For the Lord hath revealed thy conscience.]* Where the beginning is carnal confidence, the end is shame of any business, even of this life.

## CHAP. III.

Ver. 1. *Thy [ser] Vultu dicitur*, saith the Vulgar; *Dicendo dicitur*, say others. They say, and they say well, for they have good law for it, *Deut.* 24. 4. But I am above law, saith God, and will deal with thee, not according to mine ordinary Rule, but according to my *Prærogative*. Thou shalt be a *Paradox* to the Bible: for I will do that in favour of thee, which I have inhibited others in like case to do, and that scarce any man would do, though there were no law to inhibit it, as one here Paraphraseth.

*Shall not the land be greatly polluted] Great sins do greatly pollute; that of adultery especially; for this is an heinous crime, yea it is an iniquity to be punished by the Judges, Job. 31. 11.*

*But thou hast plaid the harlot — yet return unto me] Hæc est Dei clementia insuperabilis; Gods mercy is matchless.* No man, no God would shew mercy as he doth, *Mic. 7. 18. Mal. 3. 7. Zech. 1. 3.* He followeth after those that run from him, as the Sun-beams do the passenger that goeth from them; and as is sweetly set forth by our Saviour in those three Parables, of the lost groat, the lost sheep, and the lost son, *Luk. 15. Paul* alloweth of *Mark. 2 Tim. 4. 11.* (though before he had refused him, *Act. 15. 38.*) and willet others to entertain him, *Colos. 4. 10. 11.* Let none despair that hath but a mind to return to God, from whom he hath deeply revolted. There is a natural *Neotomismus* in the timorous conscience of convinced sinners, to doubt and question pardon for sins of Apollasie, and falling after repentance. But this need not be, we see here. *Pernicius* was *Antiochus* counsel to *Alexand.* Go in to thy *Fathers Concubines*: this he judged such an injury as *Darius* would never put up: yet return again to me saith the Lord, and all shall be well betwixt us.

Ver. 2. *And (see where thou hast not been lies with)]* Pouring out thy spiritual whoredoms, as Papists now do with their Croises, Chappels, Pictures set up in all places.

*In the ways hast thou sat for them] For thy customers and copemates, like a common flimpey. See Gen. 38. 19. Ezek. 16. 24, 25, 31.*

*As the Arabian in the wilderness.]* As high-way-robbers wait for and way-lay passengers, making it thy trade.

Ver. 3. *Therefore the flowers have been withholdden] Drought and death have infused upon thy sin.* By *flowers* here understand the former rain, called also the *first rain*, *Elay 20. 23.*

*And there hath been no latter rain] That commonly came a little before harvest,* and was much desired.

And

*And thou hadst a whores forehead] Quam pudet non esse impudentem*, that can blush Aug. no more then a sackbut. We have heard (saith a Reverend writer) of Virgins, which at first seemed modest, blushing at the motions of an honest love; who being once corrupt and debauched, have grown flexible to ease intreaties to unchastity, and from thence boldly lascivious, so as to solicit others, so as to prostitute themselves to all comers, yea (as the *Caligula* complain of some Spanish Jews) to an unnatural filchiness. The modest beginnings of sin will make way for immodest proceedings. Let men take heed of that *adversitas* i. e. *inverecundia*, shamelessness, that *Caligula* liked so well in himself: and that the heretics called *Effrontes* professed. 'Tis an hard thing to have a brazen face and a broken heart.

Ver. 4. *Wilt thou not from this time cry unto me] And is not this extrem impudence? wilt thou a face thus to colloque? Hypocritæ nihil impudentius: hypocrites are impudent flatterers: they would, if they could, cozen God of his heaven.*

*Thou art the guide of my youth] i. e. My dear husband, Prov. 2. 17.* Fair words are light-cheap, and may make foolcs fain. But God is not to be courted and complemented.

Ver. 5. *Will he reserve his anger for ever] Will be not? Nah. 1. 2.* and is there not good reason he should do so, so long as you speak and do evil things as you can, obstinately persisting in thy sinful practice? He that repenteth with a contradiction (saith *Terentianus*) God will pardon him with a contradiction. Thou repentest, and yet continuest in thy sins. God will pardon thee, and yet send thee to hell: There's a pardon with a contradiction.

*As thou couldest] i. e. To thine utmost. Nolumus solus peccare*, saith *Seneca* of some: they strive to out-gin themselves, and others.

Ver. 6. *The Lord said unto me in the days of Josiah] This is the beginning of a new Sermon, as most hold. Josiah* was a religious Prince, and a zealous reformer: and hypocrite reigned exceedingly in his days, as we see here: and as holy *Bradford* in his letters complaineth, that it did likewise in King *Edward* the sixth days (who was our English *Josiah*) among the great ones especially, who were very corrupt.

*She is gone up upon every high mountain] &c.* Ever since *Solomons* mind began to be corrupted, 1 King. 11. 4. and now the fourth for it: yet is not *Judas* warned by her example.

Ver. 7. *And I said after she had done] Or, yet I said: but I lost my sweet words upon her.*

Ver. 8. *And I saw] That which others could not so easily discern; viz. their hypocritie and hollow-heartedness, their incorrigibleness also and refusing to be warned by what had befallen their brethren.* God looked that *Israels* corrections should have been *Jerusalem* instructions, and that by their *læssa* she should have been lessened: which because she was not, he is highly displeased, and speaks of it here in a very angry dialect.

*Tet her treacherous sister Josiah feared not] But slighted the kindness of such a caution, and despised the counsel that was written to her in her sisters blood.*

*But went and played the harlot also] Being therefore the worse, because the should have been the better of the two.*

Ver. 9. *And it came to pass through the lightness of her whoredoms] Or (better) through the weakness of it, the looseness of her headship. Heb. The waters or noise of her whoredoms, the flame and bruit of it: for it is talked of far and near.*

*And committed adultery with stones and with fleck] Hæc sunt omnia in cæcum, erronem, inerritumque Papatum apic hodie torqueri passus: Do not Idolatrous Papists own the lame?*

Ver. 10. *Hath not turned unto me with her whole heart] Josiah* did, but the people did not: as soon appeared, when in the next Kings reign they fell off as fast as leaves do in Autumn. And so they did here, when Queen *Jezebel* set up Popery.

Ver. 11. *The black smoking Israel hath justified her self] That is, she is less guilty and faulty of the two: because *Judas* sinned against more means and mercies; and because she received not instruction by her sisters destruction; Therefore shall she feel*



feel, what the feared one at a distance: therefore shall the staff of Israel's rod, because he would not hear it: the staff would not tremble at her sisters divorce, must her self be divorced, and be judged as *Womer* that break wedlock. Ezek. 16: 38. bearing her own shame for her sins that the had committed, more abominable than theirs, ver. 52.

Ver. 12. *Go and proclaim these words toward the North* i. e. Toward Assyria and Media, into which Countries the ten tribes had been carry'd captive. And although they cannot hear thee, yet in time this prophecy may be brought to their hearing: and the men of Judah, mean while, may be wrought upon thereby.

And I will not cause mine anger to fall upon you, or deal hardly with you. I will not further frown upon you, or deal hardly with you.

I will not keep anger for ever] Heb. I will not keep for ever. There is nothing that a man is more ready to keep, than his wrath. Therefore the Hebrews put keep, for keep wrath, Jo. Psa. 103: 9. Levit. 19: 18. See Ver. 5.

Facile peccator  
confitendo pro-  
prium, quem  
non facit ne-  
gare nefarium.  
Aug.

Ver. 13. *Only acknowledge thine iniquity*] This favour is promised to the ten true repentance: one part whereof is confession of sin, Prov. 28: 13. Psa. 32: 4. When thy sins and Gods wrath meeting in thy conscience (saith one) make thee deadly sick, then pour forth thy soul in confession, and as it will ease thee (as vomiting ulcers do) so also it will move God to pity, and to give thee cordials and comforts to refresh thee again.

Ver. 14. *Turn, O backsliding children*] See on Zach. 1: 3. For I am married unto you] And, as I hate putting away, Mal. 2: 16, Jo I can receive to favour a wife that hath been disloyal, ver. 1. and after a divorce.

And I will save you one of a City] i. e. Though but a few, as Isa. 10: 11, 12, and 17: 6, and 24: 3, all the rest hardening their hearts by unbelief. This hath been principally fulfilled in the days of the Gospel.

Ver. 15. *And I will give you Pastours according to my heart*] God gives faithful Pastours out for the sake of but a few that are there to be converted; & willful pagans est platiorem numerum, in quo est Pastor & credentes aliqui, saith Luther: the poorest village is an Ivory Palace, if there be but in it a Pastour and some few believers. Such Pastours as God here promisseth (and more largely describeth, chap. 23, and Ezek. 34:) are special gifts of God: I will give you Pastours, David, after he had discomfited the Amalekites, sent gifts to his friends in Judah, 1 Sam. 30: 26. Great Alexander, when he had prevailed at the river Granicus, and was now ascended into the upper parts of Asia, sent back many gifts, to assure them of his love in Macedonia. The like doth God to his Church by sending them Pastours, with such two adjuncts as are here. 1. *Inherent*, his own approbation, them of his love in Macedonia. The like doth God to his Church by sending them Pastours, with such two adjuncts as are here. 1. *Inherent*, his own approbation, them of his love in Macedonia.

Ver. 16. *They shall say no more the Ark, &c.*] This was not so easily preached, the ancient ceremonies shall be abolished. This was not so easily received, and is therefore here again and again assured.

Ver. 17. *They shall call Jerusalem* i. e. The Church Christian. The throne of the Lord] The throne of glory, chap. 4: 21. So Exod. 17: 16. because the band upon the throne of the Lord, that is, say some, Amalek's hand upon the Church: which is elsewhere also called the Temple of God.

Neither shall they walk any more, &c.] i. e. Not in wanders, but by rule, Eph. 5: 15. Heb. not any more after the sight of their hearts, i. e. as themselves thought good, but as God directeth them.

Ver. 18. *In that day shall the house of Judah walk with the house of Israel*] All the Elect shall be reunited in Christ: unless we shall understand it of the last reduction of the Nation into one, Isa. 11: 13, Ezek. 37: 16, 22, Hof. 1: 11.

And they shall come together out of the land of the North] i. e. Out of the place of their captivity, whereby was figured our spiritual captivity, &c.

Ver. 19. *But I said, How shall I put thee among the children?*] How, but by my free grace alone, fith thou hast so little deserved it? the causes of our Adoption, see Eph. 1: 5, 6.

And

And give thee a pleasant land] The heavenly Canaan, which is here fitly called a land of desire or delight, an heritage or possession of goodlines, a land of the living (or desires) of the Nations.

And I said, thou shalt call me My Father] And, My Father affectionately uttered, is an effectual prayer. As Peter! brevissima quidem vox est, sed omnia complectitur, saith Luther, i. e. Ab Father is but a little word, but very comprehensive; it is such a piece of eloquence, as far exceedeth the rowlings of Demosthenes, Cicero or whatsoever most excellent Orator.

Ver. 20. *Stand ye as teachers wife, &c.*] This ye have done, but that's your present grief, and now you look upon your former distaffs with a lively hatred of them: holding that the time past of your life may suffice to have wrought the will of the Gentiles, &c. 1 Pet. 4: 3.

Ver. 21. *A voice was heard upon the high places*] Where they were wont to worship idols, now they weep for their sins, and pray for pardon.

For they have perverted their ways] This is it that now draweth from them prayers and tears, see Chap. 3: 18. Lam. 5: 14. O malum, chi chetum. Wo worth ye, that ever we thus sinned. Some understand those words, A voice is heard, as shewing Gods readiness to hear penitent sinners, so soon as they begin to turn to him, even before they speak, as the Father of the Prodigal met him, &c.

Ver. 22. *Return ye backsliding children*] Give the whole turn, and not the half turn only. So Ad. 2: 38. Peter laid to them that were already prickt at heart, Repent ye, even to a transgression; and chap. 3: 19. Repent ye, and be converted; that your sin may be blotted out. Repent not only for sin but from sin too: be through in your repentance, let it be such as shall never be repented of, 2 Cor. 7: 10. It is not a flight sorrow that will serve Apostates turn; it must be deep and down-right.

And I will heal your backslidings] Pardon your sins, and heal your natures. I will love you freely, and cause your broken bones to rejoice, Heb. 14: 4. Isa. 19: 22. Oh sweetest promise! what wonder then that their hard hearts were forthwith melted by it into such a gracious compliance, as followeth.

Behold we come to thee] See Zach. 13: 9. with the Note. Ver. 13. *Truly in vain of salvation hoped for from the hills*] Heb. Truly in vain from the hills; the multitude; the mountains; it is like to that, Heb. 14: 3. Alibi non invenio — neither will we say any more to the works of our hands, To us our gods. See the Notes there.

Truly in the Lord our God] They trust not God at all, that not alone. Ver. 24. *For flame hath devoured the labour of our fathers*] That shameful thing Bala hath done, Chap. 11: 13. Hof. 9: 10. he hath even eaten up our cattle and our Children: of whom if any be left, yet there is nothing left for them: And this we now see (long and last) penitentia debet, & nullus malo cadit, having bought our way, and paid dear for our learning. And may not many ill husbands amongst us say as those of their drunkenness and wantonness? See Prov. 5: 9, 10, 11, 12, with the Notes.

Ver. 25. *We have done in our shame*] We that once had a whored forehead, ver. 3, and seemed past grace, we now lose all shame of former miscarriages, yea our confusion covereth us (as Hof. 4: 4, 15:) because we have loved against the Lord our God, and our Fathers from our youth unto this day, and have not obeyed the voice of our God. Lo here a dauntful form and pattern of penitent confession, such as is sure to find mercy. Hæc sunt omni tempore Christiana est satisfactio, non meritoria aliquid Papistica atque supereroganda. Ut we must not acknowledge sin with dry eyes, Zeph. 1: 13.

But point every sin with a tear, &c.

## CHAP. III.

Ver. 1. *Thou wilt return O Israel*] As thou seemest willing to do, and for very good reason, Chap. 2: 22, 23, 24. Thou art but a beaten rebel, and to hand it out with me is no purpose: thou must either turn or burn. Neither will

will it help thee to return faintly; for I love truth in the inward parts, and hate hypocrisy, halting, and tepidity. If therefore thou wilt return,

*Return unto me* ] *Return as far as to me*; not from one evil course to another, chap. 2. 36. (for that is but to be tossed, as a ball, from one of the devils hands to the other) but to me with thy whole heart, seriously, sincerely and zealously: for *Non amas, quinon zelas*. To a tyrant thou shalt not turn, but to one that will both afflict thee, *Prov.* 1. 23. and accept thee, *Zech.* 1. 2.

*And if thou wilt put away thine idols out of thy sight* ] i. e. Thine idols out of thine house and out of thine heart, *Ezek.* 14. 5. *Thou shalt not remove* ] But still dwell in the land and do good; *Isaiah* 37. 3.

*Ver. 2. And thou shalt swear The Lord loveth* ] Not by *Baal* shalt thou swear, or other idols, but by the living God, or by the life of God. The Egyptians once swear by the life of Pharaoh, as the proud Spaniards now do by the life of their King. But, to speak properly, none liveth but the Lord: and none should be sworn by but he alone; an oath being a proof of the Divine Power, which one worshippeth. The *Pythagoreans* used to swear by *πνεῦμα*, *Quæritur*, which they called *πνεῦμα αἰώνιον* the fountain of eternal being: and this doubtless was the same with *πνεῦμα ἁγιον* *ἰερωτα*.

T. 1. 1.

*In truth, in judgment and in righteousness* ] *Ver.* vii & *juste*. 1. In truth, *Rom.* 9. 1. that is, 1. To that which is true, lest we fall into perjury, *Lev.* 19. 12. And, 2. Truly, agreeable both to the intentions of our mind (not deceitfully, *Psalm* 24. 2.) and agreeable also to the intentions of him that ministrerth the oath, and not with mental reservations, as *Romish Priests* oft swear.

The Romans used that most confident and doctoury, when the Jurors find those things which they knew most certainly. *Suicides*.

*In judgement* ] Or, *confiderately*, duly weighing the conditions and circumstances: not rashly and undividely, *Lev.* 5. 4. 1 *Sam.* 14. 39. as those that swear in heat and choler, swear when they should fear, *Deut.* 10. 20. and 28. 58. The *Græcians* when they would swear by their *Jupiter*, out of the mere dread and reverence of his name forbore to mention him. And the *Egyptians* bore such reverence to *Mercurius Trismegistus*, that they held it not lawful to pronounce his name lightly and rashly. This is check to many swearing Pseudo-Christians. *Such an oath as swear in just, with* (without repentance) *go to hell in earnest*. The ancient form of taking and imposing an oath was, *Give glory to God*, *Josh.* 7. 19. *Joh.* 9. 24.

*And in righteousness* ] 1. Promising by oath, lawful and possible things only; not making an oath a bond of iniquity, 1 *Sam.* 15. 21, 32. and 28. 10. 2. Careful to perform what we have sworn, though to our own hindrance, *Psalm* 15. 4. *And the Nations shall bless themselves in him* ] Or *shall be blessed in him*, that is, in that God to whom thou returnest, and by whom thou shalt prosper. They shall turn to God by thine example, and hold themselves happy in such a good turn.

*Ver. 3. Break up your fallow-ground* ] *Novellate vobis novale*: *Tertullian* rendreth it, *Renovate vobis novamen novum*. put off the old man, and put on the new. See *Hos.* 10. 11. with the Notes. By the practice of Repentance, *renewate*, *exspirare*, root up, and rid your hearts and lives of all vile lusts and vicious practices. The breaking up of sinful hearts, may prevent the breaking down of a sinful Nation.

*Sow not among thorns* ] i. e. Cares and lusts of life, fitly called thornes, — because 1. They prick and gore the soul. 2. Harbour the old Serpent. 3. Choke the Word: there's no looking for a harvest in a hedge. Stock them, and stub them up therefore, 1 *Pet.* 2. 1. *Jam.* 1. 21. do not plow here, and make a bawke there, &c.

*Ver. 4. Circumcise your foreskins to the Lord* ] There is a twofold circumcision, *Corporis & Cordis*. Outward and inward: that without this availeth nothing, *Gal.* 6. 15. See the inward described, *Colos.* 2. 11. It is the putting off the old *Adam* with his actions. It is *purgatio anime & abjectio vitiorum*, saith *Origen*, the cleansing of the soul, and the calling away of sin, that filthy foreskin, that *superfluitas* of *maledictionis*. It is a wonderful work of the holy Spirit wrought by the Word upon the Saints

Saints at their first conversion, whereby corruption of nature is wounded, beloved sin cast away with sorrow, and the sinner received into an everlasting communion with God and his Saints: Those that are not thus circumcised, are not *Israelites* but *Ismaelites*; whereas *Israhel*, though by nature an *Ismaelitic*, 1 *Chron.* 2. 17. yet being thus inwardly circumcised, he was for his Faith and Religion called and counted an *Israelite*, 2 *Sam.* 17. 25. See *Philip.* 3. 3, 4, 5.

*And take away the fore-skin of your heart* ] Not of the flesh only (see 1 *Pet.* 3. 21.) as the carnal *Israelite*, who rests in the work done, glorious in outward privileges, neglects the practice of religion and power of godliness, pursueth him that is born after the Spirit, the *Israelite* indeed, &c. and is therefore disprivileged, hated and defied by God, as *Israhel* that uncircumcised Philistin was by *David*, dead in sin and the uncircumcision of the flesh, *Colos.* 2. 13. subject to utter excision, *Gen.* 17. 14. as having no portion in Christ nor off the fore-skin of the flesh only: off with the whole body of sin, *Col.* 2. 11. begin at *Adami* sin, bewail that: then let upon the beloved sin, out with that eye, off with that hand: cast away all your transgressions with as great indignation as angry *Zipporah* did her child's fore-skin. Take unto you for this end the sword of the Spirit, the word sharper than *Israhel's* stones: that the made use of, *Ezek.* 4. 24. consider the threats (these will work faith, and that will work fear) apply the Promises, *Deut.* 30. 6. *Ezek.* 36. 26, 28. doubt not of Gods Power, but pray him to thrust his holy hand into your bosoms, and to letch off the filthy fore-skin that is there. *Loe*: this is the way, walk in it.

*And burn that must can quench it* ] When once it hath caught your thorns, *ver.* 3. *Ver.* 5. *Declare your Judah* ] As if the Prophet should say, I do but lose my labour in calling upon you to mortify your corruptions and to cut away all your transgressions. Uncircumcised ye are in heart and ears, and so will be. Now therefore stand upon your guard against the approaching enemy, and defend your selves, if at least you are able, from the evil that is coming upon you. Mort up your selves against Gods fire, *ver.* 4.

*Ver. 6. Set up the standard towards Zion* ] All this seemeth to be ironically spoken, as *ver.* 5.

*For I will bring evil from the North* ] i. e. From *Babylon*. *Ab agnatis nihil boni*. There is also another *Babylon* (spoken of in the Revelation, which to the true Church hath of long time been *terram maledictam*: and so the poor persecuted Protestants in Poland feel at this day.

*Roma* i. e. *radix omnia* i. e. *malorum*.

*Ver. 7. The Lion is come up from his thicket* ] i. e. *Nebuchadrezzar* from *Babylon*, where he lyeth safe, *hæret leo in verpre*, and will shortly shew himself for a mischief to many people, who shall feel his force and fierceness.

*Ver. 8. For the Lord your God will take hold* ] Repent, if at least it be not too late, as the reed words hint, that now it was.

*For the fierce wrath of the Lord is not turned back from us* ] Or because the fierce wrath of the Lord will not turn from us: it will have its full forth. See *Zeph.* 3. 2. with the Notes.

*Ver. 9. The heart of the King shall perish* ] His courage shall be quailed, and he shall be bravely crest-fallen. This was fulfilled in *Zedekiah*, who sought to save himself by flight, but could not.

*Ver. 10. Surely thou hast greatly deceived this people* ] *sc.* by those false Prophets, *ver.* 9. Confer 1 *King.* 19. 22. &c. *Ezek.* 14. 9. This God doth as a just Judge, punishing sin with sin. The words may be rendered question-wise, *Hast thou indeed thus deceived this people*? Is it possible that Thou shouldst have an active or so much as a permissive hand in such a business?

*When as the sword reacheth unto the soul* ] i. e. To the heart, it goes as far as it can. *Capulo tenet aditum infemum*. See *Psalm* 69. 11.

*Ver. 11. A dry wind of the high places* ] *Vento urano & exiccatore* as the North wind is; understood hereby the King of *Babylon*, as *ver.* 6. Blasting and wasting all before him.

*Not to fan nor to cleanse* ] But to dissipate and destroy.

H h z

Ver. 12.

Ver. 12. *Even a full wind from those places* ] An impetuous and stiff wind, such as shall carry away chaff, and corn, and all.

*Then also will I give sentence against thee* ] Heb. *utter judgements with them*, i. e. I will speak no more by my Prophets, but by my Judgements.

Ver. 13. *'Behold he shall come up as clouds'* ] Swiftly, and numerously.  
*His flyers are swifter than Eagles* ] Which, though the biggest of all fowls, yet flye with greatest speed.

*How unto us, for we are spoiled* ] This he premitteth fely to his exhortation to Repentance, ver. 14. g. d. We are utterly undone, if Repentance prevent not.

*Curat ergo penitentia, ne praeservat sententia.*

Ver. 14. *O Jerusalem, wash thine heart from wickedness* ] Which defileth it worse than any leprosy, or jakes, doth the body, Mar. 7. 19, 20, 23. Thy hands thou often walkest (and other outward parts; placing therein no small religion) thou canst not wash them in innocency; wash them therefore in tears: and when thou hast so done, cry to God with *Amos*, *Lava lachrymas tuas Domine: ipse enim lachrymas tuas lavabit*; Wash my very tears, Lord, for they are lamentable ones. Beg of him to bathe thy soul in the blood of his Son, to wash thee throughly from thine iniquity, and to cleanse thee from thy sin, *Psal.* 51. 2.

*That thou mayst be saved* ] i. e. Have safety here, and salvation hereafter.

*How long shall thy vain thoughts lodge within thee* ] Heb. *in the midst of thee*, in the very heart of thee? Creep in they will: but why should they lodge there? why should the Devil be as *home* with us? be any mans bed-fellow, as he is the angry mans, *Ephes.* 4. 26? David oft communed with his own hearts, and his spirit made diligent search for such vagrants, *Psal.* 77. 6. *Scopabam spiritum meum* (so some render it) I swept out my spirit. Carnal hearts are flows of unclean thoughts, slaughter-houses of cruel and bloody thoughts, exchanges and shops of vain and idle thoughts, a very forge and mint of false Politick undermining thoughts, yea oft a little hell of confused and black imaginations. They had need therefore to be carefully cleansed, and kept with all custody. Grace beginneth at the center, and from thence goeth to the circumference. God and Nature begin at the heart: Art begins with the face and outward lineaments, so doth Hypocrisy at outward paintings and expressions, it cleanseth the outside of the cup and platter, when the inside is full of ravening and wickedness, *Luke* 11. 39.

Ver. 15. *For a voice declareth from Dan* ] which was first called *Laila*, then *Dan*, and after that (in honour of *Tiberius Caesar*) *Caesarea Philippi*. It was the utmost bound of *Israel* Northward: and thence came a rumour of the enemy entering, and making his first impression into the Land; and so, by Mount *Ephraim*, to the Jews of *Jerusalem*. This, *Jeremy* by a spirit of Prophecy foretelleth long before, against their vain confidence of better.

*And publisheth affliction* ] The same Hebrew word signifieth *vanity* or *iniquity* in the verse afore-going. Sin is the mother of misery and molestation.

Ver. 16. *Make ye mention to the Nations* ] i. e. To the Jews who haply are called the *Nations*, because once better accounted of then all Nations: thus the Saints are called *All things*, *Colos.* 1. 18. and the Rabbiners have a saying that those seventy souls which came down to *Egypt* with *Jacob*, were more worth then all the Seventy Nations of the world besides.

*That watchers are come* ] *Rebuckadesars* a life-guard say some. Heb. *Nasfahrim*, i. e. *Nebuchadnezzars*. Others give a better reason of the word from the next Verse.

*And give out their voice against the Cities of Judah* ] Whilst they invade them cum *harris militari*, with a horrid and horrible noise, such as the Turks use now-a-days also, when they set upon any City to storm it.

Ver. 17. *As keepers of a field are they against her* ] They have straightly besieged her; so that there is no escaping their hands.

Ver. 18. *They ways and thy doings have procured these things unto thee* ] This is like as we use to say to our children when they have taken cold or got any harm, This is your

*Frustrant  
lavamenta,  
ut multum  
innocentia  
Oculi.*

*Nil mora cogi-  
tationis videri-  
guis et quod  
adhibetur  
Oculi.*

*Vulg.*

*Israh. Antiq.  
lib. 12.*

*Sicut et Caesare  
Caesariam, a  
Praetere  
vitiis.*

your gadding and dabbling in the dirt, your going in the snow, your eating of fruit, &c.

*This is thy wickedness* ] i. e. *Merces malitia*, the wages of thy wickedness, the fruit of thy folly.

*Because it is bitter* ] Thou shalt give God a bitter pill, as it were, that went to his heart: and now he hath given thee as bitter a potion, that reacheth unto thine heart.

Ver. 19. *My bowels, my bowels* ] So my head, my head, 2 King. 4. 19. My leanness, my leanness, *Isa.* 24. 16. Thus the Prophet here, to expresse his inexpressible grief for the calamities of his people.

*I am pained* ] as a woman in travel.

*At the very heart* ] Heb. *as the walls of my heart*, i. e. to see, in spirit, the City walls surprised.

*My heart maketh a noise in him* ] *Salutat & palpit ut in pavidis & percussis* *sa-*  
*riferis*, leaps and throbs.

*I cannot hold my peace* ] Heb. *I will not*.

*Because thou hast heard* ] i. e. I have heard in the Spirit, and am affected with it, as if already come.

Ver. 20. *Desolation upon desolation* ] *Fluitus fluitum tradis*, one mischief upon another, the sword after famine, captivity after a siege.

*For the whole land is spoiled* ] Or, plundered: which word we first heard of in the *Sandals* was.

Ver. 21. *How long shall I see the standard* ] Sad sights and doleful ditties are common in times of war.

*And hear the sound of the trumpet* ] *Tubam turbamque hostium*.

Ver. 22. *For my people is foolish, they have not known me* ] To know and to worship God aright, is the only true wisdom, saith *Lactantius*.

*They are wise to do evil, but to do good they have no knowledge* ] *In terrenis Lyncei, in celestibus calpa*. Wile the wicked are in their generation, subtil and sly: but so is the Serpent, or the Fox: the Swine that wandereth can make better find to get home then the Sheep can to the fold. They have received the spirit of this world, 1. Cor. 2. 12. the Devil also worketh effectually in them, as a Smith in his forge, *Ephes.* 2. 2. Hence they are wise to do evil. *Elymas* was a vere fable fellow, but the Devil's child, and so the more dangerous, *Acts* 13. 10. *Magnum ingenium & magnam stultitiam*, saith *Vincencius Lirinensis* concerning *Origen*, who had a great wit, but proved a great scandal to the Church. *The Devil covets to be adorned by thee*, said *Augustin* to one that was wittily wicked. Surely as Jet gathereth droffe and refuse things to it self, but lets go gold and precious things: so do the Worlds wifards.

Ver. 23. *I beheld the earth, and lo it was without form and void* ] *Tota vaobata*, as *Gen.* 1. 5. lightless and shapeless. *Sermo est hyperbolicus*, all was in a confusion: what shall it then be at the last day?

Ver. 24. *I beheld the mountains, and loe they trembled* ] War is a war, that no words, how wide soever, can sufficiently utter.

*And all the hills moved lightly* ] As being lightened of their burden, (saith a Rabbin) trees and houses.

Ver. 25. *I beheld, and lo there was no man* ] But all killed, captived, or fled. *Judea* lay utterly waste for Seventy years. Infomuch that after the slaughter of *Gedaliah*, when all, men, women and children, fled into *Egypt*, there was not a Jew left in the Country.

*And all the Birds of the heavens were fled* ] Birds were given men for food, Physick, and delight, as companions of his life; therefore it is reckoned both here and chap. 9. 10. as a judgement to lose them.

Ver. 26. *As the profanes of the Lord, &c.* ] Who was the chief Agent: as *Titus* the Roman Emperor also acknowledged after he had destroyed *Jerusalem*: *Non Sultus fidelitatis dixit, sed Deus iram suam declaravit immo suam accomodasse*, he said it was not He that had done it, but that He had only lent his hands to God, justly displeased at that Nation.

Ver. 27. *Tu I will not make afull end* ] God kept the room empty nls those Seventy years, till the return of the natives.

Ver. 28.

*Otha inflat  
pasturientis.*

*Lib. 3. cap. 30.*

Ver. 28. *Because I have spoken it, &c.*] *Quod scripsi scripsi*, said Pilat, I will not alter it: See the like. Ezek. 24. 13, 14.

Ver. 29. *Every City shall be forsaken*] See ver. 25.

Ver. 30. *Though thou rentest thy face with paint* ] *Isabel* like, 2 *King.* 9. 30.  
See *Ezek.* 23. 40.

*In vain shalt thou make thyself fair* ] i. e. Seek to ingratiate with the Chaldees, by submitting to them, and worshipping their Idols.

*Thy lovers will despise thee*] As an old withered frumpet, and now out of date.  
SEE Ezek. 16. 36. & 23. 22.

Ver. 31. *As of her that bringeth forth her first child*] *Primipara* : such have greater pains and least patience, oft.

For my soul is wearied because of Murtheers.] Once her Paramours, her Sweet-hearts. There is nothing got by comorting with Idolaters. The Duke of Medina's sword knew no difference between Papists and Protestants in Eighty eight, and that they should have found, had the Spaniard then prevailed.

## CHAPTER V

Ver. 1. **R** Unto and fro] *Spaciāmini, scrutāmini*. Go as many of you as ye please: the verbs are plural].

*In the streets of Jerusalem ] Where it was strange there should be such a rarity of righteous ones. But the faithful City was now become an harlot, Eisa. 1. 21. Like as Rome is at this day.*

*Tota est iam Roma Imperator.*

Shee had a *Mancinel*, a *Saxanorola*, and some few other *Jeremies*, to tell her her own : but she soon took an order with them. The Primitive Christians called Heathens, Pagans ; because contrey people living in *patria*, that is, in Hamlets and Villages, were heathenish for most part, after that Cities were converted, and had many good people in them : but *Jerusalem* here afforded nor any one hardly.

In Polyh.

[illegible]

Barfili, then whom there arose not a greater among all that were born of women  
*Paul* that little man, but who did great exploits. *Athenasius* and *Luther*, who  
 stood out against all the world, and prevailed. But not many such: blest be  
 God that any such. *Cicero* observeth that scarce in an Age was born a good Poet.  
 And *Seneca* saith such as *Cleopatra* was, we have now: but such as *Cato* are hard to  
 be found. The Host of *Nola* being bid to summon the good men of the Town to ap-  
 pear before the Roman Centur, got him to the Church-yard, and there called at  
 the graves of the dead: for he knew not where to call for a good man alive. God  
 himself fought for a man that might stand up in the gap, but met not with any such  
 one. *Exek.* 22. 30.

And I will pardon it.] Sodom's fins cryed loud to God for vengeance; so did now *Jerusalem*. But had there been but a voice or two more of righteous & religious persons there, their prayers had outcried them. A few birds of Song are shriller, then many croacitating birds of prey.

Ver. 3.

Ver. 3. O Lord are not thine eyes upon the truth? ] And can these painted Hypocrites have eyes to please thee? how much are they mistaken?

*Thou hast stricken them, but they have not grieved.* As being past feeling, of a dead and desolent disposition: like naughty boys, which are the worse for a whipping: or *Solomons* drunkard who is beaten but never the better, *Prov. 23. 35.* There is no surer sign of a carnal *Israelite*, of a profligate profligate, than to be senseless or incorrigible under public judgements.

Ver. 4. Therefore I said i. e. I thought with my self.

*Surely these*] *fc.* That swear falsely, and refuse to be reformed; &c.

Are poor] Of the *vulgar*; under law; base and beggarly; who neither know  
Gods will, nor hold themselves much bound to do it. Of the poorer sort in *Sweth-*  
*land* it is storied, that they do alwayes break the Sabbath, saying that \* tis for Gentle  
men only to keep that day.

Ver. 5. *I will get me unto the great men* Who have been better bred, and a bound with liefure, and other helps to holy living.

But these have altogether broken the yoke] Of God, of the Law, and of Discipline. There are lawless and awiefs, and think they may lay the reins in the neck, and run riot.

Ver. 6. *Therefore a Lyon of the Forrest shall say them* So *Nebuchadnezzar* is called for his cruelty, a *wolf* for his voracity, and a *Leopard* for his swiftness and swiftness. All the malignities of other Creatures meet in the Creatures enemies.

Ver. 7. *How shall I pardon thee for this?* How with the safety of mine honour and justice? Swearing then by creatures (as by our lady, by St. Anne, by the light, &c.) or by Idols, (as by the Mafse, by the Rood, &c.) or by qualities (as by Faith, Truth, &c.) is not so small a sin as many dream it: it is God he maketh these great questions how he can pardon it. For why? it is a forsaking of him, a giving away his honour to another, a disgrace done to a mans self (if we always twine by the greater, *Hib. 6. 16.*) and a means to procure his utter ruin, without Gods greater mercy, *Amsos 6. 14. Zeph. 1. 3, 4, 5.* Men sport themselves with oaths, and the *Unbeliever* did with *Samson*: which will at last pull the house about their ears. *Zeph. 5. 4.*

2. *And so, I find them to the full, they then committed adultery* Fulvius in good mood breeds *forgets himself*, and in bad men, *filchiness*. *Gula vestibulum luxuria*, gluttony is the gallery that incontinency walks through. The *Isralites* ate and drank *as they would play*, &c. with their *Midianites* Miracles, to the provoking of God's fierce wrath. Fulvius of bread made way to *Sedoms* fin. Lunatics, when the Moon declines and in the wain, are sower enough : but when full, more wild and inebriant. *Ceres* and *Bacchus* are great friends to *Venus*, &c. Watch therefore, and sleep with fear.

*And assembled themselves by troops*] Heb. *they trooped themselves*: such was the impudency.

Ver. 8. *They were as fed horses*] As stallions and stone-horses, that are *πρωτοι*  
*more used*, as the Sep:napint have it.

Ver. 9. *Shall I not visit for these things*] i. e. Shall I not take cognizance of them, and punish them surely and severely?

Ver. 10. *Get ye up upon her battlements and destroy*] *Ascendite & exci-*  
*up and lay about you loquely.* A commission granted out to the enemy, to  
 secure Divine vengeance: God can never want a weapon to beat his rebels w

But make not a full end! See chap. 4: 27.

For they are not the Lord.] He disowneth them, and giveth them *primo occu-*  
*turo*, to him that shall first seize them; as the Pope took upon him to do,  
 Kingdom of England, in the dayes of Henry 8. whom he had excommunicated  
 deprived.

Ver. 11. *For the house of Israel and the house of Judah*] Both *Abalah* and *Libah* are stark naught: I renounce them therefore, and shall take no further charge of them. And why?

Ver. 12. *They have belied the Lord*] Or, *They give the Lord the lye*, (as *Job*

Libido effrons  
& plus qu'un  
pecunia.

*For Earle of Lincoln gave his Sovereign Henry 3. the lye* Every unbeliever doth  
as much, upon the matter, 1 *Job* 5. 10. See the Note there, *Nam etiam si non*  
Occulamp. *semper ore obloquitur, fatus tamen obliuiscitur.*

*And [aid is not he]* *sc.* That speaketh, but the Prophets speak their own  
dreams and fancies. Or, as former the text, *He is not* there is no God to re-  
ward us if we do well, or to punish us, if we do worse. See my Common-place of  
*Alibi*.

Ver. 13. *And the Prophets shall become wind* All their threats and bugbear-  
terms (deviled on purpose to affright silly people, who are no wiser then to be-  
lieve them) shall come to nothing: they are but *bullata vana, bruta fulmina*, bab-  
bles of words, brute light-bolts: both they and their menaces shall vanish together,  
they shall blow over.

*Thus shall it be done unto them* The evils that they foretell shall befall them-  
selves, not us: *et nos male mulcabitur ipsa*, and we will see them soundly punish-  
ed for false Prophets. Poor *Jeremy* was ill-handled amongst them many times, as  
we shall see inundry Chapters following. *Hic fuit Jeremia* &c.

Ver. 14. *Because ye speak this word* Ungodly men shall one day answer (with  
all the world on fire about their ears) for all their hard and haughty speeches,  
*Psalm* 15. They shall find that neither their own words are wind, but such as they  
shall give a sad account of: nor the Prophets words wind, unless it be to blow them  
white, more then wind doth mens bodies, when gotten once into the veins, or  
bowels.

*Behold I will make my words in thy mouth fire* That's somewhat worse then  
wind. Oh fear this fire, vengeance is in readiness for the disobedient, 2 *Cor.* 10. 5.  
every whit as ready in Gods hand as in the Ministers mouth. See *Zach.* 1. 6. with  
the Note.

Gen. 10. 8. Ver. 15. *It is a mighty Nation, it is an ancient Nation* As ancient as *Nimrod*  
the first founder of that first of the four Monarchies. Hence *Babylon* is called the  
land of *Nimrod*, Mic. 5. whom the Poets call *Saimon*, and his son and successor  
*Jupiter Belus*.

*A Nation whose language thou knowest not* For the *Babylonians* spake *Syrack*,  
Dan. 2. 4. as did also the Jews afterwards, viz. after the captivity in *Babylon*,  
where they learnt it, and lost their own language.

Ver. 16. *Their quiver is an open Sepulchre* As holding arrows that wound  
deadly, and that shall dispatch many being drenched in their gall.

Ver. 17. *And will eat up thy harvest* *Partim gladio, partim gula*. Consi-  
der the calamity of war, and take care to prevent it.

Ver. 18. *I will not make a full end with thee* In the midst of judgement, God  
remembereth mercy. See chap. 4. 27. and here ver. 10. Howbeit, from this text  
some gather, that now in this last captivity of theirs God hath made a full end with  
the Jews, and that wrath is come upon them to the utmost, or to the end, as the Greek  
hath it, 1 *Thes.* 1. 16.

Ver. 19. *Wherefore doth the Lord our God all these things unto us* Why? could  
not they yet tell? But had they not been oft enough (if any thing were enough)  
told wherefore? But they were never willing to hear on that ear. Some of our  
hearers turn the deaf ear, and say, I will tell you us of these terrible things, &c. Man-  
ny fit before us as senseless as the beasts they fit on, the pillars they lean to, the dead  
bodies they tread upon.

*So shall ye serve strangers* God loves to retaliate.

Ver. 20. *Declare this in the house of Jacob, &c.* Cease not to ring it in their  
ears whether they will hear, or whether they will forbear: for it is a rebellious  
people; and of the number of those, who wink willingly, that they may not see  
when some unfavoury potion is ministered to them, as *Justin Martyr* expresseth it.

Ver. 21. *Hear now this O foolish people* They were strangely stupidified, and were  
therefore thus suppled up. Those that are in a Lethargy must have a double quanti-  
ty of Physick to what others have.

*And without understanding* Heb. *Præcursus an earis*: *Cor Japi & pulmo loquatur*,  
&c.

&c. The heart is the symbol and seat of wisdom. See *Hof.* 7. 11. with the Note.  
*Which have eyes and see not, &c.* See *Ezra* 6. 9. and 42. 20. which have not  
senses habitually exercised to discern good and evil, *Heb.* 5. 14.

Ver. 22. *For ye not men? faith the Lord* What? not me, whom the sea it  
felt, that tumultuous and unruly creature, fear and obeyeth? See *Psal.* 65. 7.  
and 93. 4.

*Who have placed the sand for a bound to the sea* A weak bound for so furious an  
element. *Vis maris infirmissimo sabulo pascere cohibetur*. But so I will have it:  
and then who or what can gaintain it? Now who can but be moved at such mi-  
racles? Know you not that I can soon make your arable, sailable? and that I can  
shake the earth as oft as there is a tempest in the Ocean, with the earth is founded  
not upon solid rocks but fluid waters? See 2 *Pet.* 3. 5.

*By a perpetual decree* Heb. *by an ordinance of antiquity or of perpetuity*, clasp-  
ing it up close prisoner.

Ver. 23. *But this people have a revolting and rebellious heart* *Cor recedens &*  
*american*, gone they are, and return they will not. Apostates are dangerous crea-  
tures, and mischievous above others; witness *Isaiah*, once a forward professor,  
*Lucian* once a Preacher at Antioch: *Staphylus* and *Lutamus* once great Lutherans,  
afterwards eager Popelings: *Harding* was the Target of Popery in England, (faith  
*Peter Maulein*) against which he had once been a thundering Preacher in this  
land, withing he could cry out against it, as loud as the bells of *Oxford*. The Lady  
*Jane Gray*, whose chaplain he had sometimes been, gave him excellent counsel in a  
letter: but he was revolted and gone past call. *At. & Mon.*  
fol. 1591.

Ver. 24. *Neither [ay they in their hearts]* God understandeth heart language, and  
expects a tribute there.

*Let us now fear the Lord* Fear him for his goodness, as well as for his greatness,  
ver. 22. See *Hof.* 3. 5. and Notes.

*That giveth rain* Which God decreeth, *Job* 28. 26. prepareth, *Psal.* 147. 8.  
withholdeth, *Am.* 4. 7. bestoweth, *Dani.* 23. 12. *Mat.* 5. 41. for a witness,  
*Mat.* 17. 14. of his general goodness, *Mat.* 5. 45. and special providence, as a  
good householder, *AB.* 14. 17.

*He referreth unto us the appointed weeks of harvest* Which if he should deny us  
but one year only, how easily might he harve us all? See his love, and fear his  
Name.

Ver. 25. *Your iniquities have turned* See on *Isa.* 59. 1.

Ver. 26. *For among my people are found wicked men* This was as bad as to find  
a nettle in a garden, unchastity in a Virgin, or the devil in Paradise. All the Lords  
people are or ought to be holy.

*They lie in wait* Or watch, or prey: See on *Mic.* 7. 2.

*They set a trap, they catch men* To spoil them, or slay them. Such a one was  
*Ott* the Pope, *Maximilian* (as the story flieth him) i.e. *Max* catcher, sent hither  
by *Gregory* 9. to rake and take away our money: *Tetelin* sent by *Leo* 10. into  
*Germany* was another.

Ver. 27. *As a cage is full of birds, so are their houses full of deceit* i.e. Of il-  
l-gotten goods, which will prove no such catch in the close, as they count upon.

Ver. 28. *They are waxen fat, they shine* *Pinguis, misid* [unt] *cunctis curans* as  
*Epianus de grege porci*, fat they are and fair-looking, slick and smooth.

*They shall surpass the deeds of the wicked* They out-shin others. Or as some sense  
it, they escape better then others, *Psal.* 73. 5.

Ver. 29. *Shall not visit* See ver. 9.

Ver. 30. *A wonderful and horrible thing* *Res stupenda & horrenda*, an abhorred  
sith, such as may well draw from us an *amen*, *ben* *Domine Deus*.

*Is committed to the Land* Heb. *in this land*, where men are therefore the worse,  
because they should be better.

Ver. 31. *The Prophet prophesy falsely, and the Priests bear rule* The chief  
priests bearing rule in the causes and consciences of the people, had suborned their  
abettors ambitious Prophets, who applauded their greatness for preferment,  
teaching the people to do on the titles of *Moses* chair, High-Priests, the Temple  
of

of the Lord, &c. as if there were not many a goodly box in the Apothecaries shop without one dram of any drug therein. Such false Prophets were those Pharisees, factious for the Priests with their *Carban*: and such also for the Pope are the Jesuites and Seculars, which differ only as hot and cold poison, both destructive to the State.

What will ye do? Alas, what will become of you at last?

## CHAP. VI.

Ver. 1. *O Ye children of Benjamin* These were the Prophets Country-men; for *Anathoth* was in that tribe: so was also part of *Jerusalem* it self. He forewarneth them of the enemies approach, and bids them be gone. The *Ben-amites* were noted for valiant, but vicious, *Judg.* 19. *Hos.* 9. 9. and 10. 9.

*And blow the trumpet in Tekub* A place that had its name from *trumpeting*; so there is an elegance in the Original: See the like *Mic.* 1. 10. 14. It was twelve miles from *Jerusalem*, and six from *Beth-haccerem*. Here dwelt that wife woman surnamed by *Isak.* 2. Sam. 14. 2.

Life of Ed. 6. by S. g. Helym. Set up a sign of fire A Beacon, or such as the *fire-croffe* is in *Scotland*; where (for a signal to the people when the enemy is at hand) two fire-brands set acrofs, and pitched upon a spear, are carried about the Countrey.

Ver. 2. I have likened the daughter of Zion to a comely and delicate Woman Cerastim amata *Bucolica puella*, some fair Shepherdels, to whom the Kings with their armies make love (but for no love) that they may destroy and spoil her.

Ver. 3. The Shepherdels See on ver. 2.

Ver. 4. Prepare ye wars against her Say those *Chaldean* sweet-hearts: this is their wooing language: like that of the *English* at *Muscleborough*.

Let us go up at noon Let us lose no time: why when the day-light by need- less delays?

Ver. 5. Let us destroy her Palace Where we shall find all precious substance, we shall fill our hands with spoils, as *Prov.* 1. 13.

Ver. 6. For thus hath the Lord of hosts said g. d. It is he who fetcheth the *Chaldean* warriors awok: and giveth them these words of command. So *Tarsilus*, *Genfericus* and others were the scourge in Gods hand; as now also the *Turkes* are.

She is wholly oppression She was full of judgement, righteousness lodged in her: but now nothing left.

*Nomin. Alexandrine* to fortasse moritur,  
Hesper abis: jacet hic & Jesus & vitinus.

Ver. 7. As a Fountain casteth out her waters Incessantly, and abundantly. *In* *Jeremia* est continua quasi declamatio contra peccatum, &c. Before me continually This sheweth their impudency.

Ver. 8. Brethren instructed Affliction is a School-Master, or rather an Officer to the Law, which the Apostle calleth a School-Master to Christ. Affliction bringeth men to the Law, and the Law to Christ. Affliction is a Preacher, faith one: blow the trumpet in Tekub: what faith the Trumpet? It instructed O *Jerusalem*.

Ver. 9. They shall depart from thee Heb. be cursed or disappointed: least I loath thee more then ever I loved thee, and so thy ruine come rushing in, as by a fluce.

Ver. 9. They shall thoroughly glean the remnant They shall make clean work of them, as *Judg.* 20. 45.

Ver. 10. To whom shall I speak and give warning Heb. *prophi.* g. d. I know not where to meet with one teachable hearer in all *Jerusalem*.

Behold their ear is uncircumcised Obtruded and stopp'd with the superfluity of naughtyness, worse then any ear-wax, or thick film overgrowing the organ of hearing. *Tantum morsura marina arida aure Dei verba preterirent.*

The Word of the Lord is unto them a reproach They take reprooves for reproaches, as *Link.* 11. 45.

Ver. 11.

Ver. 11. Therefore I am full of the fury of the Lord i. e. of curses and menaces against this obstinate people, as *chap.* 4. 19.

I am weary with holding in As hitherto I have done, and could fill in compassion, but that of necessity I must obey Gods will, and be the messenger of his wrath. It is a folly to think, that Gods Ministers delight to fling daggers at mens breasts, or handfuls of hell-fire in their faces. *Non nisi coacti*, said he.

I will pour it forth I will denounce it, and then God will soon effect it. See on *chap.* 1. 10.

Ver. 12. With their fields and wives together These are mentioned as most dear to them; who could happily say as he did,

*Hec alii capiant; licet mihi pauperum culum*  
*Securo chara conjuge possideri.* Heb.

Ver. 13. Every one is given to covetousness *Avet avaria*, is coveting covetise, cryeth still give, give with the horflecth: of which creature *Pitoy* observeth, as *Lib. 11. cap. 14.*

Every one is given to covetousness of which creature *Pitoy* observeth, as men use to cure the flight or experience (heweth), that hath no thorough passage, but taketh much in, and letting nothing out, breaks and kills it self with sucking. So doth the covetous man.

Every one doeth falsely Heb. each one is doing falsified; as if that were their common trade.

Ver. 14. They have healed also the hurt of slightly Heb. Upon a slight or slighted thing, secundum curationem mali levius, as men use to cure the slight hurt of their children by blowing on them only, or stroking them over. Thus these deceitful workers deal by Gods people: dallying with their deep and dangerous wounds, which they search not neither cauterize, according to necessary levity.

Saying, peace, peace Making all fair weather before them, when as the storm of Gods wrath was even breaking out upon them; such a storm as should never blow over.

Ver. 15. Were they at all ashamed Their shamelessness was no small aggravation of their sin: *Ita licet nullas abominabiles commiserunt. Papia sine verecundia; ovipetentia tamen non possumt*, faith Dr. *John Rayns.* *Papists* are frontless and themselves. Dr. *Smy* for instance: I see nothing (said he before the Parliament in Rom. p. 85.

the beginning of *Queen Elizabeth*) to be ashamed of, so less I see to be sorry for: but rather because I have done no more, &c. wherein he said there was no default in him but in the higher powers, who much against his mind, had laboured only about the young and little sprigs, and twigs, whilst they should have struck at the root and rooted it out: meaning thereby the *Lady Elizabeth*, whom also he afterwards daily cursed in his *grave* *after* *meas.* And concerning his persecuting and burning the Protestants, he denyed not but that he was once at the burning of an *Ab. & Mon.*

*herewig* (for so he termed it) at *Oxbridge* (Mr. *Dewley* Martyr) where he toiled f. 1925. a faggot at his face, as he was singing *Psalms*, and set a wine-bath of thornes under his feet, a little to prick him, &c.

Ver. 16. Stand ye in the wayes and see Duly deliberate and take time to consider, whether you are in the right or not.

Ask for the old paths Chalked out in the word, and walked in by the Patri-

arches. Think not, as some do now-a-days, by running through all religions to find out the right: for this is *viam per avia querere*, as *Junius* phraseth it; to seek a way where none is to be found. How many religions are there now amongst us?

So many men, so many minds. *Non est scienti hodie qui novitates non invenit*, as one complained of old. *Hec Nobody* that cannot invent a new way; but as old wine is better, so is the old way: hold on to therefore. *Quod primum verum*, That which was first is true: but beware of new tricks, that cannot be proved to be old, as *Link.*

1 Job. 2. 7.

*Qui veteres linguas loquunturque novatos,  
Sapius in fraudes incidit ille sua.*

But they said we will not walk therein] So ver. 17. but they said We will not hear-  
ken. See the like resolute answers, chap. 22. 21. and 44. 16. favouring of a self-  
willed obstinacy. It is easier to deal with twenty mens reasons, then with one  
mans will. A willful man stands as a stake in the midst of a stream, lets all passe by  
him but he stands where he was. *Linker* faith of some of his *Wittenbergians*, that  
so great was their obstinacy, so headstrong and headlong they were, that the four  
elements could not bear it. *Jeremy* seems here to say as much of his *Hierosolymi-  
tans*. See ver. 18, 19.

Ver. 17. *Alas I am Watchmen over you*] i. e. Priests and Prophets, to watch for  
your welfare.

Hearken to the sound of the trumpet] See on ver. 8.

We will not hearken] See on ver. 16.

Ver. 18. *Therefore hear O ye Nations*] For this people will not hear me, though  
I speak never so good reason. *Scaliger* telleth us that the nature of some kind of  
*Amber* is such, that it will draw to it self all kind of stalks of any herb, except  
with black exhalations: Thus those who by the fumes of their own corrupt wills  
are grown headstrong, will not be drawn by that which draweth others, who are not  
so prejudicated.

What is among them] What their sins are: Or, *Quid in eis*, sc. *confusurum*,  
what I have resolved to bring upon them: Or, *Qua in eis*, know O congregation  
(of the Saints) which art among them.

Ver. 19. *Hear O earth*] In case none else will hear.

Even the first of their thoughts] Why then should any man think that thoughts  
is free? free they are from mens courts and confitories: but not from Gods eye,  
law, or hand.

Ver. 20. *To what purpose cometh there to me incense?* *Cui lino*, so long as it smel-  
leth of the foul hand that offereth it: so long as you think to bribe me with it? See  
*Isa*. 1. 14.

From Saba] Whence the *Greeks* seem to have their word *obsequium* to worship: and  
the *Arabians* call God (the adequate object of divine worship) *Sabao*, and a My-  
stery Saba.

And the sweet cane] Heb. *cane the good*. The Septuagint render it *cinnamon*; and  
the Vulgar *Calamus*: of which see *Pliny*, lib. 12. cap. 23.  
From a far Country] From *India* faith *Hieron*, *Hec omnia bene in nostras Papi-  
nas quadrabunt*.

Ver. 21. *Behold I will lay stumbling blocks*] Heb. *Stumblements*, i. e. occasions,  
preparations and means to work their ruin and ruine: what these are. see ver. 22  
the ensuing Prophecies. *Disillum* *phoebe* is very emphatical, and authoritative.

Behold a people cometh from the North] This the Prophet had oft foretold, for  
fourty years together; *sed furda fabulam*, but he could not be believed.

Ver. 23. *They shall lay hold on bow and spear*] To destroy & *annus & cinnus*,  
both slay off, and at hand.

Their voices roar like the sea] Which is so dreadful, that the horrible shriekings  
of the devils are set out by it. *Jem*. 2. 19. They who would not hear the Prophets  
sweet words, shall hear the enemies roaring in the midst of their congregations,  
*Psal*. 74. 4.

Ver. 24. *Our hands wax feeble*] He modestly reckoneth himself among the rest,  
though the arms of his hands were made strong by the hands of the mighty God of *Ja-  
cob*. *Gen*. 49. 24. and his heart was fixed trusting in the Lord, *Psal*. 121. 7.

Ver. 25. *Go not out into the field*] Sith there is no peace to him that goeth out,  
nor to him that cometh in, 2 *Corin*. 15. 5. but

*LuZus*

*LuZus ubique, pavor, & plurima mortis imago.*

Ver. 26. *Give thee with sack cloth, and wallow thy self in ashes*] The very hea-  
them did it when in danger of a merciless enemy: *veniam irarum celestium posce-  
ras*, faith *Livy*, seeking the pardon of their sins, and the favour of their Gods.

Ver. 27. *I have fasted for a Tower and a fortress*] Or, a fortified watch-tower  
hence I made thee among my people, i. e. To dilly and discover their dispositions and  
affections.

Ver. 28. *They are all grievous revolters*] Heb. *Revolters of revolters*. *Chald*.  
*Princes of revolters*, arch-rebels. *Jeremy* (Gods champion, such as was wont to be  
set forth completely armed at the Coronation of a King in this Nation) findeth and  
reporteth them such here, and proveth it.

Walking With Slanders] Trotting up and down as *pedlers*, dropping a tale here,  
and another there, contrary to *Levit*. 19. 16.

They are brass and iron] Base and drossy, false and sculent metals, silver and  
gold they would seem to be, a sincere and holy people: but they are *male moneta*,  
a degenerate and hypocritical generation: *adulteris sunt nihil habentes probi*, as  
*Theodor* bath it here; *naught*, and good for naught: not unlike those stones  
brought home in great quantity by Captain *Forbisher* in the reign of Queen *Eliza*. *Cand*. *Bis*.  
*189*. He thought them to be minerals and of good worth: but when there could  
be drawn from them neither gold nor silver, nor any other metal, they were cast  
forth to mend the high-ways.

They are all corrupters] Of themselves, and of others.

Ver. 29. *The bellows are burnt*] The Prophets lungs are spent, all their pains  
spilt upon a perverse people: See *Exek*. 24. 6, 12, 13. *Jeremy* had blowed hard as the  
Smith or Metallurgist doth with his bellows; he had suffered, as it were, by the heat  
of a most ardent fire, in trying and melting his ore: he had used his best Art also by the  
casting in lead (as now-a-days they do quick-silver) to melt it the more easily, and  
with less loss and waste: but all to no purpose at all.

The lead is consumed] All the melting judgements which (as lead is cast into the  
furnace to make it the hotter) God added to the Ministry of the Prophets to make  
the Word more operative, they will do no good.

The founder melteth in vain] Whether God the Master-founder, or the Prophets  
Gods co-founders or fellow workmen, as the Apostle calleth them, 1 *Cor*. 6. 1.

The wicked are not plucked away] Or, *their wickednesses*; they will not part with  
their dross, or be divorced from their *delicta* beloved sins. The vile person  
will speak villany, and his heart will work iniquity to practise hypocrisy, and to ut-  
ter error against the Lord, *Isa*. 32. 6.

Ver. 30. *Reprobate silver shall men call them*] Dross and refuse, rather then pure  
metals: silver they would seem to be; but their hypocrisy shall be made known approved.  
to all men, who shall count them and call them *reprobate*, because *impugnabiles* and  
*inexpugnabiles*, unconquellable, and incorrigible: a fore sign of reprobation, as *Aqui-  
lyta*.  
nas noth from *Heb*. 6. 7. 8.

For the Lord hath rejected them] As refuse and counterfeits, such as will not passe *Drum* off *spi-  
rit* in payment. Hence they are to be cast into *Babylon*: Iron-furnace (quasi *antro* est *numale*  
*Antro* & *Cyclops* *adent* *decemque*) a type of that eternal fire of hell, pre-  
pared of old for the devil and reprobates.

## CHAP. VII.

Ver. 1. *The word that came to Jeremiahs*] A new Sermon, but to the same pur-  
pose as the former. See on chap. 1, 2. *Toto libro idem argumentum* *Oecol*  
*sursum deorsum versat*.

Ver. 2. *Stand in the gate of the Lords house*] The *Egyp*-gate, which was the most  
famous and most frequented of the people, and therefore fittest for the purpose.

And proclaim there this word] Stand there with this Word (as once the Angel  
with

with a terrible sword did at the porch of Paradise) to excommunicate as it were this hypocritical people: and do it *verba non tantum dixeris sed & exerce*, plainly and boldly.

Ver. 3. *Amend your ways and your doings* Heb. *make good your ways*, sc. by repentance for and from your sins: and by believing the Gospel. *Defectum enim mores, ubi nullius excipitur Evangelium*. Amendment of life, is an upright, earnest and constant endeavour to do all that God commandeth, and to forbear what he forbiddeth.

Ver. 4. *Trust ye not in lying word* Or, *matters*, sc. that will deceive you. The *Ship*, *Triumph*, or *Good* *friend*, may be *vanitatem falsitatem*, and misfery upon the hard rocks, or lost sands: so, fair shews and bare titles help not. *Falsitas* that wicked Roman professed himself a *Pythagorean*, and vicious *Antipater* wore a white cloak, the ensign of innocency. This was *virtutis stragulam pufacere*, said *Diogenes* wittily, to put honesty to an open shame.

The Temple of the Lord, the Temple — are these? i. e. These buildings, or these three parts of the Temple, viz. the most holy place, the Sanctuary, and the outer Court. To these are made the Promises of Gods perpetual residence, *Psalm* 132. 14. therefore we are safe from all danger, whilst here we take sanctuary. See *Mis*. 3. 11. The *Romish* crew in like manner have nothing in their mouths so much as the Church, the Church, the *Catholic Church*: and therein, like *Oyster* wives, they out-ryus. Many also amongst our selves cry the Temple of the Lord, the Temple of the Lord, who yet nothing care for the Lord of the Temple. They glory in external privileges, and secure themselves therein, as the Jews fable that *Qg King of Babylon* escaped in the flood by riding astride upon the Ark without. But what profiteth it.

*Respicere ad phylas, & nomina vana Catonum?*

*Esse Christianum grande est, non videri*, saith *Hierom*. It's a great privilege to be a Christian, but not to seem only to be so. An empty title yieldeth but an empty comfort at last.

Ver. 5. *For if ye thoroughly amend your ways* If ye thoroughly execute judgement. If ye be serious in the one, and scoldous in the other. See *ver* 2.

Ver. 6. *If ye oppress not the stranger, &c.* *Turres amat Dom, non vulnere*. See on *Isa*. 1. 23.

Ver. 7. *Then will I cause you to dwell in this place* Not else. Gods Promises are with a condition; which is as an oar in a boat, or Stern of a ship, and turns the Promise another way.

Ver. 8. *Behold ye trust, &c.* See on *ver* 4.

Ver. 9. *Will ye steal, murder, &c.* Heb. *will ye stealing steal, murdering murder*, &c. i. e. drive a trade with the devil by these foul practices allowed and wallowed in, *quasi examen malorum facinorum nihil est, modo domum Dei ingredi remini*; as if you could get off with me, and make amends by your good deeds for your bad?

Ver. 10. *And come and stand before me in this house* This was worse then to do as the *Circassians* (a kind of mongrel-Christians of the *Greek Church* at this day, who as they baptize not their children till the eighth year, so they enter not into the Church (the Gentlemen especially) till the sixtieth year; but heare divine service standing without the Temple: that is to say, till through age, they grow unable to continue their rapines and robberies; to which fin that Nation is exceedingly addicted.

*And say we are delivered* i. e. Licensed. *Hoc idem dicunt qui cogitationes inter precata non numerant*, saith *Oecolampadius*.

Ver. 11. *Is this house which is called by my name* Is it become *impia gentis arcum*, as *Plinius* afterwards spiritually called it? or a *profaned Sanctuary* of *regurgit*, as the Priests maliciously say of *Genova*: Or a receptacle of all abominations, as *Pompey's Theatre in Rome* was once said to be.

*Become a den of robbers*] To such it should have been said by the Porters —

*Grassus*

*Gressus nemovete profani*. In the mystical sacrifices of *Ceres* no profane person was to be admitted: for the Priests going before uttered these words — *Tegetes hoc alieni, thicis, for packing every wicked person*. So the Roman Priests had their *proci* & *proci* *esse profani*.

Ver. 12. *But go ye now* *Nam passibus sed sensibus*. Summon the fobriety of your senses before your own judgments, and consider what I did of old to *Shiloh*, a place no less privileged then yours; and wherefore I did it: and be warned by their woes. *Alterius perditio, tuus sit cautio*. See it thou another shipwrack? look well to thy tackling. Reason should persuade, example should, and mostly will.

Ver. 13. *And now because ye have done* Worthily are they made examples to others, that will not take example by others; that will not *alicui frui infamia*, make benefit of other mens miseries.

*Rising early* As good husbands use to do; and as *Plutarch* reporteth of the *Perthian Kings*, that they had an officer to call them up betimes, and to mind them of their business.

Ver. 14. *Therefore will I do unto this house* Which ye fondly think that I am bound to hold, and uphold. The Disciples also seem to have had a conceit that the Temple and the world must needs end together: hence that mixed discourse of our Saviour, now of one, and now of another, *Mat*. 24. See *ver* 3. of that Chapter, with the Note.

Ver. 15. *And I will cast you out of my sight* Heb. from against, or over against my face. As I have cast out your brethren] For your influence and admonition, I hanged them up in gibbets, as it were at your very doors, but nothing would warn you.

Ver. 16. *Therefore pray not thou for this people* For I am unchangeably resolved upon their ruin: and I would not have thy prayers (those *hony-drops*) spile upon them. Their day of grace is past: their sins are full, the decree is now gone forth, and it is irreversible; therefore pray not for this deplored people: there is a sin unto death: and who knows but their sin was such? sure it is the Prophet was silenced here, and that was a sad symptom.

*Neither lift up cry* *Verbum apium presibus est: lift up* is a very fit expression, and the word rendered cry comes from a root that signifies clamor & *Reum unde* *triste ut aliqui* *efficit*, to set up the note in some tone, as we say.

*Neither make intercession to me* *Interdixit se intercedat*. Here and elsewhere God flatly forbids the Prophet to pray; See *chap*. 14. 7. 11. and yet he is at it again, *ver*. 19. 20. 21. 42. So *Exod*. 32. 11, 12, 13. Let me alone, saith God. The *Chaldees* there hath it, *leave off thy prayer*, but *Isa* would not. These were men of prayer, and could truly lay of themselves as *David* once did, *Psalm* 109. 4. *but I gave my self to prayer*. Where the *Hebrew* hath it, *But I, prayer*, as if he had been made up of it, and had minded little else. The Lord also, they knew, was a prayer-hearing God, *Psalm* 65. 2. O thou that art hearing prayers, (so the *Hebrew* hath it) always hearing lone, and ready to hear the reit. Our God is not like *Jupiter of Ceres* that had no eares: nor as those other heathen-deities of whom *Cicero* sadly complained to his brother *Quintus* in their words, I would pray to the gods for those things, but that they have given over to hear my prayers. *Jeremy* could upon better ground pray, then ever he in *Plato* did,

*Zu Sathanu m'ale i'ednu, &c.* In English thus,

Great God, the good thou hast to give,

Whether we ask or no,

Let's still receive: no mischief thrive

To work our overthrow.

Ver. 17. *See! thou hast not what they do* And hast thou yet an heart to pray for them? and should I yet have an heart to pity them? there it only this hope left sometimes, that something God will yield to the prayers of his people, even when he is most bitterly bent against them.

*Flectitur iratus, voce rogans Deus.*

Ver. 18. *conjo.*

Cic. in *Vat-*  
tuum.

Ecclesiam ad  
vovum infuso  
vovum callosi-

Hierom.  
Enquir.

Ata omnium  
surpitudinem.

Plat. in *Alti-*  
bid.

Rais additur  
quasi agilis ad  
formam re-



Ver. 18. *The children gather Wood* All sorts, sizes, and sexes, are as bawle  
as bees:

*Sed turpis labor est insipiarum.*

Oh that we were content, with united forces, to the worship of the true God of heaven! *Va torpori nostra.* Oh take heed of indolent folly, disperse not your selves in the pursuit of trifles, &c.

*To make cakes* Papans, cakes stamp with flars.

*To the Queen of heaven* i. e. To the heavenly bodies, and (as some will have it) to the Moon in special. The Hebrews have a saying, that God is to be praised in the least, *quæ magnificat in the Elephant, but to be admired in the Sun, Moon and Stars.* And if the Jews in the text had stayed here, who could have blamed them?

But to deify these creatures, was gross idolatry, that they baked cakes and offered them to the Virgin Mary whom they called the *Queen of heaven*: and do not the Papists at this day the very same, saying that *hyperdulia* is due unto her: not to speak of *Benvenutus* his blasphemous Lady-Palace, *Bernard Bauhusius* the Jesuit hath set forth a book in praise of the Virgin Mary, by changing this one verie,

*Tot tibi sunt dotes, Virgo, quos sacra celo.*

A thousand twenty and two ways, according to the number of the known stars: The Jesuits commonly write at the end of their books, *Laus Deo & beatæ Virginis*: Praise be given to God, and to the blessed Virgin: but this is the badge of the beast. Let us say *Soli Deo Gloria*: and yet not in the sense of that *Perfian* Embassadour, who, whensoever his business lay with Christians, was wont to have *Soli Deo gloria* very much in his mouth: but by *Soli* he meant the *Sun*, whom he honoured for his God. Why the women here, and chap. 44. should be so buile in kneading cakes to the Moon, these reasons are given: 1. Because the Moon was a *Queen*. 2. Because the women at their labour were most beholden to the Moon, who by her great moisture mollifies the fecundities, and makes the passage easie for their delivery. This custom of offering cakes to the Moon (saith one) our Ancestors may seem not to have been ignorant of: to this day our women make cakes as such times; yea the child is no sooner born, but called *cake-bread*. Add, that the Saxons did adore the Moon, to whom they set a day apart, which to this day we call *Moonday*. The same Author telleth us, that he who not long since conquered the *Indies*, persuaded the Natives that he had complained of them to the *Moon*, and that such a day the goddesses should frown upon them; which was nothing else but an *Eclipse* which he had found out in the *Almanack*.

Ver. 19. *Do they provoke me to anger* i. e. Hurt they me by their provocations? or hope they to get the better of me, and to cause me to lay down the bucklers first? Surely as *Ulysses* his companions said to him when he would needs provoke *Polydamas*, may we better say to such, as provoke the Almighty,

*Συζητα τὸν ἰδὼν ἐκείνου ἀγῶνα ἑαυτοῦ*

Or as the wife-man, contend not with him that is mightier then thou: meddle with thy match-man.

Ver. 20. *Mini anger and mine fury* A very dreadful doom, denounced against these daring mortals. Those that provoke God to anger, shall soon have enough of it. It is a fearful thing to fall into the punishing hands of the living God, *Heb.* 10. Oh keep out of them.

Ver. 21. *Put your burnt-offerings to your sacrifices and eat flesh* *Congratis, ingratie, dignitate, ingratie*: take away all your sacrifices, wherewith ye fondly think to expiate your sin, and feast your carcases with them: for I woe well that you offer them to me, *vestris patibus gratia quam interne pietatis*, rather of gourmandise then good devotion. You have therefore my good leave to make; your best of

of them: for I account them no other then ordinary and profane food, such flesh as is bought and sold in the shambles: So *Hos.* 9. 4. their meat-offering (*Lev.* 2. 5.) is in scorn called *their bread for their soul or life*, that is, for their natural sustentance. And no better are the elements in the Lords Supper to the unworthy Receiver, whatever he may promote himself by them.

Ver. 22. *For I spoke not unto your Fathers* I gave them not those holy rites as the substance of my service, or that ye should thus hold them up against my threats for your rebellions, as a buckler of defence. Sacrifices without obedience are pleasant ne placant Deum.

Ver. 23. *But this thing I commanded them* i. e. I principally commanded them: giving them therefore first the Decalogue, and then afterwards the ceremonies, which was, or should have been their Gospel.

Ver. 24. *But they hearkened not nor inclined* So *crispe* gained they were, and thwart from the very first.

*In the imagination of their evil heart* In *sententia animi sui pessimi*, *Heb.* *אשפיל* Term cordis, as *Dent.* 19. 9.

*They went backward, and not forward* As *Crabstiff* do, as vile Apostates, in *pejus proficiunt* grow every day worse then other, being not only averse but adverse to any good, they daily grow worse and worse, deceiving and being deceived, *seipso induit falsis detestatio*. *Ulysses* first became an *Antinomian* (and the Father of that Sect) and then a Papist, and lastly Atheist and Epicure, as *Quander* tellieth. Which he was an *Antinomian* only, he many times promised amendment (being com. 16. pag. convinced of his error) but performed it not. After that, he condemned his error and recanted it in a publick auditory, and printed his Recantation: yet when *Luher* was dead, he not only licked up his former vomit, but fell to worse, as a forerid.

Ver. 25. *Since the day* The Church hath never wanted Preachers of the Truth. See my *True Treasure*, pag. 7. 8. Wo to the world because of this.

*Dayly rising up early* See on ver. 13.

Ver. 26. *As they hearkened not unto me* This God speaketh to the Prophet, as weary of talking to them any longer, sith it was to no better purpose.

Ver. 27. *But they will not hearken unto thee* Howbeit speak (whether they will hear, or whether they will forbear) for a testimony against them.

Ver. 28. *This is a Nation* A Heathenish Nation, such as they use to reproach with this *Nam Gai*, and *Mamur Gaium*, that is, *Infamously Heathen*.

*Non recurrebat correctioni* Or, *infirmitas*.

Ver. 29. *Cut off thine hairs, O Jerusalem* In token of greatest sorrow and servitude, *Jeb.* 1. 20. *Ez.* 15. 2. *Ezek.* 27. 31. *Tu dum servus as comas intro*, said he in *Arifophanes*. The world here rendered hair is *Necur*, which signifieth a crown, and therewith the *Nazarenes* had their name, *Nam* 6. intimating hereby, haply, that their Votaries should be as little accepted as were their sacrifices, ver. 21.

*And forsake the generation of his wrath* Who are elsewhere called the people of his curse, and vessels of wrath, fit for destruction.

Ver. 30. *They have set their abominations in the house* So do those now that broach heresies in the Church.

Ver. 31. *To burn their sons and their daughters* Haply in a sinful imitation of *Abrahamor Isphos*: Or else, after the example of the *Canaanites*, *Deut.* 12. 31. and other heathens, who thus sacrificed to the Devil, commanding them so to do by his Oracles: though *Hercules* taught the *Italians* to offer unto him rather men made of wax.

Ver. 32. *It shall no more be called Tophet* Unless it be *quasi Tophet*, i. e. *Portentum*.

*Nor the valley of the son of Hinnom* As it had been called from *Joshua's* dayes, chap. 15. 8.

*But the valley of slaughter* Or *Gr-baharagab*: for the great slaughter that the Children of Israel made there. *Ezra* *congrua para peccato*, saith *Oncolampadius*.

For they shall bury in Tophet It shall become a *Polydemonium* or common burial-place, till there be no place or room left.

Et erit monti-  
clivus populi.

Ver. 13. *And the carcases of this people* Their *murrain-carcases*, as the Vulgar rendereth it. *Shall be meat for the foules of the heaven* Whereby we may also understand the devils of hell, faith Otcolampadius.

Ver. 14. *Then will I cause to cease* Letitia in lacum convertetur, *plausus in ploratum*, &c. Their singing shall be turned into sighing, their hollowing into howling, &c.

*The voices of the bridegroom* No catches, or canzonets shall be sung at weddings; no Epithalamia.

## CHAP. VIII.

Ver. 1. *At that time they shall bring out the bones* They shall not suffer the dead to rest in their graves, *Maxime propter ornamenta in sepulchris condita*, chiefly for the treasure, the Chaldees shall there look for: See 2 Chron. 36. 19. *Neh. 2. 3. Joseph Antig. lib. 13. chap. 15. Baruch 2. 24.* For extremity of despoil, dead mens bones have been digged up. Pope Formosus was so dealt with by his successor Stephenus the sixth: and many of the holy Martyrs, taken up King Henry the eighths body at Windsor, and to have buried it, were prevented by death. *Charles 5.* would not violate *Luthers* grave, though he were solicited to do so, when he had conquered Saxony. But if he had, it had been never the worse with *Luther*: who being asked where he would rest? answered *sub celo: Celo regitur, qui carere urina*. Of all foules, we most hate and detest the crows: and of all beasts, the Jackalls (a kind of foxes in Barbary) because the one dig up the graves and devours the flesh, the other picketh out the eyes of the dead.

Ver. 2. *And they shall spread them before the Sun* Whom these Idolaters had worshipped whilst they were alive, and thought they could never do enough for, as is hinted by those many expostitions in the text. *Whom they have loved, and whom they have served*, &c. *Inimicus parricidii*, faith Piscator: their dead bodies shall lie unburied in the sight of these their deities, who could do them no good either alive or dead.

Ver. 3. *And death shall be chosen rather than life* They being captives and sorely oppressed, shall sing that doleful ditty,

— *Osterga quaterque beati,  
Quae ante ora parvum Salome sub manibus alitis  
Centies optaret.* —

Psalm.

Oh how happy were they that perished, during the siege, or in the surprisal of the City! *Life* indeed *is* sweet, as we say: and man is a *life-loving creature*, said that heathen: but it may all out that life shall be a burden, and a bitterness: how oft doth Job unsift it? and how fain would *Elisha* have been rid of it? so little cause is there that any good man should be either *and* of life, or *afraid* of death.

Ver. 4. *Shall they fall and not arise?* Or, *when men fall, will they not arise?* Or, *will not one that hath turned aside, return?* To fall, may befall any man: but shall he lye there, and not assay to get up again? to lose his way may be incident to the wisest: but who but a fool would not make haste to get into the right way again? *Error humanus est: persequere, diabolum.* And yet these stubborn Jews resist their rise or return.

Ver. 5. *Why then is this people of Jerusalem, &c.* Why esse but because they are voyd of all true reason, and quite beside themselves in point of salvation? their pertinacity or rather perversity in sinning is altogether insuperable. *Monebris interimis potest, capi non potest.*

*They hold fast deceit* They hold close to their false Prophets, or rather a false *hoar* of their own hearts deceived them, as ver. 11. a deceived heart hath turned them aside, as 2 Es. 44. 20. See there.

Ver. 6.

Ver. 6. *I have heard and heard* Or, *I have listened to hear*; but could not yet hear them slip out one syllable of savoury language.

*No man repented of his wickedness* No nor so much as reflected, or turned short again upon himself, to take a review of his former evil practices: which yet is the very first thing in repentance, 2 Chron. 6. 37. *Luk. 15. 17.*

*Saying, What have I done?* The *Phylogians* once a day put this question to themselves. And the Orator too bespoke his adversary *Nepos*, *Si hac duo vicum vobis bareputatis? Quid ago? respirasset cupiditas & avaritia paululum*: that is, hadst thou but said those two words to thyself, *What do I? thy lust and covetousness* would thereby have been cooled and qualified.

*Every one turned to his course as a horse rusheth* Heb. *rusteth* with as much violence as an ever flowing flood. *Hinc apparet fructus liberi arbitrii*, faith Otcolampadius: See here the fruit of free will, and what man will do being left to himself. Carnal affections are forcible and furious: *Plat* himself saw, and could say as much, when he compared concupiscence to an headstrong horse, that runneth away with his rider, and cannot be ruled.

Ver. 7. *Tea, the flock in the heaven knoweth her appointed time* These foules, though wanting reason, know well when to change quarters: whether against summer as the flock, turtle and swallow; or against winter as the crane.

*But my people know not the judgments of the Lord* Whether his summer of grace offered, or his winter of punishment threatened, to embrace the one, or to prevent the other. See a like diffinitude and opposition, *Isa. 1. 3.*

Ver. 8. *How do ye say We are wise?* If ye were so, ye would never say so. *Surely I am more brutish than any man*, said holy *Agur*, Prov. 30. 2. This only I know that I know nothing, said *Socrates*. Neither know I so much as this that I know just nothing, said a third. How could thein the text say, *We are wise*, when the foules of the ayre outwitted them? confer, *Job 15. 11.*

*The Law of the Lord is with me* *Fac esse Pharisaeum*. So the *Jesuites* at this day (as of old the *Gnosticks*) will needs be held the only knowing men. The Empire of learning belongeth to the *Jesuites*, say they: a *Jesuite* cannot be an heretic; *Jaugantur in munus, dies cum molle, lux cum tenebris*, &c. i. e. Let day and night be jumbled together, light and darkness, heat and cold, health and sickness, life and death; so may there be some likelihood that a *Jesuite* may be an heretic, faith one of them.

The Church is the fount of the world, the Clergy of the Church; and we, of the Clergy, faith another.

*Lo certainly in vain made he it* i. e. The Law, for any good else, that this people or their leaders put it to. See Hof. 8. 12. Rom. 2. 17. — 25.

Ver. 9. *The wise men are ashamed* They have cause to be ashamed of their grosse ignorance and folly, ver. 7. 8. and greater cause than ever humble *Anstus* had to say *Scientia mea me dampnat*, my knowledge undoeth me.

*Lo they have rejected the word of the Lord* As to any holy practice: their knowledge is only *Apprehensive* and notional, not *Affectus* and practical.

*And what Wisdom is in them?* q. d. None worth speaking of: they lose their civil praises, because not wise to salvation.

Ver. 10. *Therefore will I give their wives* For a punishment of their rejecting my Word, which ought to be received with all reverence and good affection. The *Turkes* do so highly respect the *Alcoran* (which is their *Bible*) that if a Christian do but sit upon it though unwittingly, they presently put him to death.

For every one, &c. See chap. 6. 13.

Ver. 11. *For they have hated* See chap. 6. 14.

Ver. 12. *Were they ashamed?* See chap. 6. 15.

Ver. 13. *I will surely consume them*, faith the Lord *Texitur hic quasi tragodia ferax*, here followeth a kind of Tragedy, faith an Expositour; God is brought in slave of some flatterer and flatterer, the people despairing, and yet bethinking themselves of some shelter and safeguard, if they knew where to find it, &c.

*There shall be no grapes on the vine, nor figs* But instead thereof I will give them *masters of gall to drink*, ver. 14. *Transilium* and *Piscator* read it thus, *There are no grapes on the vine, nor figs on the figtree, yea the leaves are fallen*; that is, say they, there

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there is no power of godliness found among them, nor so to much as any profession, neither fruit nor leaf.

*And the things that I have given them shall pass away* [I will curse their blessing, Mal. 2. 2. and destroy them after that I have done them good, Job. 24.

Ver. 14. *Why down ye fall* [Here the people speak (see on ver. 13.) being grievously frightened upon the coming of the Chaldees; and thereupon consulting what course to take: but all would not do, ver. 16.

*Let us be silent* [sic silent pavidi murmurare non solum] Hath exasperated our courage, and stopped our mouths.

*And hath given us waters of gall to drink* [Succum cinis, our bane, our death-draught: for that now we know, by woful experience, what an evil and bitter thing sin is, for a drop of honey we have now a sea of gall.

Ver. 15. *We looked for peace, but no good came* [Our false Prophets have merely deluded us. So poor souls, when flung by the Friers Sermons, were let to pennances and good deeds, which filled them for a while, but could not yield them any lasting comfort. The soul is still ready to shift, and shrink in every by-corner for ease: but that will not be, till it comes to Christ.

Ver. 16. *The swarming of his horses was heard from Dan* [See chap. 4. 15. the caused in the Jews hearts a motion of repudiation: confer Job 39. 20. It is the privilege of believers in nothing to be terrified by their adversaries, Phil. 1. 28. but with the horse spoken of Job 39. 22. to mock at fear, and not to turn back from the dint of the forked.

Ver. 17. *Behold I will send Serpents, Cockatrice* [i. e. Chaldees, no less virulent than serpents, as violent as horses. *Serpentes tot sunt genera quot generis, tot perniciosos quot species, tot dolores quot colores*, faith an Ancient: Serpents are of several sorts, but all poisonous and pernicious. The Basilisk or Cockatrice here intreated (the worst sort of serpents, say the Septuagint here) goeth not upon the belly as other serpents: but creeps from the middle part, and doth so infect the aipe, that by the pestilent breath coming therefrom, fruits are killed, and men being but lookt upon by it, and birds flying over it: stones also are broken thereby, and all other serpents put to flight.

*And they shall bite you* [There is an elegancy in the originals. Ver. 18. *When I would comfort my selfe*, &c.] Or, as some render it, *O my comfort against sorrow*, i. e. O my God, others, my recreation is joyed with sorrow.

Ver. 19. *Behold the voice of the cry* [This was it that broke the good Prophets heart, the shrieks of his people.

*Is not the Lord in Zion?* [Thus in their distress they leaned upon the Lord, as Mic. 3. 11. and enquired after him, whom in their prosperity they made little reckoning of.

*Why have they provoked me to anger?* [q. d. The fault is merely in themselves, who have driven me out from amongst them by their idolatries.

Ver. 20. *The harvest is past, the summer is ended* [They had fed God a time, and looked for help that summer as farewell: but the Lord, as he never faileth in his own time, so he seldom comes at ours. Let us think we hear our poor brethren in Piedmont, Poland, Pomerania, complaining to us in this, and be excited to help them, by our prayers and reliefs, &c.

Ver. 21. *For the hurt of the daughter of my people am I hurt, I am black* [Or, I go in black, mourning like: or I am demigrated and contemned for bewailing my peoples misery, who neither feel nor fear hurt.

Ver. 22. *Is there no balm in Gilead?* [Yes surely, there or nowhere: in Gilead grew a balm good to make salves for all sores, they say. This balm grew there only in two large gardens, which belonged to the King. The nature of the tree could not abide iron but presently decayed, if cut never so small a depth: they used therefore glasse, bone-knives, sharp stones, to get the gumme out of the tree.

*Is there no Physician there?* [Or, no Chirurgical there, where this medicinal similitude aboundeth? but this peoples sorrow is immediate, their disease desperate—*Attila plus valet ars malum*. The balm of the soul is Prayer, faith the Chaldees

Idol. lib. 12. cap. 2.

Diod. Pif.

Mac. lib. 1. cap. 2.

Chaldee Paraphrast; is Repentance, faith Hieron: is Christ applied by faith, say we: *Sanguis medicus efficitur poenitentia*. To this Almighty Physician, no disease can be incurable.

# CHAP. IX.

Ver. 1. *Oh that mine head were waters* [Mira sermone transfiguratione utitur Prophetas. A wonderful wish of this weeping Prophet, and to be taken up by Gods faithful Ministers, considering the woful condition of their perishing people, polluting to perdition. *Pia est desideria, & si dici possit, beata miseria*, faith Augustine: this is a sweet sorrow, a blessed misery. Such waters will be turned into wine, at the wedding day of the Lamb; for which purpose also they are kept safe in Gods bottle, Psal. 56. 8.

*And mine eyes a fountain of tears* [That there might be a perennity of them. The same word in Hebrew significth both an eye and a fountain: both because the eye is of a watery constitution, and for that our eye should trickle down and not cease for our own and others mens sins and miseries. Athanasius by his tears, at the bleeding of a chaff wine, is said to have cured the leprous of that tainted age.

Ver. 2. *Oh that I had in the wilderness a lodging place* [Some sorry Jews, those Worthies had who dwelt in dens and caves of the earth; such as Athanasius had, who lived (say some) six years in a Well without the light of the Sun, forsaken offends, and everywhere hunted by enemies: such as the ancient Hermits and Monks had: who because they lived in caves and subterranean holes, they were named *Mandritas* and *Trogolites*. A godly man desireth to converse as much as may be with God, and as little as may be with men, unless they were better.

*Let had little joy of Solomon*, 2 Pet. 2. 7. 8. *Arum of the Israelites*. Thou knowest, faith here to *Miser*, that this people is wholly fed upon wickedness, Exod. 32. 22. And indeed so is the whole world, 1 Job. 5. 19. with 2. 16. Hence good men are oft put upon *David's* words, *Oh that I had the wings of a dove*, &c. Or if that *Oh* will not set them at liberty, they take up that *Who* of his to expresse their misery, *Who is me that I scorn in Misere*, &c.

*Who will give me a traveller's lodge in the wilderness* [That I might leave my people, whose wicked courses are continual eye-sore and heart-break unto me?

*For they are all adulterers* [Both corporal and spiritual. An assembly of traitors] A pack of perfidious wretches; a rabble of rebels conspiring against heaven, Isa. 1. 4.

Ver. 3. *And they bend their tongues like their bow for lies* [To the impeaching of others in their name, fate and life. I read that in Italy at this day they have a pocket-bow-bow, which held under a cloak shoots needles with violence to pierce a mans body, yet leaveth a wound scarce discernable. Lo such is an evil tongue, and such mischief it may do a man.

*But they are not valiant for the truth* [Truth is no part of their profession: and courage is a good cause they have none. Of the most we may say as of Harts and Stags, they have great horns, but to little purpose; or as *Themiopoles* said of the Eretians, that they were like the *Word-fish* which hath a sword indeed, but not a heart to make use of it.

*And they know not how to fight the Lord* [The low apprehensions men have of God, make their hearts work too poorly after him, Psal. 9. 10.

Ver. 4. *Be ye toiled every one of his neighbour* [Sith there is scarce any to be trusted. The Poets tell us that when *Pallas* had taught people to build an house, *Minos* found this fault with it, that it was fixed to a place and not set upon wheels: to the end that if men liked not their neighbourhood, they might remove at pleasure. Ovid.

*A good neighbourhood is rare bird*. *And every ye man in any brother* [See Mich. 7. 5. 6. with the Notes.

*For every brother will surely forsake his brother* [Singula corda habent pondus & patet ingens: Here each word hath its weight; each syllable its substance. *Fraternum quod*

Ver. 5. *They have taught their tongues to speak lies* [They are Artists in it, and can do it.

Epist. 545.

Lam. 3. 49.

Orat. 3.

Mandras signi-

ficat cave, or

holas.

Nizibonem.

Ps. 1. 55. 6.

Ps. 125.

Il. Menevis

Italis.

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can tack one lye to another very handsomely. *Psal.* 110. 69. See the Note. *Have money in their tongues, but gall in their hearts.*

*They refuse to know me* *Us liberos peccent, libenter ignorant*, they are willingly ignorant, 2 *Pet.* 3. 3, 5. lo wedded and wedg'd they are to their fraudulent practices.

Ver. 7. *Behold I will melt them and try them* [I will cast them into the fiery crucible of sharp affliction. A Metaphor from Metallaries. See *chap.* 6. 29.]

*For how should I do for the daughter of my people?* i.e. How should I do otherwise? what can I do less to them though they are my people, *fish* they are so shamelessly, so lawlessly wicked? an unruly Patient maketh a cruel Physician: a desperate disease must have a desperate remedy.

Ver. 8. *Their tongue is as an arrow shot out* [It is both a bow, *ver.* 3. and a shaft, and that a *laughing* *jest*, as some copies have it here; *cutter jugularis*, a murdering-knife, some render it. So *Psal.* 42. 10. As with a murdering weapon in my bones, mine enemies reproach me. Reckon thou, *saith* one, *Sennacherib* and *Rob-shakes* among the first, and chiefest *Kill-Christis*, because ever an honest mind is more afflicted with words than with blows.

*It speaketh deceit* [See *Psal.* 52. 2. with the Notes.]

*One speaketh peaceably* — but in his heart he *lyeth his wait* [Such a one was the tyrant *Tiberius* and our *Richard* 3. who would life most complements and shew greatest signs of love and civility to him in the morning, whose throat he had taken order to be cut that evening.]

Ver. 9. *Shall I not visit them* [See on *chap.* 5. 9.]

Ver. 10. *For the mountains will I take up a weeping* *Accingit se Propheta ad lulum*. *Jeremy* was better at weeping than *Hieracitus*, and from a better principle. *Lachryma angustia exprimit Crux*; *lachryma penitentia peccatorum*; *lachryma sympathia, affectus humanitatis, vel Christianitatis*; *lachryma nequitiæ, vel hypocritis vel vindictæ cupiditas*. *Jeremy's* tears were of the best sort.

*Because they are burnt up* [The *Rabbins* tell us, that after the people were carried captive to *Babylon*, the land of *Jury* was burnt up with sulphur and salt. But this may well pass for a Jewish fable.]

*Both the fowl of the heaven* [See *chap.* 4. 25.]

Ver. 11. *And I will make Jerusalem heave* [So small a distance is there, *saith Seneca*, betwixt a great City and none. The world is as full of mutation as of motion.]

*And a den of Dragons* [Because the made mine house a den of thieves, *chap.* 7. 11.]

Ver. 12. *Woe to the wife man that be may understand this?* [This *who, and who*, denoteth a great paucity of such wife ones as consider common calamities in the true causes of them, *propter quid preat hæc terra*, for what the land perideth, and that great sin produce grievous judgements: The most are apt to lay with those *Philistines* *It is a chance*, to attribute their sufferings to *Fate* or *Fortune*, to accuse God of injustice, rather than to accept of the punishment of their iniquity.]

*And woe to he that knoweth the mouth of the Lord hath spoken* *q. d.* Is there never a one of your Prophets that will lay you right herein? but the dolt of covetousness hath put out their eyes: and they can better ring *Placenta* than *Lachrymæ*, &c.

Ver. 13. *And the Lord saith* [Or, *therefore the Lord saith*, *q. d.* Because neither your selves know, nor have any elfe to tell you the true cause of your calamities, hear it from Gods own mouth.]

Ver. 14. *But have walked after the imagination of their own heart* [Then the which they could not have chosen? worse guide, *fiat eis vitiis*, only evil, and unconsciously *fr.* Gen. 6. 9. See the note there.]

*Whith their fathers taught them* [See *chap.* 7. 18.]

Ver. 15. *Behold I will feed them with wormwood* i.e. With bitter afflictions. *Et hæc panis inobediencie fidei respiciet*. The backslider in heart shall be filled with his own ways, *Prov.* 14. 14. he shall have his belly full of them, as we use to say. See *chap.* 8. 14.]

Ver. 16. *And I will scatter them also among the heathen* [As had been foretold, need,

ned, *Deut.* 28. *Lev.* 26. But men will not believe till they feel. They read the threats of Gods law as they do the old stories of foreign wars, and as if they lived out of the reach of Gods rod.

Ver. 17. *Consider ye* [Intelligenter estote: Is not your hard-heartedness such, as that ye need such an help? to so that wherein you should be forward and free-hearted. The *Hollanders* and *Frisch* *Ed.* *saith* one, but (without exprobration be it spoken) they had need to fend for mourning women, that by their cunning they *Spec. bel. fac* may be taught to mourn.]

*And call for the mourning women* [In plañtum & omni patior facili, such as could *On flentem* *ocumake* exquisite lamentation, and cunningly set the part of mourners at funerals, *interduere* *lo as* to wing tears to the beholders. These the *Lutines* called *Præfata quia* *Inter. Ovid.* *lulus præfatus*, because they had the chief hand in funeral mournings: for the better carrying on whereof they both sang doleful instruments, *Mat.* 9. 33. whence the Poet, *Centabis mæstis tibi funeribus.* *Ovid.*

Ver. 18. *And let them make haste and take up a wailing for us* [Of this vanity or ostentation God approveth not as neither he did of the *Olympick games*, of idury, of the customs at *Ceræus*, 1 *Ep.* 15. 29. which yet he maketh his wife of.]

Ver. 19. *For a voice of wailing, it heard not ye men, How are we spoiled?* [Quis Pœtis formæ? *tragædium aptius & magis graphicè deservit?* what tragedy was ever better set forth, and by many expressions?] *Inter. Ovid.*

Ver. 20. *Tet bear the Word of the Lord, O ye women* [For souls have no sex, and ye are likely to have your share as deep as any in the common calamity: you also are mostly more apt to weep than men, and may sooner work your men to godly sorrow than those *lasciviatrices*.]

Ver. 21. *For death is come up into our windows* [i.e. The killing *Chaldees* break in upon us at any place of entrance, doors or windows, *Jud.* 2. 9. *Jak.* 10. 1. The Ancients give us warning here to see to our senses: those windows of wickedness that sin get into the soul thereby, and death by sin.]

Ver. 22. *Speak, Thus saith the Lord* [Heb. *Speak*, it is the Lords saying: and therefore thou mayst be bold to speak it. So 1 *Thes.* 4. 15. *For I say unto you in (or, by) the Word of the Lord.*

*And as the hand of the Lord* [Death shall cut them up by handfuls, and lay them heap upon heap.]

Ver. 23. *Let not the wife-man glory in his wisdom* *q. d.* You bear your selves bold upon your wisdom, wealth, strength, and other such seeming supports and deceitful foundations, as if these could save you from the evils threatened. But all these will prove like a shadow that declineth, *delightful* but *deceitful*; as will well appear at the hour of death. *Cherles* the fifth (whom of all men, the world judged most happy) cursed his honours, (a little afore his death) his victories, trophees, and riches, saying *Abis hæc, abis hæc, get you far enough, for any good ye can now do me.* *Abis perdis* a *bestia* *que me unum perdidit*, be gone thou wretched creature, that hast utterly undone me. *saith* *Cora Agrippa* the Magician to his familiar spirit, when he lay a dying. So may many say of their worldly wisdom, wealth, &c.

*Let not the wife-man glory* [Let not those of great parts be head-strong or top-heavy: let them not think to wind out by their wiles and shifts.]

*Let not the mighty-man glory* [Fortitudo, nostra est infirmitatis in veritate cognitio, *Aug.* & in humilitate confectio.] *Ver* the *vir* *man glory in his riches* [Sith they avail not in the day of wrath, *Zeph.* 1. 18. See the Note there.]

Ver. 24. *But let him that glorieth, glory in this* [And yet not in this neither, unlesse he can do it with self-denial, and lowly mindedness. Let him glory only in the Lord, *saith* *Paul.* The pride of virginity is as foul a sin as Impurity, *saith* *Austin*: so here.]

Ver. 25. *That I will punish all them, &c.* [Premicoussly and impartially. *Teat* are *circumcised*] Some read it, *The circumcised in uncircumcision*. *Unre-* generate

generate Israel, notwithstanding their circumcision, are to God as *Ethiopsians*, Am. 9. 7.

Tempora circumdant.

Ver. 26. *That are in the utmost corners*] Heb. *Præcisus in latitudinibus*, polled by the corner: which was the Arabian fashion, *Isaiah Herodotus*. See Chap. 49. 3. 2. For all these Nations are uncircumcised] *sc.* In heart, though circumcised in the flesh, as now also the Turks are.

# CHAP. X.

Ver. 1. **H**ear ye the Word which the Lord speaketh] *Exordium simplicissimum*, saith *Junius*. A very plain preface, calling for attention. 1. From the authority of the Speaker. 2. From the duty of the hearers.

*O bones of Israel*] The ten Tribes long since captivated, and now directed what to do, say some. The Jews, say others; and in this former part of the chapter, those of them that had been carried away to Babylon with *Jecaniah*.

Vide Selden. de dia Syri.

Ver. 2. *Learn not the way of the heathens*] Their sinful customs and irregular religions, (meer irreligion.)

*And be not dismayed at the signs of heaven*] Which the blind heathens feared, and deified: and none did more then the *Syrians*, the Jews next neighbours. Of the vanity of judicial Astrology, see on *Esa.* 47. 13. He who stretch God needs not fear the flars: *For all things are yours*, saith the Apostle, *1 Cor.* 3. 21. *Mulassus* King of *Tennis* a great flar-gazer, fore-seeing by them, as he said, the losse of his Kingdom and life, together, left *Affrica*, that he might thus mischief: but thereby he hastened it, *Anno* 1544. God suffereth sometimes such fond predictions to fall out right upon men for a just punishment of their curiosity.

*For the heathens are dismayed at them*] Therefore Gods people should not; if it were for no other reason but that only: See *Mat.* 6. 32. Let Papists observe this;

Carminis populorum.

Ver. 3. *For the customs of the people are vain*] Their rites confirmed by custom; their imagery, for instance, a very *magnum nihil*; whether ye look to the Efficient, Matter, Form, or End of those manumets.

*For one cutteth a tree out of the Forest*] See *Esa.* 40. 2. and 44. 12. ——— 17. which last place *Jeremy* here seemeth to have imitated.

Ver. 4. *They deck it with silver and with gold*] Gild it over, to make it sightly: goodly gods therewith. See *Esa.* 4. 4.

*Timor non movet*] *sc.* non amittit, saith *Tremellius*: that it lose not the cost bestowed upon it.

Ver. 5. *They are upright as the Palm-tree*] Which is straight, tall, smooth, and in *summo præter fructum*, and beareth fruits at the very top of it.

Ver. 6. *Forasmuch as there is none like unto them*] None of all these *dii minuti*, these dunghill-deities, are worthy to be named in the same day with these.

*Thou art great*] God is great, *Psal.* 77. 13. Greater, *Job* 33. 12. Greatest, *Psal.* 95. 3. Greatness it felt, *Psal.* 145. 3. He is a degree above the superlative.

Think the same of other his names and attributes; many of which we have here mentioned in this and the following verses: which are therefore highly to be prized, and oft to be perused. *Learn and Iffius*, a little before his death, finished his book concerning the fifty Names of Almighty God: often affirming, that in that little book he had found more light and spiritual support under those grievous fits of the stone which he suffered, then in all his voluminous Commentaries upon *Aquinas* his summa, which he had well-nigh fitted for the Presse.

Ex q. 126. 12.

Ver. 7. *Who would not fear thee, O King of Nations?*] Tremble at thy transcendent greatness, thy matchless Majesty, power, and prowess? See *Mal.* 1. 14. *Rev.* 15. 4. *Psal.* 103. 19. with the Notes.

*Forasmuch as among all the wise men of the Nations*] Who used to deifie their wise men, and their Kings.

Ver. 8. *But they are altogether brutish and foolish*] The wise men are, for that when they knew there was but one only true God (as did *Zyngoraeus*, *Socrates*, *Plato*, *Seneca*, &c.) they distained the truth in unrighteousness, and taught the people to

to worship stocks and stones, *Rom.* 1. 21. 22. 23. The Nations are, because they yield to be taught devotion by images, under what pretext soever. *Considerantur his subterfugia Papistarum*. Pope Gregory first taught that images in Churches were *Lavamentis hostiæ*. A doctrine of devils.

Ver. 9. *Silver spread into plates*] See *Esa.* 40. 19.

*Is brought from Tarshish*] From *Tarshus* or *Tartessus*, *Ezek.* 27. 12. from *Africa*, saith the Chaldean. Idolaters spare for no cost.

*And gold from Ophir*] The same with *Phaz*, *Job* 28. 17. Or with *Ophir*, as some: *Aurum Obisrum*.

*They are all the work of cunning men*] *Quærant suos Phidias & Praxiteles*: but how could those give that deity which themselves had not?

Ver. 10. *But the Lord is the true God*] Heb. *Yehovah is God in truth*, not in concie only, or counterfeite.

*He is the living God, and an everlasting King*] See on ver. 6.

*At his wrath the earth shall tremble*] The earth, that greatest of all lifeless creatures, *And the Nations shall not be able*] Liable to stand before him, then a glass-bottle before a Cannon-shot.

Ver. 11. *Thus shall ye say unto them*] Confession which the mouth is necessary to Salvation. This verse (written therefore in the *Syriack* tongue, which was (spoken at *Babylon*) is a formulaary given to Gods people, to be made use of by them in reflection of the idolatry of that City.

*The Gods that made not the heaven and the earth*] The vanity of Idols and heathen-thoughts is set forth, 1. By their impotency. 2. Frailty. *Quid ad hoc respondimus Papæ? aut qualem contradiçtoriam reconciliationem offerunt?*

Ver. 12. *He hath made the earth by his power*] Here we have the true Philosophy and right original of things: *Felix qui potuit rerum cognoscere causas*. Almighty God made the earth, the main bulk and body of it. *Gen.* 1. 1. He alone is the powerful Creator, the provident disposer, the prudent preserver of all things both in heaven and in earth: therefore the only true God.

Ver. 13. *When he uttereth his voice*] Again, when he thundereth (*Psal.* 29. 3.) it raineth a main, lightened in the midst of the rain (which is a great miracle) and bloweth for life, as we say, no man knowing whence or whither, *Job.* 3. 8. All which wondrous works of God may well serve for a Theological *Alphabet*, and cannot be attributed to any god but our God.

*And he causeth the vapours to ascend*] See *Psal.* 135. 7. with the Notes.

Ver. 14. *Every man is brutish in his knowledge*] Or, *Every man is become more brutish then to know*: That was therefore an hyperbolical praise given by *Philosophus* to *Apollonius*, *Non dicitur sed natus sapiens*, that he was not taught, but born a wise man: See *Job* 11. 12. *Rom.* 1. 22. with the Notes. *Every man is become brutish*, for want of knowledge (to the words may be rendered) the heathen idol-makers especially; *Brutis homo præ scientia*, to *Vatablus* 1. Every man is brutish, in comparison of knowledge, viz. of Gods knowledge, whilst he goeth about to search into the causes of rain, lightning, wind, &c. which God only understandeth.

Ver. 15. *They are vanity*] Vanity in its largest extent, is properly predicated of them. *And the work of errors*: Meer mockeries, making men to embrace vanity for verity.

*In the time of their visitation*] See on *Esa.* 46. 1.

Ver. 16. *The portion of Jacob is not like them*] God is his peoples portion; they are his possession: Oh their dignity and security! this, the cock on the dunghill and dunglands not.

Ver. 17. *Gather up thy wares out of the land*] Make up thy pack, and prevent a plundering.

*Reclutur tuas & larcinus compingit*.

Ver. 18. *Behold I will bring out the inhabitants of this land*] I will easily and speedily lling them and fling them into *Babylon*: so God will one day burle into hell all the wicked of the earth, *Psal.* 9. 17.

*And will disperse them, that they may find it so*] Just so as they were foretold it would be, but they could never be drawn to believe it.

Ver. 19. *We will see for my bars, my wound is grievous*] This is the moane that people make when in distress, and they find it so. But what after a while of paining?

*Truly this is my grief, and I must bear it* i. e. Bear it off, as well as I may, by head and shoulders; or bear up under it and rub through it; wearing it out as well as I can: when things are at worst they mend again. Croffer, as they had a time to come in, for they must have a time to go out, &c. *This is not patience but pertinacity; the strength of bones, and fists of brass*, Job 6. 12. it dwelt on more weight of plagues, and punishments; God liketh not this indolence, this stupidity, this despising of his corrections, as he calleth it, *Heb.* 12. 5. such shall be made to cry when God bindeth them (Job 36. 11.) as here.

Ver. 20. *My Tabernacle is spoiled* i. e. I irreparably ruined: like as when a camp is quite broken up, not any part of a tent or hut is left standing.

Ver. 21. *For the Pallours are broken in us* i. e. The corrupt Prophets and Priests, who seduced the people from the truth, were persons that made no conscience of prayer: hence all went to wrack and ruine.

Ver. 22. *Behold the noise of the bruis is come* i. e. This doleful peal he oft rung in their eares; but they little regarded it. See chap. 9. 21.

Ver. 23. *O Lord, I know that the way of man is not in himself* i. e. He is not master of his own way: but is directed and over-ruled by the powerful providence: even this cruel Chaldean also, that marcheth against us.

*It is not in man that walketh, to direct his steps* i. e. We know not what to do or which way to turn our selves: only our eyes are toward thee. Behold we submit to thy justice, and implore thy mercy. This text doth mainly make against free-will, faith *Oculompadus*: and yet the *religium* would hence gather, that man can by his own strength walk in the way to heaven: but he must be holpen by thy, by Gods grace that he may be perfect.

Ver. 24. *O Lord, correct me, but with judgement* i. e. In mercy and in measure. Correction is not simply to be deprecated: the Prophet here cries. *Correct me: David faith, It was good for me: Job calleth Gods afflicting of us, his magnifying of us*, chap. 7. 17. *Fieri Domine, fero clementer: ipse paratus sum*, faith Luther, i. Smito Lord, smite me, but gently: and I am ready to bear it patiently. King Alfred prayed God to send him alwayes some sickness whereby his body might be tamed, and he the better disposed and affectioned to God-worsh. Beneficiall history telleth of one *Servulus*, who sick of a palsey, so that his life was a lingering death, had ordinarily, God be thanked.

Ver. 25. *Pour out, &c.* This is not more *extenuum* then *uticinium*; a prayer; then a prophesy.

*And upon the families* Neglect of family-prayer uncovers the roof as it were for Gods curse to be rained down upon mens tables, meat, enterprizes, &c.

## CHAP. XI.

Ver. 1. *The Word that came to Jeremiah from the Lord* i. e. To him it came, but to be imparted to other Prophets, say some, Priests of *Anathoth*, say others, ver. 2. which might be the reason why they were so enraged against him and fought his life, ver. 18, 19. as the Popish Priests did *Manducels*, *Savonarolas* and other faithful preachers, for exciting them to do their duties.

Ver. 2. *Hear ye the words*—*and speak ye* i. e. Ye Priests whose ordinary office it is to teach Jacobs Gods judgements, and *Israhels Law*, *Deut.* 33. 10.

Ver. 3. *And say thou unto them* i. e. Thou *Jeremy*: whether the rest will joyn with thee, or not.

*Chuseh be the man that obeyeth not the words of this Covenant* i. e. It is probable that *Jeremy* when he said thus, held the book in his hand, viz. the book of *Deuteronomy*, which the *Rabbins* call *Sepher Tachochs*, because of the many interpretations and cures therein contained.

Ver. 4. *From the iron furnace* i. e. Where iron is melted and a fierce fire required. Obey my voice! See chap. 7. 23.

Ver. 5. *A land flowing with milk and honey* i. e. With plenty of dainties. The City of *Aleppo* is called by the *Turkes* of *Aleppo* milk: for if the *vivantes* were on earth, it would be found there, faith one.

So

*So be it, O Lord* Amen, Fiat, Fiat. Oh that there were an heart in this people to obey thy voice: And oh that thou wouldst still continue them in this good land, &c. Our hearts should be stretched out after our Amen: and we should be swallowed up in God, say the *Rabbins*.

Ver. 6. *Hear ye the words of this Covenant, and do them* i. e. Elfe ye hear to no purpose, as the *Sulamander* liveth in the fire, and is not made hot by the fire; as the *Ethiopian* goeth black into the Bath, and a black he cometh forth.

Ver. 7. *Rising early* i. e. endeavouring earnestly: See chap. 5. 8.

Ver. 8. *Tet they obeyed not* i. e. They obeyed not. See chap. 7. 24.

*Therefore I will bring* i. e. Heb. and I brought upon them.

Ver. 9. *A conspiracy is found among the men of Judah* i. e. A combination in sinful courses, this is not *Unity* but *Conspiracy*. See *Ezek.* 22. 25. *Hef.* 6. 9. such is the unity of the Antichristian crew, *Act.* 17. 13. The *Turkes* have as little dissension in their religion as any: yet are a rabble of rebels conspiring against heaven.

Ver. 10. *They are turned away to the iniquities of their forefathers* i. e. Showing themselves herein to be a race of rebels, as good at resisting the holy Ghost as ever their Fathers were, and are therefore justly chargeable with their iniquities: which needeth not.

Ver. 11. *Which they shall not be able to escape* i. e. To avert, avoid or abide.

*I will not hearken unto them* i. e. See *Prov.* 1. 28. *Zech.* 7. 13. with the Notes.

Ver. 12. *Then shall the Cities of Judah*—*go and cry unto the Gods* i. e. Or, *Let them go, and cry unto them*, y. d. Let them for me. This is one of those bitter answers that God giveth to wicked fathers, *Ezek.* 14. See *Judg.* 10. 14. Or if he give them better at any time, it is in wrath, and for a mischief to them.

Ver. 13. *For according to the number of thy Cities* i. e. See chap. 2. 28.

*And according to the number of thy Streets* i. e. See *Ezek.* 16. 31.

Ver. 14. *Therefore pray not thou for this people* i. e. See on chap. 7. 16.

*Whoso they cry unto me for their trouble* i. e. It is not the cry of the spirit for grace, but of the flesh only for ease; it is but the fruit of sinful self-love: in these indeed it proceedeth from a better principle: but I am at a point.

Ver. 15. *What hath my beloved to do in mine house?* i. e. Mine once-beloved people, which had the liberty of mine house, and was welcome thither; but is now discarded, and discomfited; as if an husband should fly to his adulterous wife, Vau. What maketh this strumpet in my bed, with the hath so many paramours?

*As the holy flesh* i. e. The sacrifices sanctified by the Altar.

*It passed from thee* i. e. Shall be wholly taken away from you, together with the Temple.

*When thou dost evil, then thou rejectest* i. e. Thou revelest in thine impurities and sensuality, as dreading no danger, but slighting all admonition.

Ver. 16. *The Lord called thy name a green Olive-tree* i. e. Green all the year long; fair and fruitful: this was thy prosperous and flourishing condition: but now thy best dayes are over; For,

*With the noise of a great tumult* i. e. *Barrius militari*, such as souldiers make when they storm a City.

Ver. 17. *For the evil of the house of Israel* i. e. That evil by a speciality, that land-dolating sin of idolatry.

Ver. 18. *And the Lord hath given me knowledge of it* i. e. Of the treacherous plot of my country-men of *Anathoth* against me; who should never have dreamt of any such danger, *Dux pro sua securitate*.

Ver. 19. *But I was like a lamb or an Ox* i. e. Harmlesse and blamelesse, buffed in my function, and not in the least suspecting any such evil designe against me. *I find M. c. 10. you forsake as lambs amongst wolves*, faith Christ; who himself being the Lamb of God was slain from the beginning of the world; his servants also are slain all the day long, and counted as sheep to the slaughter; *Rom.* 8.

*Let us destroy the tree with the fruit thereof* i. e. Let us poison his fount, so the *Chaldees* senethic. *Punimus ligamus taceis in forsitan calum.* Others, let us destroy the Prophet and his prophecies together. Others, let us make an end of him either by sword or by famine, as the punishment threatened ver. 22. pointeth us to.

L 12

Thos

*That his name may be no more remembered* Sic veritas odium peperit. So the Papists have given order that wherefore Calvin's name is found, it shall be blotted out; and by a most malicious Anagram they have turned *Calvin* into *Lucian*. One of them lately took a long journey to *Rome*, only to have his name changed from *Calvin* to some other; and that out of devilish hatred of that most learned and holy man,

*Ipse quo virtus virtutem discere posset.*

Ver. 20. *But O Lord of hosts* ] Thou who art *potentissimus & liberissimus*, a most powerful and free Agent.

*That tryest the reins and the heart* ] And so knowest with what mind I make this complaint and request.

*Let me see thy vengeance upon them* ] A prophetic imprecation guided by Gods Spirit, and not lightly to be imitated. So the Church prayed against *Julian* the Apostate, whom they knew to be a desperate enemy, and to have committed that sin unto death. So perhaps had these men of *Anaboth*.

Ver. 21. *Of the men of Anaboth that seek thy life* ] Where shall a man find worse friends than at home? A Prophet is nowhere so little free by as in his own country, *Mat. 13. 57. Probatus est & optimus quisque preceptis vivis*, faith *Zinnius* in *Tully*.

*Saying, Prophecy not in the Name of the Lord* ] A desperate speech, proceeding from an height of hatred, and coaling upon the unpardonable sin.

Ver. 22. *Behold I will punish them* ] Sic tandem bona causa triumphat. The visible vengeance of God followeth close at the heels the persecutors of his faithful messengers.

Ver. 23. *And there shall be no remnant* ] Behold the severity of God: their bloody design was to destroy *Jeremias* flock and fruit, flax and grain together, *ver. 19*. God meteeth unto them the self-same measure, leaveth them not a remnant. This is not ordinary justice; *chap. 4. 27. Isa. 1. and 10*. A remnant shall be left, faith he: here not so. Let *Rome* that fumbles of the Saints and Prophets especially, look to it; God is now coming to make *inquisition* for blood, &c.

# CHAP. XII.

Ver. 1. *Righteous art thou O Lord when I plead with thee* ] Or, though I should contend with thee. This the Prophet fitly premitteth to the ensuing disputation, that he might not be mistaken. Thy judgements faith he, are sometimes secret, always just: this I am well assured of, though I thus argue.

*Tell me talk with thee of thy judgements* ] Let me take the humble boldness to do so, that I may be further cleared and instructed by thee.

*Wherefore dost thou the way of the wicked prosper* ] *Viz.* What better men suffer, as now the wicked *Anabothites* do, whilst I go in danger of my life by them. This is that noble question which hath exercised the wits and molested the minds of many wise men, both within and without the Church. See *Job 21. 7.* — *13. Psa. 37. 1. and 73. 1. 2.* — *12. Hab. 1. 4. 5. Plaut. Cicero, Seneca, Epictetus, Claudian* against *Ruffinus*, &c.

*Wherefore are they that happy* ] Heb. *as safe*. Not all neither; for some wicked have their payment here; their hell afore-hand. To this question the Lord (who knoweth our frame, *Psa. 103.*) being content to condescend where he might have judged, calmly maketh answer, *ver. 5.* like as Christ in like case did to *Peter*, *Joh. 21. 21. 22.*

Ver. 2. *Then hath planted them and they have taken root* ] All good baile with them; they have more then heart can wish, *Psa. 73. 7.* And in lieu of Gods gooddece to them, they proffesse largely, and pretend to great devotion: but that's all.

*Then are near to their mouth, and far from their reins* ] That is, from their affections, *Nat. 1. 16.* Hypocrites are like that heap of heads, *2 King. 10. 8.* that had never

Exil. fami.  
lib. 7. ep. 6.

Ab. elegit  
worshiping.

never a heart among them: they have vocem in ore, mentem in furo, virtutem non colunt sed colorant. That *Persian* Embassadour (of whom before) when conversing with Christians, he had so often his moth, *Soli Deo Gloria*, made believe that he gave glory to the only true God, when as he meant the Sun, whom he worshipped as his God. The King of *Bohemia* when beaten out of *Prague*, was encouraged by some great Commanders about him, that he had many friends his friends and allies, that would readily assist him: to which he made no answer, but wrote the word *Deus* in great letters. But some thought he meant *Denmark* in *D. England* in *E. Hungary* in *U.* and the *Suedes* in *S.* God knows what his meaning was: but he will make all the Churches to know, that he fearcloth the hearts and reins, and that he will kill with death all such as had rather seem to be good then seek to be so. If *Jeremy* had been one of those, he durst never have said

Ver. 3. *But Lord, knowest me*, &c.] *g. d.* I can safely appeal unto thee, and take thee for a witness of mine innocency and integrity; that I have thee not in my mouth only, as they, but in my heart also, which is wholly devoted to thy fear, *ut sit tecum*, hanging toward thee, and hankering after thee continually.

*Pull them out as Joseph* ] Punish some of them presently for an example of thy Providence; and relieve others of them till hereafter for an instance of thy Patience. See *chap. 11. 20.*

Ver. 4. *How long shall the land mourn* ] Heb. *Sanctifide them*, as *Isa. 13. 3. chap. 6. 4.* Fatted ware is but fitted for the flambles.

Ver. 4. *How long shall the land mourn* ] For the sake of those wicked wretches aforementioned?

*The beasts are consumed and the birds* ] See *chap. 4. 25. 26.*

*Because they said He shall not see our last end* ] God shall not; and so they deny his providence and preface. Or, the Prophet shall not, though now he thunder out his punishment with too great vehemence; [*infer chap. 1. 23.*]

Ver. 5. *If thou hast seen with the seamen* ] Here God returneth an answer to the Prophets foregoing complaint, laith the *Chaldees*: partly checking him for his discontentedness, and partly exciting him to an humble submission, and a well knit resolution.

*Then how wilt thou contend with horses* ] If thy countrymen of *Anaboth* overmatch and overmaster thee, how wilt thou deal with those of *Jerusalem* who are a fair deale worse?

*And in a land of peace* ] These are proverbial speeches, both to one purpose:

*Ferre minor a vitulo, ut gravior a feris.*

How wouldst thou endure wounds for Christ, that canst not endure words? faith one; and how wilt thou fry a faggot that hardiest at a reproach for the truth? Whilst *William Cockerly* Martyr was in durance, his wife also, called *Alice*, being apprehended was in the Keepers house the same time detained: where the keepers wife had secretly heated a key fire-hot, and laid it in the grasse on the back side; so speaking to *Alice Cockerly* to fetch her the key in all haste, she went with speed to bring the key; and taking it up in haste, did piously burn her hand; whereupon she cried out, Ah thou drabbe, quoth the other, thou that canst not abide the burning of thy hand, how wilt thou be able to abide the burning of thy whole body? And so the afterward revoketh.

Ver. 6. *For even thy brethren* ] Let this comfort us in like case. *Abel* and *John* *Diaz* were battered by their own unnatural brethren. *Paul* suffered molt of all from his own country men.

*Tea they have called a multitude after thee* ] Or, with full mouth: as those did against Christ who cried *crucifige him crucifige him*: and those against *Paul*, *away with this fellow from the earth*: and those against the Primitive Christians, *Christianos ad leonem*, to the Lyons with them. In *Rhodanus*, in *Rhodanus*, cried many at *Cinnus* against *Paul* for his faithful Preacher, into the River with him: but God preferred him from their fury, for the good of many other Cities after that converted by him.

*Believe*

Ab. & Mos.  
fol. 1719.

*Believe them not, though they speak fair words to thee* Fair words make fools' fair, we say : but be not light of belief : the worlds naught.

*Mel in ore, verba latia :*  
*Fel in corde, fraud in fallia.*

Ver. 7. *I have forsaken my house* A mans house is dear to him ; dearer his heritage ; dearest his well-beloved wife : *Jerusalem* had been all this to God : but now for sin, abandoned by him.

*I have given the dearly beloved of my soul* Or, my dear is beloved : my soul : i. e. My self, my second-self. Heb. *the love of my soul.* Gr. and Vulg. *My beloved soul.* God is jealous, and the Lord revengeth, *Nab. 1. 2.*

Ver. 8. *Mine heritage is unto me as a Lion in the forest* Roaring against me, and revelling in the ruin of my messengers. *Obi-fistis augeur in Antiochi verborum, Herodias mea, & contrame.* Sheep they were wont to be : now they are become Lyons.

Ver. 9. *Mine heritage is unto me as a speckled bird* As an owle say some, that loveth not the light : as a Peacock say others, proud and inconstant, all in changeable colours, as oft changed as moved. God that could not endure *Miscellus* feed, nor *insipidus* in *Israel*, can less endure that his people should be as a *speckled bird*, here of one colour, and there of another, or as a cake not turned, *Hos. 6. 4, &c.*

Ver. 10. *Many Passours have destroyed my vine-yard* Those who before were called *Beasils*, ver. 9. are here called *Passours* : viz. *Rebushadnecar* Captains. See chap. 6. 3.

Ver. 11. *Because no man layeth in so hearts* Heb. *there is not a man putting in upon hearts*, that is duly and deeply affected with my menaces, so as to take a timely course for prevention, and their own preservation.

Ver. 12. *For the sword of the Lord* i. e. Of the enemy set on by the Lord : for whencloever the sword cometh, it is *barbed in beauty*, *Isa. 34. 5.* See *Ezek. 14. 17.*

Ver. 13. *They have sown wheat* The Prophets have, say some, but to no profit. *They shall put themselves to pain* Or, *they are sick*, sc. for the affliction of *Joseph*, as *Am. 6. 6.* See the Note there. Others interpret it of the Jews who sought to help themselves by this means & that, but lost their labours and their hopes together.

*Because of the fierce anger of the Lord* *Quo lafo nihil est illesum, tutum, & fidum hominibus.*

Ver. 14. *Thus saith the Lord against all mine evil neighbours* These were the *Syrians, Moabites, Ammonites, Edomites, &c.* God also lash his evil neighbours ; and this may be a comfort to us in like case.

*Behold I will pluck them out, &c.* And pluck out the house of *Judah* This was a different plucking.

Ver. 15. *After that I have plucked them out* sc. In both senses, ver. 14. *I will return* In the midst of judgments *I will remember mercy.*

*And bring again every man to his heritage* To the Church : for in every Nation he that feareth God and worketh righteousness, shall be accepted with him, and have a child's part, even the reward of inheritance.

Ver. 16. *If they will diligently learn* Heb. *learning learn* the ways of my people : chalked out unto them in my word, and their conformity therunto : for the lives of Gods people are but the Word exemplified ; they walk as patters of therule, and are of exemplary holiness, as *Lev. 1. 6.*

*To swear by my Name* In righteousness, in truth and in judgement, as chap. 4. 2. *Then shall they be built* i. e. Blest.

Ver. 17. *But if they will not obey* The earnestness of the threatening maketh us best able the sweetness of the Promise ; and a mixture of them serves to keep the hearts in the best temper.

*I will utterly pluck up and destroy that Nation* This is fulfilled to the utmost upon the Jews, especially since the last destruction of *Jerusalem*.

## CHAP. XIII.

Ver. 1. *Go, get thee a linen girdle* Or belt, or swath. *And put it not in water* Or lay, to wash it or whiten it ; but take it as it is first made, *ut fardiem magis contrahat*, to them, say some, that the Jewish Nation, when first chosen, was black by sin and nothing amiable ; better skilled and exercised in making mortar and bricks in *Egypt*, then in the worship of God ; and in good manners.

*Or put it not in water* i. e. Keep it from being rotted, as a type of Gods care of, and kindness to that people.

Ver. 2. *So I got a girdle* God is to be obeyed readily, and without fictionation.

Ver. 3. *And the Word of the Lord came to me* Heb. *Wrote me.* At sundry times, or piece-meal, God spake to his servants the Prophets. *Heb. 1. 1.*

Ver. 4. *Arise, go to Euphrates* A river which ran by *Babylon*, fix hundred and fourscore miles from *Jerusalem*. The Prophets journey therefore thither (seemeth to have been but visionary) as was *Isa's* going barefoot, *Hosea's* marriage with a whore, *Ezekiel's* lying on one side three hundred and ninety dayes together ; his journey from *Chaldea* to *Jerusalem*, chap. 8. 3. &c.

Ver. 5. *So I went and hid it by Euphrates* In the clofe of a rock, where it might lye dry : never once asking the reason. This was simple and acceptable obedience ; far beyond that of the Popish Novices, who yet of their *Padres* or *Superiores* lend them to *China* or *Peru*, without dispute or delay they do presently set forward.

Ver. 6. *And it came to pass after many dayes* See on ver. 3.

Ver. 7. *Then I went to Euphrates* See on ver. 4. Those that are for an actual journey, allege, that *Jeremy* might do this without danger in the dayes of *Nebuchadrezzar*, who was the King of *Babylon* Vassal, and paid him tribute.

*And behold the girdle was rotted, it was profitable for nothing* This showed that the Jews should in that Country lye rotting, as it were in balencies and servility, and sin together, many years : so that God might justly have left them there still in misery, as a man leaves his rotten girdle to become dung.

Ver. 8. *Then I saw the word, &c.* *Asiatick simile.* See ver. 1.

Ver. 9. *After this manner will I waite the pride* Their pomp and power, where-in they pride themselves.

Ver. 10. *This evil people* *Populus ille pessimus*, these *Rouropolitans*, who are naught all over, *neguissimae coeperti*.

*Walk in the imagination of their hearts* See chap. 9. 13. and 11. 8.

Ver. 11. *So have I learned to cleave unto me* For nearness and dearness : the loines are the seat of strongest desires and affections.

*And for a name on for a praise* That I might be magnified and glorified in them : and for them also, among other nations.

Ver. 12. *Therefore* Or, *Moreover.*

*Then shall I speak unto them the word* This other *paradigm* or *parable* : an excellent way of teaching, and much used in both Testaments.

*Every bottle shall be filled with wine* Wine they loved well, and a great vintage they now expected. They shall have it, saith God ; but of another nature then they look for. Their heads (not altogether unlike bottles for roundness, and emptiness of all good) shall be filled with a dry drunkenness : even with errors and errors, a spirit of guidiness, &c.

*Do not so certainly know, &c.* This they seem to speak insolently and jeeringly, q. d. you should tell us some news.

Ver. 13. *Behold I will fill* Heb. *Lo, I am filling* : but the liquor is such as whereof you shall have fault to pay. See ver. 12.

Ver. 14. *And I will dash them one against another* As so many earthen bottles, brittle and soon broken : *Si collidimus fragimus*, said those in the fable.

Ver. 15. *Hear and give ear* Or, *Hear and hearken, be not hasty.* Here the Prophet calleth upon them again to repent, and to that end, to listen diligently, and to



to lay aside the highness of their hearts, and the stoutness of their stomachs, such it is the Lord that speaketh. *The Lyon saith: who can but fear?* Am. 3: 8. Repentance in the *Remans prohibens*, as being founded in humility, and wrought by the Word preached, *Jobab 3: A2. 2.*

Ver. 16. *Give glory to the Lord your God* Confess your sins, *Jobb. 7. 19.* one part of repentance put for the whole. *Jeremy* was as constant a Preacher of Repentance, as *Paul*, and after him *Austin*, were of the free-grace of God. The impatient person robbeth God of his right: the patient man *saves injuriam Deo* *arguam*, seemeth to make some kind of amends to God whom he had wronged, by restoring him his glory, which he had run away with, whilst he putteth himself into the hands of justice, in hope of mercy.

*Before he canst darkness* *sc.* Of calamity and captivity. *Curas pacis etiam, ut precor ut totum.*

Modestissime  
explicatio in-  
fidelitatis.

*Before your feet stumble* So, before ye fall upon the dark and dangerous cragges and precipices of eternal perdition. Which to prevent, work whilst the light lasteth: walk whilst it is yet day.

Ver. 17. *My soul shall weep in secret places* Good men are apt to weep. *Et faciles meum genus a capis.* Good Ministers should be full of compassionate tears, weeping in secret for their peoples unprofitableness and their danger thereby. The breast and right shoulder of the sacrifice belong to the Priest; to shew that he should be a breast to love, and a shoulder to support the people, in their troubles and burdens.

Ver. 18. *Say to the King and to the Queen* Or *Madam, the Lady or Mistress*: that is, to the *Queen-Regent*, even to *Necussah* the mother of *Jeremiah*, say the Jews. When *Beca*, in the behalf of the reformed Churches in *France*, made a speech at *Possum* before the young King and the Queen-Mother, he spake so effectually, with five, that a great Cardinal who heard it, wished, that either he had been dumb that day, or that they had all been deaf. This King and Queen in the text might be as much convinced, though not thoroughly converted.

*Humble your selves, sit down* Heb. *Humble, sit below.*  
*For your Principallities* Or, *your head-attires.*  
*The crown of your glory* Or, *your crown of glory*, that is, your glorious crown: of which you shall have cause enough to say as *Anthonius* did of his Diadem, *O villis pennis*, &c. Or, as another Monarch,

*Nobilis es, facere, nulli: igne ornata lapillis,  
Innumeris curis sed omnia curis;  
Quod bene fuisset, omnes expendere, nemo,  
Nemo fortis qui te tollere vellet humi.*

Ver. 19. *The Cities of the South shall be shut up* *i. e.* The Cities of *Egypt*, which yet think to fly, shall be shut up against you, through fear of the *Chaldees*.

Ver. 20. *Lift up your eyes, &c.* Still be bespoken the King and the Queen. *Where is the flock that was given thee?* *Thou*, O Queen-Regent, (for the Pronoun is Feminine) or *Thou*, O State; *Reids, Vars, legens*, said *Augustus*, bewailing the loss of so many gallant souldiers in *Germany* under the command of *Varius*, who was there also slain.

*Thy beautiful flock* Heb. *Thy flock of goodliness*. See *Prov. 14: 28.* with the Note.

Ver. 21. *For thou hast taught them to be Captaines, and as chief over thee* *sc.* By thy crouching unto them, and craving their help, thou hast made the *Chaldeans* masters of all thou hast: So did the *British* Princes *Forster* and *Forster* bring in the *Saxons* here: and the *Greeks* the *Turkes*.

Ver. 22. *As thy skirts discovered* Thou art brought to most miserable shame and servitude; having scarce a rag to thy back, or a shoe for thy foot.

Ver. 23. *Can the Ethiopian change his skin?* Proverbial speeches arguing a very great difficulty, if not an utter impossibility. *Ethiopian albus ut candidum redam*, said *Digenes*, when he reproved an ill man to no purpose: I do but wash a Black.

a blackmore. And the like said *Necianzen* concerning *Julian* the Apostate. It is said that the *Negro's* paint the devil white, as being a colour contrary to their own, and which they leste well affect. *Wilt the Ethiopian change his skin?* *sc.* to the Hebrew hath it.

Or the leopard his spots? Sin is in us as the spots of a Leopard, not by accident, but by nature, which no art can cure, no water wash off: because they are not in the skin but in the flesh and bone, in the sinews and in the most inner parts. Where then is mans free will to good, &c?

*Then may ye also do good that are accustomed to do evil* Custom in sin takes away the sense of it, and becomes a second nature: which though expel with a look as it were, will yet return again. It looks for continual entertainment: where it hath once gotten a haunt, as humours fall toward their old issue. *Causa qui semel didicerit edere coram, nunquam desistit.* saith *Lucian*: an evil custom is not easie left.

Nothing so weak as water: yet let much water (so sin, Satan, and custom) be joined together, and nothing stronger. It was not for nothing therefore that the *Cresians*, when they would curse their enemies, with noill bitter execrations, they wished that they might take delight in some or other evil custom: *modis quoque viti genere efficacissimum ultionis genus reperiant*, saith the Historian: by a model kind of wish, they sufficiently avenged themselves.

Ver. 24. *Therefore I will scatter them* This was no small aggravation of their misery, that they should be thus severed one from another. So the Persecutors of the Primitive times relegated and confined the poor Christians to Isles and mines, where they could not have access one to another, for mutual comfort and support, as *Cyprian* complaineth.

Ver. 25. *Thou shalt see* Look for no better, sith thou, by going after lying-vanities, forsakest thine own merces, being miserable by thine own election.

*Because thou hast for gotten me*

*Eripe obliu mei, videri umque obliu ceno.*

Ver. 26. *Therefore I will discover thy skirts* Sith thou hast discovered and prostituted thy self to other lovers, I will shame thee before all men.

Ver. 27. *Wee unto thee O Jerusalem, with whom not be made clean?* He closeth with this emphatical and most affectionate censure, pressing them to hearty and speedy repentance; as he had done oft before, but with little good success. The cock crowed, though *Peter* still denied his Master. *Peter* knockt still, though *Rhodes* opened not to him. He launched out into the deep, though he had laboured all night for nothing. So did good *Jeremy* here, in obedience to God, and good will to his unworthy countrymen.

#### CHAP. XIV.

Ver. 1. *The Word of the Lord that came to Jeremiah concerning the dearth* *De rebus contentum*, that is, concerning the drought or dearth by restraint of necessary raine and moisture, *unde frugum raritas, arvens caritas famis*, whereupon followed a famine: as there doth also a famine of the Word, where the divine influences are restrained. *Janus* rendereth it *Saper verbum cohibitionum*, concerning the words of prohibitions; that is, faith be, concerning the prayers made by the Prophet and other good people, for the diverting of Gods judgements, publicly denounced.

Ver. 2. *Judah mourneth* The Prophets piteous complaint, bitterly bewailing the common calamity, and labouring thereby to bring them to a sense of the true cause of it, their sins. See 2 Sam. 21. 1. with the Note.

*And the cry of Jerusalem is gone up* *sc.* To heaven for removal of this judgement: Confer chap. 36. 9. with ver. 12. of this Chapter.

Ver. 3. *And their Nobles* Who would be sure to have it, if it were to be had.

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## CHAP. XV.

Ver. 1. **T**hen said the Lord unto me [In answer to my prayer, he replied, Thou hast well prayed; *sed fiat sententia* I am set, I am inexorable. *Though Mofo*] That *Chanticleer of Heaven*, as One calleth him, who not only *ruled with God*, but over-ruled, *Exod. 12. 1. 14. Numb. 14. 19. 20.*

And *Samuel*] A mighty man likewise in prayer, See *1 Sam. 7. 9.* called therefore *Pekuni* (as some think) *Jerl. 1. 1.* that is, a God-gift-maker. These two were famous in their generations for hearty love to, and prayers for that rebellious people, and did much for them. But (so the case now stood) if these favouring were alive, and should intercede their utmost for them, it should avail nothing. See *Ezek. 14. 14.*

Yet my mind could not be so to this people [This is spoken after the manner of men, q. d. I am implacably enraged, I am unchangeably resolved against them. *Cast them out of my sight*] Tell them that I have utterly rejected them, and I will ratify and realize thy speeches: See on chap. 1. 10.

And let them go forth [Or, let them be gone: q. d. I am the worse to look upon them.

Ver. 2. **I**f they say unto thee [As they will be apt enough to do in a jeare, Such as are for death] is. For perfidience commonly called *mortality*, because it is so deadly a disease: Those at *Grene* have lately shewed it so. And yet it is here reckoned first, as the least and lightest of all the four threatened Judgements; which must needs be bad enough when the *Pest* is the *last* of them all. The *Turks* than not the company of those that have the Plague; but pointing upon their forehead, say, it was written there at their birth, when they should dye, and of what disease. These in the case could as little avoid the deaths they were assigned to, as *Æschylus* the Tragedian could his being knocker on the head. For whereas he was foretold that he should dye with a stroke coming from above, he flunged himself, and was wont to remain in the open air, but he was killed by a Torcose falling from the mouth of an Eagle upon his bald head, mistaken for a Roost.

Ver. 3. **I** will appoint over them four kinds [Heb. families or kindreds, i. e. *quatuor equata carnivoris*, dogs, birds, and beasts being added to the former four evils, ver. 2. *quæ per dæmonia*].

Ver. 4. **Because of Mine iniquity** [Because of his sins; Idolatry and bloodshed especially, wherein the people partaked and persisted, and were therefore justly punished.

The *son of Hezekiah*] but altogether degenerate: He was therefore the worse because he should have been better: and yet the worse again, because he was *another publicæ corruptela*, a ring-leader of rebellion to others, as was *Jeroboam*.

Ver. 5. **Who shall be my comfort** [Heb. who shall come out of his place to comfort thee?] or *who shall make his bed, in commiseration to thee?*

Ver. 6. **I am weary with repenting** [Paradoxe, at perendo, I have so oft revoked my threats, that unless I should wrong my justice, I can do so no more.

Ver. 7. **And I will fan them with a fan** [Not of Purgation, as chap. 6. 29. 30. but of Perdition. Such as that, chap. 51. 2.

In the *poverty of the land*] As men use to winnow corn at a windy door, where the chaff is blown quite away.

Ver. 8. **The widows are increased to me** [Or, before me, or in my sight. Above the *lands of the sea*] *Byrronide*.

A *stranger as now-day*] *Nebuchadrezzar*, that choice young man, for so some render the text; and so he was, when he came against *Jerusalem*, and burnt it, viz. in the eighteenth year of his reign.

And *terrors upon the City*] Or, *terrors*, even the City: that is, say the *Spt. and Charles*, the Army of the Chaldees, which for their numbers and order of pitching their Tents, seemed to be a City.

Ver. 9. **She that hath born seven, shall give birth** [Jerusalem that mother multipara, a fruitful mother.

She

She hath given up the ghost [Heb. she putteth out her soul, as Job 31. 20. We read of some mothers, who hearing of their sons to be slain in battle, have fain down dead in the place.

Her Sun is gone down [See on *Amos 8. 9.* A Christian, when at work, can sing, *Nem omnium dierum Sol occidit*, I look for better daies yet.

Ver. 10. **We is me, my mother, that thou hast born me** [i. e. In such an age wherein I may not pray for my people, not can preach unto them to any good purpose. *Buchanan* bewailed it, that he was born *nec caele, nec sola, nec sæculo erudit*: *fr. Camd. Blij. rymylam* caneth here for a worse matter. Sure!, he might well say for his manifold sufferings;

*Litora quos conchas quos amara refaria fuerat,  
Quosque speriferum grana papaver habet:  
Tos primor adversis, &c.*

Ovid. 7. lib.

A man of strife and a man of contention [Generally opposed and quarrelled, for my free and faithful discharge of my duty. This is the *stirring* wages to godly Ministers, whom they usually make their but-mark. But God be thanked (saith he with *Florus*) *quod dignus sum quem mundus odit*, That I am worthy whom the world should hate. *Lutherus* pascitur conviciis, saith he of himself, *Luther* is fed with reproaches.

I have neither lent on usury [i. e. I have neither bought nor sold (as we say) *med. sed* made with them. I have had as little to do with them any way as was possible. *Cyfaru præcipuum momentum* I have kept my self close to my calling, and yet I cannot avoid their variance and virulencies. To preach, is to derive upon a mans self the hatred of the world, saith *Luther*.

Ver. 11. **Verily it shall be well with thy remnant** [Heb. if it be not well; q. d. then trust me no more: thy latter end shall be comfortable. *Psal. 37. 37.* the end of that man is peace, be his beginning and middle never so troublesome.

Verily I will cause the enemy to intrude thee well [Or, I will invade for thee with the enemy. See this fulfilled, chap. 40. 4. God can speak for his in the hearts of their enemies, and make their foes to favour them: as many of the Papists here did *Cruckliffe*, and after him *Bradford*.

Ver. 12. **Shall iron break the Northern iron and the steel?** [That is, say some, shall these hard-hearted Jews be to hard for me? or, for thee *Jeremy*, whom I have made an iron-pillar and brassen wall against the whole land? chap. 1. 18. Never think it. Brighten thee they may but not break thee.

The *Northern iron* is noted for the bell and toughness.

Ver. 13. **Thy substance and thy treasure** [This is spoken by an *Apophthegm* to the people, who are here told again what to trust to, for their national sin.

Ver. 14. **And I will make thee to possess with thine enemies** [Or, so serve thine enemies: for there is a doubling reading of the text.

Ver. 15. **O Lord, thou knowest** [Jeremy had begun a complaint, ver. 10. not without some tang and tincture of humane infirmity. *Invadidam omne natura querulam*. God graciously interrupted him, and came leaping over all those mountains of *Babyl*, all lets and impediments, to his comfort and best satisfaction, ver. 11, 12: Nevertheless *Jeremy* hath not done, but goeth on as before: *et inhumanum aliquid patitur*.

Remember me, and visit me [He was full and speaks thick. Take me not away in thy long-suffering] Whilst thou bearest with them, take care of me, that I perish not by their perversity and cruelty.

Know that for thy comforts I have suffered rebuke [I was *debeturum compellat Diuini*, I wasque adeo *merita*. He delivers himself as if he held God to be his debtor: This was no well.

Ver. 16. **Thy words were found, and I did eat them** [I was well apaid of thy messages that came at first to me: and of that commission thou gavest me to be a Prophet: yea I took no small delight and complacency thereby; and having found this honey, I ate it, as *Prov. 25. 16.* but since I have met with much bitterness in this

this

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Val. Max.Des cystine  
quod ligas  
Petitioni non  
fit sensibilibus  
Chiff.  
Hicron.

this wicked world, for my plain-dealing. See *Ezek.* 3:3. *Rev.* 10:10. *Herodotus* writeth of the River *Hypasus*, that for five dayes journey the water of it runneth clear and sweet; and then, for four dayes journey further, bitter and brackish. The Ministry is an honourable and comfortable function, but hath its troubles and embroillances.

Ver. 17. *I sat not in the assembly of the mockers.* That scoffed and mocked at Gods messiges and menaces. Or, *I have not sat in the assembly of those that make merry; sed senui fui, spiritusque compunctum.* I came not at feasts and merry-meetings, since I became a Prophet.

*I sat alone.* As *Moses* in like case did, *Exod.* 13:7.

Ver. 18. *Why is my pain perpetual, &c.* Here the Prophet over-freely expostulath with God, as lesse faithful, or lesse mindful at least, of the promised preservation: This was in a fit of diffidence and discontent, as the best have their outbursts, and the greatest lamps have needed snuffers. The *Malassans*, saith the Philosopher, are not fools: yet they do the things that fools use to do: So the Saints do oft at wicked ones, but not in the same manner and degree.

Ver. 19. *Therefore thou saith the Lord.* Or, *Notwithstanding*, mans perversnesse breaketh not off the course of God goodnesse.

*If thou return.* If thou call out this devil of discontent: and (accounting distrust worse then distrust) apply thy self cheerfully and constantly to the work of the Ministry. I will continue and confirm thee in thine office, notwithstanding thy present frailties and failings. So our Saviour, presently upon their repentance for their shameful forsaking him at his apprehension, restored his Disciples to their Apostolical function, *Job.* 20:21, 22, 23.

*His vider non proficili gra-Ministry*  
*tie Diemines*  
*to muni.*

*Prode vir, hoc*  
*mihi ad te,*  
*dixi: Zutim-*  
*lius cum in*  
*vultu acriter*  
*irreverent.*

*And if thou takest forth the precious from the vile.* i. e. The gracious from the vicious, preaching comfort to those, and terror to these; not giving, as he in the Fable did, straw to the Dog, and a bone to the Ass, but to every one his proper portion, without fear or flattery.

*Thou shalt be as my mouth.* Speaking as a Prophet of mine, and as I my self would do, if in thy place.

*Let them return to thee.* i. e. Conform to thee, but do not thou chime in with them as the false prophets do.

Ver. 20. *And I will make thee.* See on chap. 1:18, 19.

Ver. 21. *And I will deliver thee.* I will, I will: never fear it man: but go on courageously. Deal courageously, and God shall be with the good, 2 Chron. 19:11.

# CHAP. XVI.

Ver. 1. *The Word of the Lord came also unto me.* It is the Property of this Prophet to handle the same thing several wayes, and by sundry effectual arguments. Gods Ministers must turn themselves as it were into all shapes and fashions both of speech and spirit, to win People to God.

Ver. 2. *Thou shalt not take thee a Wife, &c.* It is very likely that this befell the Prophet in a vision. Or if otherwise, it was but for a sign, and in regard of the great calamity impending, that he is here forbidden marriage, otherwise lawful enough, and, in some cases, necessary. The contrary doctrine (such as was that of the *Tacian*-heretics, and Popish Canonists) is a doctrine of devils, 1 Tim. 4:1.

*Utrum aut*  
*emendat*  
*sem aut oim*  
*perijsem.*

Ver. 3. *For thus saith the Lord concerning the Jews.* *Jews in this place.* i. e. At *Anathoth*, say some: but others better, at *Jerusalem*. So great and grievous shall be the calamity, that married people shall be ready to wish as *Augustus* did for another cause. *Obstat enim* I had lived single, or else died childless.

Ver. 4. *They shall dye of grievous death.* Heb. *death of disaster or grievance*, as did *Yehoram*, 2 Chron. 21:18. and *Philip* the second of *Spain*, &c. they shall dye piecemeal, mors valde inordinatum, which is a misery; especially if the dicte be slow, and yet sharp, as some are.

*They shall not be lamented nor buried.* Which are two of the usual *Dues* of the dead.

Ver. 5.

Ver. 5. *Enter not into the house of mourning.* Or banquets, whether at burials or *bridals*, as *Am.* 6:7. Of funeral-banquets, see *Dent.* 26:14. These the Greeks called *epitaphia*, the Latines *Parentalia*: see *ver.* 7.

Ver. 6. *Both the great and the small shall dye.* Princes and peasants, Lords and slaves together.

*Nec eris solum, nec make them solum bald.* *Necque cadetur neque calvabitur.* Thisthey had learned of the heathen, and would needs use it, though fitly forbidden them, *Lev.* 19:27, 28. *Dent.* 14:1. Now they were told that they should have little either *lost* or *lost* to do any such matter.

Ver. 7. *Neither shall men tear themselves for them.* Or neither shall they deal them bread in mourning to comfort any for the dead: Confer *Ezek.* 24:17. Of feasting at funerals mention is made by *Herodotus*, *Cicero*, *Lucian*, *Pliny*, *Clemens* and *Chrysostom*. See *ver.* 5.

*Neither shall men give them the cup of consolation.* i. e. The consolatory cup usually given at funerals to the disconsolate friends of the deceased. See on *Prov.* 31:6, 7.

Ver. 8. *Thou shalt not also go into the house of feasting.* Ministers may lawfully go to feasts, *Job.* 2:2. but not in times of common calamity: See *Isa.* 22:12, 13, 14. *Pliny* telleth us, that when as in the time of the second *Punic* war, one *Fulvius Argentarius* was seen at *Rome*, looking out at a window with a rose-garland on his head, the Senate sent for him, laid him in prison, and would not suffer him to come forth, till the war was at an end. Lib. 2. cap. 7.

Ver. 9. *Behold I will cause to cease.* See chap. 7:34. with the Note.

Ver. 10. *And they shall say unto thee, Wherefore?* This is fill the guise of hypocrites, to justify themselves, and quarrel the Preacher that reproacheth them. See chap. 5:19.

*What is our iniquity?* Nature sheweth no sin: it is no causeless complaint of a grave Divine, that some deal with their souls as others do with their bodies: when their beauty is decayed, they desire to hide it from themselves by false glasses, and from others by painting: so their sins from themselves by false glosses, and from others by excuses.

Ver. 11. *Because your fathers.* See chap. 2:5. and 7:24, 25.

Ver. 12. *And you have done worse.* See chap. 7:26.

*For behold ye walk.* See chap. 9:13. and 11:8. and 13:10.

Ver. 13. *Therefore I will call you.* Chap. 10:18. Because ye have sinned willfully and willingly, ye shall be cast out of this land, though full force against your will.

*And there shall ye serve other gods.* Will ye, will ye; (for a just punishment of *Natus* and your voluntary idolatries) being compell'd by your imperious enemies to do so, *exaltation*. cept ye will take of the whip, as now the *Turks* gally-slave.

*Where I will not show you favour.* I will not show you favour: and far worse then their captivity: like as that was a sweet promise, *Zechar.* 10:6. *They shall be as if I had not cast them off, and I will hear them.*

Ver. 14. *Therefore, behold.* Or, *notwithstanding*, &c. these grievous threatenings, and extrem desolations. Thus the Lord still remembreth his *Remnant*, and the Covenant made with them. Ministers also must comfort the precious, as well as threaten the vile and vicious. *Evangelicatum, non maledictum missus es: laudo velum, modo non deservit manum tuam, laud Oculampadius to Farelus* in a certain Epistle. Thus were sent to preach Gospel and not Law only, to pour oyle as well as wine into wounded consciences. I commend thy zeal, so it be tempered with meeknesse of wisdom.

*That is shall no more be said.* i. e. Not so much be said: the labors of this deliverance shall in some fort dimme the labor of that; but both must be perpetually celebrated.

Ver. 15. *But the Lord liveth, &c.* Or, let the Lord live, and let the God of our salvation be exalted, *Psal.* 18:46. See the Notes there. How much more then should our Redemption from Sin, Death and Hell by Jesus Christ obscure all temporal deliverance? See for this chap. 23:7, 8. Confer also chap. 3:16.

Ver. 16.

Ver. 16. *Behold I will send for many shepherds &c.* [i.e. To inclose in their divisions, large and spacious sets, whole flocks of them together. These were the Chaldees whom God sent for, *arcano in istius ordinis*, by putting it into their hearts to come up against Jerusalem: Howbeit, some by shepherds under the Egyptians, who lived much by fishing; and by hunters the Chaldeans, as Gen. 10. 8, 9. *And they shall hunt them*] Out of all their harbingers and lurking places: as the Romans afterwards pulled them out of their privies, &c.

Ver. 17. *For mine eyes are upon all their ways* &c. And though they hide me from themselves, yet can they not hide themselves from me possibly, nor from my hunters, who shall fetch them out.

TO CHASTISE A-  
LINDO JUB.

Ver. 18. *And shall* [i.e. Before I restore them.

*I will recompense their iniquities, and their sin double*] i.e. Abundantly. I will have my full pennyworth of them: not double to their deserts, as Isa. 40. 2. and 60. 1. With the carcasses [i.e. With their Idolatries, more odious and loathsome than any thinking carcasses can be.

Ver. 19. *My refuge* Better than those of the fugitive Jews, out of which they were hunted and murdered.

*The Gentiles shall come to thee*] By faith and repentance.

Ver. 20. *Should a man make gods to himself?* [i.e. *Nemo res hac suppone digna*] Is not this a strange foolishness? The Gentiles here see it: and yet the Papists will not.

Ver. 21. *I will for this once* &c. And this once shall stand for all. Affliction shall not rise up the second time, Nah. 1. 9.

*And I will make them to know* [i.e. *Effellu magis quam affellu*. My hand and my might] i.e. My mighty hand, mine irresistible power in their just punishment.

#### CHAP. XVII.

Ver. 1. *The son of Judah is written with a pen of iron* [The four first verses of this Chapter are left out by the Septuagint. Hieron faith they omitted them in *gratiam & honorem populi sui*, in favour and for the honour of their country-men the Jews, but that was not a just reason. For ever, O Lord, thy word is fulfilled in heaven, Plal. 119. 89. though there were not a Bible left on earth; These sinners against their own souls had their Idolatry so deeply engraven on their hearts, that they could not get out the stamp: and the guilt thereof stuck so fast to their consciences, that they could hardly get off either the sting or the stain thereof.

*It is graven upon the Tables of their hearts* [i.e. Their sin lay there, where the law should have lain, Ezek. 31. 33. Like as Queen Mary when she dyed told those about her, that the losse of Calice lay at her heart, a plate far fiercer for Jesus Christ sprinkled; and so your sin proclaimed.

Ver. 2. *While their children remember their Altars* [i.e. As they remember their children, so they remember their Altars and their Groves, &c. with greatest love and delight. The Greeks call children *plumae*, the Comedian *Charissima*: so were their Idols to these Jews.

Ver. 3. *O my mountain in the field* [i.e. *O my mountain and field*, i.e. *O ye mountains and fields*. Mountains *ferre altaris fons & inculta*: mountains *corpore atque moribus praeferat*: they should all be spoiled one with another, for the sin of their high places.

Ver. 4. *And thou, even thy self, shalt discontinue* [i.e. Or intermit, &c. the tillage of thy land. See Exod. 23. 11. with Levit. 25. 3, 34. it shall keep her Sabbaths.

Ver. 5. *Cursed be the man that trusteth in man* [i.e. *Disperis bene de summo bono, & de summo malo*, faith one: here the Prophet discourteeth of the chief good and of the chief evil. This later he pronounceth to be to depart from God, and to depend upon the creature for help: for such a man, seeme he never to manly a man (*hæc obiter*) is accursed of God, whom he robbeth of his chief jewel, that which giveth him the sovereignty,

sovereignty, and seareth, as it were, the crown upon his head. See Psal. 9. 15. Plal. 78. 22. and 51. 7.

*And maketh keep his arm* [i.e. His strength: for in *brachio est robur*. Now three ways, faith a Reverend man, we make *scilicet* our arm, 1. By fitting down in *Mc. cæp.* a faithless sullen discontent and despair when we can see no second causes. 2. By rising up in a corky frothy confidence, when we see sufficient humane help. 3. When we ascribe the glory of our good to it, sacrificing to our own net, *Ha-buk*. 1. This is to pull the curse upon our heads with twisted wrath and indignation.

*Whose heart departeth from God* He trusteth not God at all, who trusteth him not over all.

Ver. 6. *For he shall be like the heath* [i.e. Wild-myrtice, that neither beareth fruit, nor seed, and is good for little but to burn, or make becomies: See *Eccl.* 6. 8. *Barbad samaritan* some call it, others, *Juniper*.

*But shall inhabit the parched places of the wilderness* [i.e. Such shall have no content or satisfaction. Confer *Mat.* 12. 43. the unclean spirit call out, *make in dry places*, &c. not but that dry and wet is all one with him: but it importeth his extreme selfishness.

Ver. 7. *Blessed is the man that trusteth in the Lord* [i.e. See on ver. 5. See also Plal. 25. 12. and 32. 10. and 34. 8. and 84. 12. and 125. 1. and 146. 5. where David having entered a Caves against creature confidence, perswaded people, by dwelling in God alone, to provide for their own safety and happiness. See *Nah.* 1. 7. Such shall have marvellous loving kindness from God, Plal. 17. 7. above all that can be uttered, Plal. 31. 19. See *Prov.* 28. 25.]

Ver. 8. *For he shall be as a tree planted* [i.e. It is plain that he here alludeth to Plal. 1. 3. See the Notes there. The laurel, *laure Piny*, is never thunder-struck. Sure it is, that he who trusteth in God taketh no hurt: his heart is fixed and unmovable, Plal. 112. 7, 8. to endure things almost incredible, Plal. 27. 5. Isa. 14. 32. confer Isa. 26. 4, 5. True Trust will certainly triumph at length, as that which leanech on the Lord, and the power of his might, the surest support.

*By the river* [The Hebrew here is *Yahel*: and the *Yahel* faith one, had its name from this word, which significeth a stream or watercourse: as carrying up to Christ who is the truth of this type, *Luk.* 18. 19.]

*But his leaf shall be green* [i.e. Neither falling nor fading.

*And shall not be careful in the year of drought* [i.e. A Metaphor setting forth the full assurance of faith that is in some good men, such as was that holy Martyr, who said I will henceforth be *Carissus* according to my name.

John Careless  
Ath. & Mon.  
fol. 1745.

*Si fructus illarum erit,  
Impavidum ferens ruinæ.*

*Neither shall cease from yielding fruit* [i.e. As they say the *Lemmon* tree doth not: but *Yeseoph*, ever and anon sendeth forth new Lemmons, as soon as the former are slain down with *Plin*. ripeness.

Ver. 9. *The heart of man is deceitful above all things* [The gravity and perversity of mans heart, full of barbarity and creature-coindence, deceiving and being deceived, is here plainly and plentifully described; and oh that it were duly and deeply considered. 'Deceitful' is here said to be above all things: no creature like it. *Vanum est, verisum, & verisum est, anfractuosum & fallax, idæque infensabile*. It is full of turnings and windings, nooks and corners, wiles and flights. It deceived David (as wife as he was) and tripped up his heels (as the word here need importeth) Plal. 39. 1, 2, 3. So did it Peter, *Joh.* 13. 37, 38. Truly doth the Prophet here call our hearts *deceitful*, in that word in the Original, from whence Jacob had his name, because our fleshly hearts do the same things to the spirit as doing of good, which Jacob did to his brother; supplant it, and catch it by the heels, while it is running the Christian race. As *Isa.* offered sacrifice to *Baal*, killing his Priests at the same time (and this he did in subtilty to circumvent them, 2 *King.* 10. 19.) and as *Habai* went to *Abraham* company to overthrow him: so deal- See also the  
Book of the  
of the Heart.

fabriz.

our deceitful hearts with us, &c. Neither is it *desistful* only, but *deep* (so the Septuagint here render it) those that are still digging in this dunghill, do find it to be a very bottomless pit. Yea it is, *Deperately wicked* [Deperately bent upon deadly mischief. So that he gave no evil counsel who said to his friend, *Non cave tibi, ne caveas teipsum*: so see to thy self, that thou beware of thine own heart. Another prayed not amiss, *Lord keep me from that naughty man, my self*. Take heed of the devil and the world (said a certain Martyr in a letter to his wife) but especially of thine own heart:]

—Non longe scilicet hostes  
Quarant nobis, circumstanti undique muro.

et exhort  
sunt in magis  
quod dicitur  
et dicitur. In  
child. cap. 72.

We have a Trojan horse full of armed enemies in the citadel of our hearts. We have *Jehusites* enough within us to undo us, *quos nec segere possumus nec fugare*. It was no ill character therefore of a good man that is given by Epictetus a Heathen, that he carefully watcheth himself as his own deadly enemy.

Who can know it? None but a mans self. 1 Cor. 2. 11. nor yet a mans self neither; for nothing is more common then self-deceit, Gal. 6. 3. Jam. 1. 21. How much was *Belshazzar* (that great Scholler) mistaken? and how ill read in his own heart, when as the Priest coming to absolve him on his death-bed, he could not remember any particular sin to confess, till he went back in his thoughts as far as his remembrance? had he but thrust his hand into his own bosom with *Asper*, he had brought it out leprous, white as snow. Had he looked well into his own heart, he would have found it to be a *raging sea* of sin, *Isa. 57. 20*. where it is that *Leviathan* (the devil) besides *creeping things* (crawling lusts) *innumerable*. This made blessed *Bradford* never look on any mans lewd life, but he would *frat* cry out. *Lord have mercy upon me*: for in this my vile heart remaineth that sin, which without Gods special grace, I should have committed as well as he.

TYNCKHUS  
p. 14.

Ver. 10. *I like Lord search the heart* [Be it never so full of shifts and fetches, I cannot be deceived in it. The watch-maker must needs know every turning and winding in the watch. God is the *heart-maker*, and the *heart-winder*, neither is there any creature (no not any creature of the heart) that is not manifest in his sight: but all things are naked and opened before his eyes, Heb. 4. 13. *Unked* for the outside, and opened for the inside: dissected, quartered, and as it were *cleft thorough* the back-bone, as the Apollon word there signifieth: so opened, as the entrails of a man that is anatomized, or of a beast that is cut up and quartered. The heart and reins are taken to be the seat of the thoughts and affections, yea of the strongest affections, namely that which is for generation. These are a town inwardly and most remote parts: so that it is hard for food or Physick to come at them. Covered they are also with fat and flesh, &c. and yet they are not hid from Gods eye, which is *a fiery eye*, Rev. 1. 14. and therefore needeth no outward sight. Mans eye is like a candle, which is first lighted, and then extinct: The Angels eyes are like the stars, which shine indeed, and in the dark too; but with a borrowed light: neither know they the thoughts of mens hearts, further then they are discovered. But Gods eye is like the Sun, yea far brighter, and more piercing then that eye of the world: neither needeth he a window in mans breast (as *Asopus* wight) to look in at: for every and other Philosophers law and confessed.

Ver. 11. *At the Partridge sitteth on eggs and hatcheth them not* [Because either she is taken in an evil net, or the eggs are marred by the male, or otherwise, before she can be hatched.

So be itas getteth riches and not by right] That cryeth

—Rem, rem, quocunque modo rem,  
Unde habet nemo querit, sed oportet habere.

Right or wrong, many are resolved to be rich, but are usually crossed, or else cursed with a blessing: for treasures of wickedness profit not; but righteousness delivereth

eth from death, Prov. 10. 2. God sometimes giveth wealth to the wicked, as men put money into an earthen bottle: which that they may get out again, they break the bottle in pieces.

*Shall leave him in the midst of his days* [Either they shall leave him, or he them, to his unmedicable grief and heart-break. A poor soul, God will be sure to make of him. He that trusteth in his riches (as every *Adamomist* doth) shall fall, Prov. 11. 28. for although he blesseth himself (as will be underlain; and what should ayle such an one? faith the world) yet the Lord abhorreth him, *Psal. 10. 3*. so that he many times cometh in the midst of his daies to an untimely end, as did *Judas*, *Abab*, *Achan*, *Balaam*, *Ananias* and *Sapphira*, &c. And thus many a rich wretch spineth a fair thread to tangle himself, both temporally and eternally: he by his covetousness not only killeth others, Prov. 1. 19. but himself too.

Ver. 12. *A glorious high throne from the beginning* [Therefore its best to trust in God at all times, yea people, and to pour out your hearts before him; for God is a refuge for us, *Psal. 62. 8*. All that do otherwise shall be ashamed, ver. 12. and worthily; because having to glorious a God resiant amongst them, they so basely forsake him, to serve and seek to idols.

Ver. 13. *Shall be written in the earth* [i. e. *edictum moris damnabitur*, they shall be hurled into hell, as not having their names written in Heaven, *Luke 10. 20*, where all that are written among the living in Jerusalem, *Isa. 4. 3*, are enrolled, *Heb. 12. 23*. non pro gloriosis sed pro probatis habuit: See *Psal. 17. 14*. Prudentius rightly faith, that their names that are written in red letters of blood in the Churches Calendar, are written in golden letters in Christs register in the book of life. As on the contrary, the idolaters, whose life was with an Iron-pen engraven on the tables of their hearts, as *cor. 1*. are justly written in the earth, i. e. cast to hell.

Ver. 14. *Had me O Lord and I will be hated* [viz. of that condition that my malicious country-men cause me. The Prophet was even sick at heart: of their unwholy usages; and prays help and healing, *ne tunc et ipsi labascant inter auditores deploratissimos*, lest he should perish by them, and with them.

Ver. 15. *Behold they say unto me* [Heb. *they are saying unto me*: it is their daily dilemma or jeat.

*Where is the word of the Lord?* [Whereby thou to oft threatenest us with desolation. Thus prophane persons stare when they should fear. See 2 *Par. 3. 4*. *Isa. 5. 19*. *Amos 5. 18*. *Thou knowest it* [See chap. 12. 1. & 15. 15. 2 *Cor. 1. 12*.

Ver. 16. *I have not hastened from being a Pastor before thee* [I have neither rashly taken up the work of the Ministry, *quo secundum ab eis effrem* Pastor, wherein I have been thine under-shepherd, but was rightly called by thee thereunto, and have obeyed thy call: neither have I been over-bally to rid my hands of this so troublesome and thankless an employment. *Lazarus*, in one of his Sermons, speaking of a Minister who gave this answer why he left off preaching, because he saw he did no good, but got the hatred of many: This, faith he, was a *naughty*, a very *naughty* answer.

*Neither have I desired the woful day* [The *doleful* or *deadly* day, i. e. of their desolation, or of my denunciation of it. Gods Ministers take no delight to sling daggers at the faces of graceless persons (whatever they may think) or to terrify them cruelly; but as *knowing*, he *terrors* of the Lord they seek to afflict them by the menaces of Gods mouth from such sinful practices as will be their ruin: and hence they are hated

—an expelles ut Quinsiliani amaret?

Juv.

Thou knowest it [See chap. 12. 1. & 15. 15. 2 *Cor. 1. 12*.

Ver. 17. *Be not a terror unto me* [Let me have fair treatment over head, how foul soever it be under foot. If we have peace with God, though trouble in the world, we can take no hurt. If vapours be not got into the bowels of the earth, and stir not there, storms and tempests abroad cannot cause an earth-quake: so if there be peace within, &c. But like all the letters in the Alphabet, without a Vowel, will not make one word: nor all the Stars in the firmament, without a Sun.

will make a day : so neither can all this worlds good make one happy without God and his favour.

Ver. 18. *Let them be confounded* ] A heavy imprecation : Let persecutors take heed how they move Ministers to make intercession for God against them, as *Elia* did against *Israel*, Rom. 11. 2. as *Jeremy* here and elsewhere doth against the Jews ; as the Christian Churches did against *Julian* the Apostate. God will let to his *Chai*. *Let them be dismayed, but let not me be dismayed* ] *Paveant illi & non paveam ego*. So the vulgar Latin hath it. But what a *Lack-laine* doct was that Popish Priest, who alleged to his Parishioners this text to prove, that not he but they were to pave the Church-way ? So Another of them, finding it written in the end of *Paul's* Epistles, *Missus est*, &c. bragged he had found the *Messe* in his bible. So another reading *Joh. 1. 44, invenimus Messiam*, made the same conclusion.

Ver. 19. *Go and stand in the gate of the children* ] The *sheep-gate* say some : whereof see *Neh. 3. 1, 32. & 12. 39.* or, as others, the *Water-gate* whereof *Neh. 3. 26.* a place it was of great resort and concourse, and therefore fittest for this new Sermon to be made in : first, though after wards also he was to preach it in all the gates of *Jerusalem*, inasmuch as it was about a matter of greatest importance, even the serious sanctification of the Sabbath-day. *Dum spiritum Opplex mun-*

For Duke of  
Combe.  
Bishop in his  
Sermons, di-  
stinct. 11. cap. 3.

*di nalem sibi sacravit, & observari precepit.* That fourth Commandment *mun-* *Philo*, is a famous precept, and profitable to excite to all kind of virtue and piety. Ver. 20. *76 Kings of Judah* ] Magistrates being *Lord-keepers of both the Tables* of the Law, should carefully see to it, that both be duly observed. Our King present Governors, to their lasting remorse. The first blow given to the *German* Church was on the *Lord's-day*, which they carefully observed : for on that day was *Prague* lost : as was likewise *Constantinople*, on *White-Sunday*, as they called it.

Ver. 21. *Take heed to your selves* ] Break not the Sabbath, that ye fall not under the fierce wrath of God : who paid him home with stones, who but only gathered sticks on that day. *Cervus*, it concerns you much.

*And bear no burden* ] See *Neh. 13. 13, 16, 19.* with the Notes.

Ver. 22. *Neither carry forth a burden* ] Let not the Sabbath of the Lord, that sanctified day of his Rest, be so shamefully troubled and disquieted. Make not Holy-day a *Vulgar* as some do, to the weekes foregoing.

Ver. 23. *But they obeyed not* ] See chap. 7. 24, 26.

Ver. 24. *But hallow the Sabbath-day* ] *i. e.* By spending the holy time holily : *clie*, God may use us on an action of waste. Idleness is a sin any day ; but specially on the Sabbath-day, spiritual idleness then, is as bad as corporal labour.

Ver. 25. *Then shall there enter* ] Then shall all go well with you publicly and privately ; ye shall have a concurrence of all manner of comforts and contentments.

Ver. 26. *And they shall come* ] All the solemnity of the Temple shall continue, with the exaltation of all the neighbourhood. When the High-Priests would go workday-like beg the body, seal the sepulchre, and let the watch on the Sabbath (called by an *Irish* the day that followed the day of the preparation, *Matth. 27. 62.*) they forfeited all.

Ver. 27. *Then will I kindle a fire* ] That furious Element, whereby God hath so oft punished this sin, as is to be seen in the *Practice of Pirry*, *Densons* Wolf in *Sheeps* clothing, *Mr. Clark's* Examples, &c.

#### CHAP. XVIII.

Ver. 1. *The word which came to Jeremias* ] To shew the just punishment of the people for disobeying the precept concerning the Sabbath, chap. 17. and other of Gods Commandments : See on chap. 7.

Ver. 2. *Arise and go down to the Potters house* ] Whether the Prophet was to go actually to the Potters house, or in vision only, it skilleth not. This we know, that our Saviour did actually wash his Disciples feet : and at another time let a child in the midst of them, when they were drinking about the *Wine* : expounding to them afterwards what he meant, and so it might well be here. It may not be amiss for

for us to go down oft with *Jeremy* to the Potters house in our meditations, to consider, I mean, our original, *Κεχρησθαι & ερρηκω*, as the first man *Adam* was of the earth earthy, so are we *ex luto luti*.

Ver. 3. *Then I went down to the Potters house* ] Gods Commandments must be obeyed without facilitation. *Jeremy* saw that verbal teaching without signs would not work upon his hearers : he is therefore ready to do any thing or to go any whither, for their eternal good.

*And behold he wrought a work on the wheels* ] So the Poet ;

— amphora capis  
Infinitis, currente rota, cur mecum exis ?

Ver. 4. *And the vessel which he made of clay was marred* ] Or, the vessel which he was making miscarried, as clay in the Potters hand.

Hic de ar.  
Pest.

*Non semper feriet quodcumque minabitur arcus.*

Ver. 5. *Then came the Word of the Lord unto me* ] See ver. 1. To the visible word. God always addeth the audible : as in the two Sacraments.

Ver. 6. *House of Israel, cannot I do with you* ] *Makes you or mar* you at my pleasure : have I not an absolute sovereignty over you, that ye lift up the heel against me, and awake my power by your provocations ? *The clay is in the Potters hand* ] What then hath vain man to vaunt of ? or why should any proud Arminian say, *Quod potui, miserrime est Dei : quod volui, id mea Greviatio est peccatum* ? That I can do good, is of Gods mercy : that I will do it, is merely *vis* in mine own power ? This man was sure his own *Potter* : and not willing to owe overmuch of himself to God.

Ver. 7. *As what instant I shall speak* ] As God loveth to premonish : and he therefore threateneth, that he may not punish ; for he would be prevented.

Ver. 8. *Turn from their evil* ] If I may feeble work amongst them, as at *Ni-* *biroth* God did, *Jek. 3. 10.* He law not their fackles and their ashes, but their repentance and works, those fruits of their Faith.

*I will repent of the evil* ] Not by any change of my will, but by the willing of a change : *mutatio non Reuon Dei.*

Ver. 9. *And as what instant I shall speak* ] All is done as God the great *Indup-* *erator* commandeth, whether it be for or against a Nation, or a particular man only, *Jek. 24. 29.*

*To build to plant it* ] As he did this kingdom of *England*, which was therefore anciently called *Regnum Dei*, and reckoned among the *fortunate* Islands.

Ver. 10. *Then will I repent of the good* ] I will take away mine own, and be gone, *Hos. 2. 9.* curse their blessings, *Mal. 2. 2.* and destroy them after that I have done them good, as *Jek. 24. 20.* and all this (whether for the better, or for the worse to a Nation) God usually doth on the sudden ; *As what instant*, &c. Mercies the more unexpected, the more welcome : Judgements, the more sudden, the more dircful they are.

Ver. 11. *Behold I frame evil against you* ] As the *Potter* frameth his vessel on the wheel.

*Return ye now* ] *Curat penitentia, ne praesumat sententia.* *Missa praes & lacry-* *mas, cordis legatos.* Address ye your selves to God, and be at peace : so shall good be done unto you. See chap. 3. 12. & 7. 3.

Ver. 12. *And they said There is no hope* ] See the like desperate return, chap. 2. *Refero* *Isaiah* 25. & 13. 9. *Absumit* *est* : *est desperatum* *est* : *est exspectatum* *est* : that is, we chose *casti-* *gation* at a point, and have made our conclusion : Thou shalt have a labour of further *non situm* *absumam* *est* : for we are as good as we mean to be, and shall no more be ourre-

olation : *Keep thy breath to cool thy breath*, &c.

*We will do every one the imagination of his evil heart* ] As you forsooth please to count it and call it : though we reckon that we have as good hearts as the purest or proudest of you all.

Ver. 13. *Therefore thou shalt see the Lord* ] God himself seemeth here to wonder at

the

the desperate obstinacy of this people, as not to be matched again. Like as our Saviour marvelled at the unbelief of the Nazarenes, and could do for them no mighty work, *Mar. 6. 5, 6.* See the Notes there.

*The Virgin of Israel hath done a very horrible thing* ] A Virgin she is called, either by an *irony*, or else because she should have been a pure Virgin, sincere in Gods service, but was nothing less. What this horrible thing was, see *ver. 15.* Confer *chap. 2. 13, 32.*

*Ver. 14. Will a man leave the fow of Lebanon* ] See *chap. 2. 13.* which may stand for a Commentary on this Verse. The rocks of *Lebanon* were hill covered with Snow: whence also it was called *Lebanon*, i. e. *white*. Now the Lord was to the Jews as this fow was to the thirsty traveller, cooling and comforting: and therefore in woe to be left.

*Or shall the cold flowing water that come from another place be forsaken?* ] Heb. *shall springs, cold, flowing water be forsaken?* or *fast?*

*Ver. 15. Because my people hath forsaken me* ] Not forsaken me only. Of all things God cannot abide to be forgotten: this is that very horrible thing, *ver. 13.* this is *its iniquity in Virgin Israel*, which is most abominable.

*From the ancient pacts* ] Chalked out by the Law, and walked in by the Patriarches and Prophets, Heb. *pacts of antiquity or of Eternity*. Set a jealous eye upon novelties: and thus untried pacts, as dangerous.

*Ver. 16. To make their land desolate* ] Not intentionally so: but yet eventually. Idolatry is a land-desolating sin.

*Ver. 17. I will scatter them* ] Wherry and whirle them up and down, as chaff before the force of the enemy.

*I will flow them the back and not the face* ] This was woful, but just upon them for their unworthy dealing in like sort with the Lord, 2 *Chron. 29. 6. chap. 2. 27.* & 32. 33. *Ezek. 8. 16.* Every transgression and disobedience hath a just recompence of reward, *Heb. 1. 2.*

*Ver. 18. They said they, Come let us devise devices* ] Words favouring of a mock exultation spirit against God and his faithful Prophet, *quæ sitis talis his explosiones*, whom they shamefully slight, and desperately oppose, both with their violent tongues and violent hands. Hence his ensuing complaint, and not without cause.

*For the Law shall not perish from the Priests, &c.* ] As he would persuade us it shall. We shall have Priests, Sages, and Prophets still: better then he is any: let us therefore stop his mouth, or make him away, there will be no great losse of him.

*Come let us smite him with the tongue* ] By loading him with flanders, and laying false accusations against him. Some men have very sharp tongues. He that was famous for *Abuses* *strips* and *whips*, had nothing but his tongue to whip them with. Some render it, *Let us smite that tongue of his*; that is, tie it up and tamper it, that he reprove us no more. Or if he do, yet

*Let us not give heed to any of his words* ] If we cannot rule his tongue, yet let us rule our own ears, and say, *Tu lingua, non aurium domini*. And is not this the very language of the Romish? *Non tam aurium vos fidei*, &c.

*Ver. 19. Give heed to me O Lord* ] Though they will not, yet do thou, I beseech thee. This is ordinary with good men, when wearied out with the worlds misfates, to turn them to God, and to seek help of him.

*Ver. 20. Shall evil be recompensed for good?* ] *q. d.* That's greatest disingenuity and unthankfulness. To render good for evil is Divine; good for good is humane; evil for evil is brutish; but evil for good devilish. Lo with such breathing devils had *Jeremy* here to do: and indeed what good man hath not? See 1 *Sam. 24. 17.* *Psal. 35. 12 & 109. 5.*

*Ver. 21. Wherefore deliver up their children to the famine* ] He who had prayed so hard for them, could and did pray here as earnestly against them: yet not out of private revenge, but by a prophetic spirit, whereby he foretelleth their calamities *aut ipsi uerberantur per prophetas*. This is usual with the Psalmist, and other Prophets. And let their men be put to death ] Heb. *be killed with death*: See *Rev. 2. 23.* with the Note.

*Ver. 22. When thou shalt bring a troop* ] The Vulgar rendereth it *Zaironem*, a thief

*thief or robber*: viz. *Nebuchadnezzar* that arch-thief, whose Monarchy was *grande latrocinium*, and whose regiment without righteoussness, was robbery by authority.

*Ver. 23. Tet Lord, thou knowest all their counsel* ] Though I know it not, yet thou art privy to it, and canst prevent it; for wisdom and might are thine, *Dan. 2. 20.*

*To slay me* ] All malice is bloody.

*Forgive not their iniquity* ] He knew their sin to be unpardonable: and therefore prayeth for vengeance upon them unavoidable. This was fulfilled upon the Jews by the *Babylonians* in respect of *Jeremy*, and by the *Romans* in respect of *Christ*.

*Agiter blas out their sin from thy sight* ] A heavy curse. Woe to such as whose debts stand uncrossed in Gods book. Their sins may sleep a long time, like a sleeping debt, not called for of many years: as *Sauls* sin in slaying the *Gibsonites* was not punished till forty years after: as *Jahs* killing of *Abner* slept all *Davidis* dayes, Mens consciences also may sleep (in such a case) for a season: but their damnation sleepeth not: nor can their condition be safe till God have wiped out their sins for his own sake: till he have crossed out the black lines of our iniquities with the red lines of his Sons blood, and taken out of his coffers so much as may fully satisfy, &c.

## CHAP. XIX.

*Ver. 1. Thus saith the Lord* ] By the former Type of a Potter and his Vessel, God had shewed the Jews what he could do to them, viz. break them at his pleasure, and remake them upon their repentance. Here, by a like prophetic paradigm, is set forth what the Lord now will do to them: viz. break them so for their obstinacy, as that they should never be repaired, and reformed to their ancient lustre, and flourish. And this the Prophet *Jeremy* (*versificus illi Dei abietis*, as one calleth him) that valiant Champion of the Lord, telleth them freely, though he killed the Rocks and was well beaten for his boldness, *chap. 20. 2.* Where it is worthy our observation, that as the Prophets task was more and more increased, so was his strength and courage. *Dou gratiam multiplicat onere ingravescente*. So it was with *Athanasis*, *Lucifer*, *Luther*, *Calvin*, &c.

*Go and get a Potters earthen bottle* ] Called in Hebrew *Bakuk*; either from the emptiness and hollownesse of it; or else from the *enging* found that it made when it was either filled or emptied. By a like figure it is said of the vulturing Eagle, *gynategna dom*. *Job 39. 30.* that they do *gluglug* bleed.

*And take of the corners* ] Of both sorts for witnesses.

*Ver. 3. And gossips unto the walls of the sin of Hinnom* ] See *chap. 7. 3.* that where the Jews had sinned, there they might be sentenced.

*Which is by the entry of the East gate* ] Or (as others render it) *Portam fililem seu steccum*, the Potters gate (because the Potters dwelt near to it, and thereby carried forth their potheards) called also the dung-gate, saith the *Chaldees* Paraphrase: an allusion being hereby made both to the pot be carried, and to the pieces of it when broken, which should be cast to the dunghill. *Inde ad gehennam via erat*. This was the way to *Tophet*; and thither, *Jeremy* led them, said an Expositor, that considering their graves in that Valley, according to *chap. 7. 32.* and that their bodies, those earthen vessels, should soon after be broken and carried out as dung into *Tophet* by the Chaldeans, and their souls into Hell by the devils, they might repent, and so prevent such a mischief.

*And proclaim there the words that I shall tell thee* ] God took his own times to tell his Prophets what they should tell the people. The privilege of infallibility (saith a Divine) was perpetual to the Apostles: *Prophecia vero lapsa intervallum, &c.* *fore non extra ipsos prophetandi paroxysmos duravit*, not so to the Prophets, but whilst they were prophesying only for the most part: neither knew they many times what they should prophesy, till the very instant.

*Ver. 3. Hear the Word of the Lord ye Kings of Judah* ] *i. e.* O King and thy Countie.



counsellours, who are so many little Kings, as King James was wont to say of the Parliament men.

*Behold I bring evil upon this place* This he spake to all and with all authority; *catholicism & misproblem perniciem* [reclamant]. It is credible that he spake it with as good a courage (or better) as Bishop Ridley Martyr did those comminatory words of his to Queen Mary and her servants, when they refused to hear him preach: He uttered them with such a vehemency, faith mine Author, that some of the hearers afterwards confessed the haire to stand upright on their heads.

*His ears shall ring* For grief and fear; as if he had been stoned with a thunder-clap, or were ready to swoon.

Ver. 4. *Because they have forsaken me* Chap. 16. 11. And *changed this place* Or, *strangely abused it* so as I scarce know it, or can find in my heart to own it.

*Whom neither they, nor their fathers* sc. *Quandiu profuerunt & pi*, so long as they had any goodne in them, faith Hierom. Those afterwards that worshipped they knew not what (as those Samaritans did, Job. 4.) are not worthy to be reckoned on, much less to be imitated. Walk ye not in the statutes of your fathers, neither observe their judgments, nor desire you selves with their Idols, Ezek. 20. 18. And have filled this place with the blood of innocents. Especially of Infants sacrificed to Moloch in Tophet, so filling up the measure of your sins.

Ver. 5. *Which I commanded not* Reprobator voluminarum cultus, & fallacia religionis. See chap. 7. 31. and 32. 35. 2 King. 23. 10.

Ver. 6. *This place shall no more* See chap. 7. 32. Things are repeated, that they may be the better observed.

Ver. 7. *And I will make void the counsel of Judah* As vain and empty as this earthen bottle now is. See on ver. 1. and take notice of an elegant *Argumentation* in the Original.

*And their carcases will I give* See chap. 7. 33. and 16. 4.

Ver. 6. *And I will make this City desolate* See chap. 18. 10.

Ver. 9. *And I will cause them to eat the flesh* This was threatened, Lev. 26. 29. Deut. 28. 25. so accordingly accomplished, Lam. 2. 20. and 4. 10. Ptolemaeus Lathyrus King of Egypt barbarously slew thirty thousand Jews, and forced the rest to feed upon the flesh of those that were slain.

Ver. 10. *Then shall them break the bottle* That the eyes of the by-standers and beholders may affect their hearts. *Non alia ratio Sacramentorum est.*

Ver. 11. *That cannot be made whole again* Heb. *cured*. No more was the Jewish Polity ever restored to its ancient dignity and lustre, after the captivity: neither was Tophet ever repaired at all, but served for a charnel-house, a place to lay dead mens bones in.

Ver. 12. *And even make their City as Tophet* Every whit as abominable and horrid: a very hell above ground.

Ver. 13. *And the houses of Jerusalem* Wherein they had their chambers of imagery, and their private chapels for idolatrous uses, (as Papists also have) Ezek. 8. 22. Zeph. 1.

*Because all the houses upon whose roofs* See on Zeph. 1. 4.

Ver. 14. *And he stood in the court of the Lords house* A place of greatest concourse of people: and where he might meet with many hearers. Here he spread his net, that he might catch some souls; dilated his discourse at Tophet, whereof we have here but the short notes, minding them of their sinne and punishment. And surely this Prophet should be so much the more regarded by us, for that he so freely and fully delivered the divine messages, omitting no part thereof, either for fear or favour. Ambrose had Austin read the Prophet Isaiah diligently, for the confirmation of his faith. We may all very profitably read the Prophet Jeremy who is full of invitation to repentance and new obedience.

Ver. 15. *Because they have hardened their neck* Which may seem possessed with an iron sinew, so stiff they are and sturdy, having *manum in aure*, *aurem in ceruice*, *ceruicem in corde*, *cor in oblatione*, their hand on their ears, their ears in their neck, their neck in their heart, and their heart in obduracy, &c.

CHAP.

## CHAP. XX.

Ver. 1. *Now passeth the sun of Iamur* i. e. One of the posterity of Iamur, after many generations: See 1 Chron. 24. 14.

*Who was also chief Governor* Not high Priest as some have said, but a principal Priest, hapsly the head of the sixteenth course: or as Iamur and others think, the High Priests Vicar, or second: such as was Eliczer to Aaron his father, Num. 4.

*Heard that Jeremiah prophesied this thing* Or, *heard Jeremiah prophesying*; and having felt in his ears; as they say some creatures have, he was galled at the hearing of so smart a truth.

Ver. 2. *Then Passur smote Jeremiah the Prophet* Either with his fist, as Zidekiab did Micahab, 1 King. 14. 4. and as Benar did Hawke, and other Martyrs, pulling off part of their beards: or else with a staffe, as they dealt by our Saviour, Mat. 26. 67. and as that Popish Bishop, degrading a Martyr-Member, struck him so hard with his Crozier-staffe as he was kneeling on the stairs at Pauls, that he fell down backwards and broke his head. *Alqui lepidi dandi sunt heretici sacra litterarum argumentis*, faith Athanasius: but hereticks are to be stoned with Scripture arguments: and men may a great deal sooner be cauged into a treaty then into a *Treat*.

*And put him in the stocks* As they did afterwards Paul and Silas, Act. 16. Cyprian the Martyr mentioned in Cyprian Epistles, Mr. Ph. Ius in the Bishop of Epiph. 6. 4.

*London* coal-house; and that good woman, who suffering afterwards for the same cause, rejoiced much that her leg was put in the same hole of the stocks, where Philpots leg had lain before.

*That were in the high-gate of Benjamin* Which might be a Prison like Lollards Tower in London, whereinto were sent the Martyrs many of them for their zeal and forwardness. Action and passion go together: *Omne agens agens repassitur*; especially if men go a little faster then others do, *They who will live gaily in Christ Jesus* (and be set upon) shall suffer persecution: this gate-house might well be the Priests prison, whither they used to lend such as they took for false Prophets.

Ver. 3. *Passur brought forth Jeremiah* To be judged, say some: but why then did he still smite him? An Officer should retain the Majesty of the Law, and not do any thing punitively. To set him at liberty, say others; as perceiving that the Word of God could not be bound, nor a Prophets mouth stopp'd by a prison, as Passur also shall well perceive ere Jeremy hath done with him. *Benar* said to Hawke the Martyr, *as Passur will make you believe the Sacrament of the Altar*. He answered, *No, no, a point for your sakes: God will witness with you today*: So true it is that of the Poet,

*Prisā sub ingenio seu pōdere palma viret, / Sub onice sit siccus debilis corda Dec.*

*The Lord hath not called thy name Passur* That is black-mouth, as some derive it; *Passur* is a dissolving paleness, as others: but on the contrary.

*Major* mislab [i. e. Terror round about, or fear on every side: a proverbial] *Major* is a form of speech denoting extreme consternation or spirit, and greatest distress: such as befall Titulus Eustachius King of Rome, who had for his gods Pavor and Pallor: *Major* is a great pity, but this man should ever have had his gods at hand, fith he was so fond of them: Our Richard 3. and Charles the ninth of France, a piece of bloody Princes, were *Major* mislab in their generations: as terrible at length to themselves, as they had been formerly to others: and therefore could never endure to be awakened in the night without musicke, or some like diversion.

Ver. 4. *I will make thee a terror* Heb. *I will give thee unto a terror*, i. e. I will afflict thy confidence, and then turn it loose upon thee, so that thou shalt be a terror to thy servants, and thy friends shall have small joy of thee, or thou help by them. See on ver. 3.

O o

Ver. 5.

Ver. 5. *Moreover I will deliver all the strength of this City* Thus *Pashur* prevailed nothing at all with good *Jeremy*, by imprisoning him, to make him give over menacing. But as *Burche* was of the roll anew that had been cut in pieces, and added besides unto it many like words, *chap. 36. 32.* so doth *Jeremy* here: he will not budge to dye for it. This was to shew the magnanimity of a Prophetical Spirit.

Ver. 6. *Thou shalt thou be buried* In a dangle perhaps, as *Bishop Bonner* was, and have cause enough to cry out as that great Facilian Doctor did from his bed, when brought to be buried,

*Parcis fouitibus: mihi nil prodest valibus.  
Huius infelicem cur me gravare parentis?  
Ab miser aeternis vada damnatus adiget.*

Spare funeral-cofts: why was I born,  
By bells black feinds now to be torn?

Ver. 7. *O Lord, thou hast deceived me, and I was deceived* From hence to the end of the Chapter the Prophet, not without some tang and taint of humane frailty, grievously *quarrelled* and expostulated with God, about the hard usage and ill for-gets he met with in the execution of his prophetical function. But as *ex incredulitate Thomas nostrum confirmata est fides*, *Thomas* his unbelief ferveth to the setting of our faith: and as *Peters* fall warneth us to look well to our standing: so when such a man as *Jeremy* shall miscarry in this sort, and have such out-bursts, oh be not high-minded but fear. Some render the text, *Lord if I be deceived, thou hast deceived me*: and to every faithful man who keepeth to the rule, may safely say, *Pleasant* hath it *persuaded* *mibi* *Yehova*, & *persuadet* *sum*. O Lord thou persuadedst me, and was persuaded, &c. to undertake this Prophetical office; but I have small joy of it: some think he thus complained, when he was put in prison by *Pashur*.

*I am in derision daily, every one mocketh me* This is the world's rage. The *Cynik* said of the *Magicians* long ago, Better be their horse, dog, or Pander, than their teacher: and better he should be regarded.

Ver. 8. *For since I spoke, I cried out* i. e. Ever since I took upon me the office of a Prophet, I executed it vigorously, I cried with full mouth, as *chap. 4. 5. Isa. 58. 1.*

*I cried violence and spoils* Se. will surely befall you by the *Chaldeans*, or I cried out of my mislapses.

*Because the Word of the Lord was made a reproach unto me and a derision daily* This was all the recompence I reaped of my good-will to this perverse people, and of my pines taken among them. Few fins are more dangerous than those of calling reproaches upon Gods Word, as here: of flouting at it, *Mal. 1. 13.* of enviously swelling at it, *Ab. 13. 45.* of chafing at it, *Rom. 9. 10. 20.* of stumbling at it, *1 Pet. 2. 8.* of gathering odious consequences from it, *Rom. 3. 8.*

Ver. 9. *Then I said, I will not make mention of him, nor speak any more in his Name* I will give over preaching: This, said *Lawmer* in a like case, was a naughty and very naughty resolution.

*But his Word was in my heart as a burning fire* *Ex sensu male conscientia proper illud propitium*. And here was the work of the Spirit again: that carnal resolution of his. Gods people cannot do the things that they would, saith the Apostle, *Gal. 5. 17.* As they cannot do the good they would, because of the flesh; so neither the evil that they would, because of the Spirit: there is a continual confid, and as it were the company of two opposite armies, *Cons. 6. 13.* True grace will as little be hid as fire: — *quis enim calidius ignem?*

*And I was weary with forbearing, and could not stay* *Jeremias* service among the Jews was something like that of *Maulius Terentius* among the *Romans*, who gave it over saying, *Neither can I bear their manners, nor they my government*. He began to think, with that painful Patriarch, that rest was good, *Gen. 49. 15.* and with the Olive, Vine, and Fig-tree in *Isaiah's* parable, that it was best to enjoy a beloved privacy. He was ready to say, *Bene qui latuit bene vixit*: And *Bene qui tacuit bene dixit*,

*dicti*, &c. But this could not hold with him, he saw well: for as the motion of the heart and lungs is ever beating, and is a pain to refrain it, to hold the breath; so here,

*Strangulat inclusus dolor atque exaltatus intus:  
Cogitur & vires multiplicare suus.*

Orid. Tili.

Ver. 10. *For I heard the defaming of many, fear on every side* This passage is borrowed from *Psal. 31. 13.* See the Note there. Some render the text, *I heard the defaming of many* *Magor-missabib*, many of his complices and *Coriphai*, spies set a work by him to defame and bespittle me.

*Report say they, and we will report* *Calumniam adducit, brachia scandalis*, and we will *blazon* it: *fecit afort*, and we will let it *affort*: give us but some small hint or inkling of ought spoken by *Jeremy*, whereof to accuse him to the King and Scare, and we desire no more. *Athanasius* was about thirty times accused, and of no final crimes neither, but fall. The *Papists* make it their trade to belye the Protestants, their chieftains especially. They reported of *Luther* that he dyed despairing: of *Calvin* that he was branded on the shoulder for a rogue: of *Breca*, that he ran away with another mans wife, &c. And for their Authors they allege *Baldwin* and *Rolfeus*, a couple of Apostates requested by themselves (and as some say, hired) to write the lives of these Worthies, their profest enemies. But any thing of this kind serves their turn: and they cite the writings of these runnagates, as Canonical.

*All my familiar* Heb. every man of my peace: from such there is the greatest danger. Hence one prayed God to deliver him from his friends: for, as for his enemies, he could better beware of them. Many friends are like deep ponds: clear at the top, but all muddy at the bottom.

Ver. 11. *But the Lord is with me as a mighty terrible one* *Insuper Gigantis robustus*, as *semididi*, as a strong Giant and mine only champion, on whom I lean. Here the Spirit begins to get the better of the *Flesh*, could *Jeremy* but bold his own. But as the fiery man pyles the oar, and eyes the shoar homeward, where he would be: yet there comes a gulf of wind that carryeth him back again; so it fared with our Prophet: See *ver. 14. 15.* &c.

Ver. 12. *But O Lord of hosts* See *chap. 11. 20.* and *17. 10.* *Let mine eyes vengeance on them* Some per and pride themselves over the Ministry, as if it were a dead *Alexander's* nose, which they might wring off, and not fear to be called to account therefore: but the visible vengeance of God, will seize such one day, as it did *Pharash, Aash, Harad, Julian*.

*For unto thee have I opened my mouth* Prayer is an opening of the souls causes and cases to the Lord. The same word *tor* opened here, is in another conjugation used for uncovering, making bare, and naked, *Gen. 9. 21.* Gods people in prayer do or should nakedly present their souls causes without all cover *flamens*, or so much as a ragge of *fil* or *filij* cleaving to them.

Ver. 13. *Sing unto the Lord, praise ye the Lord* *Nota hic alternantis animi motus affluque*. Here the Spirit triumpheth over the flesh: as in the next verses, the flesh again gets the wind and bill of the Spirit. Every good man is a divided man.

*For he hath delivered the soul of the poor* i. e. Of poor men, as *Psal. 34. 4.* Ver. 14. *Cursed be the day wherein I was born* What a sudden change of his note is here? out of the same mouth proceedeth blessing and cursing: My brethren, saith *James*, these things ought not to be, *James. 3. 10.* But here humane weakness prevailed: and this part of the Chapter hath much of man in it. The best have their outbursts: and as there be white teeth in the blackest Blackmore, and again a black bill in the whitest Swan: so the worst have something in them to be commended; and the best, to be condemned. See on *ver. 7.* Some of the Fathers seek to excuse *Jeremy* altogether: but that can hardly be, neither needeth it. *Origens* saith that the day of his birth was past, and therefore nothing now: so that cursing it, he cursed nothing. (This is like those amongst us who say they may now without *sin*)



may go home about their businesses, who have other things to do besides going to Law. It is a lamentable thing that a suit should depend ten or twenty years in some Courts, *quo adventu avarissimi rabula, omnia bona pauperum exonerant*, through the avarice of some Pleaders, to the utter undoing of their poor Clients. This made one such (when he was persecuted to patience by the example of Job) to reply, *What do ye tell me of Job? Job never had any suits in Chancery. Jobra adverseth Moses*, Exod. 18: to dismise those timely, whom he cannot dispatch presently.

Ver. 13. *Behold I am against thee* ] I, who alone am a whole army of men, Van and Reare both, *I*, sa. 52. 12, and may better say then any other, *How many reckon you me at?*

*O inhabitant of the valley* ] i. e. Of Jerusalem: called allwhere the valley of vision. It flood high, but yet was compassed about with mountains that were higher, *Isa*. 125. 2. See there.

*And rock of the plain* ] The bulwark and beauty of the whole adjacent Country. *Pliny* saith, that it was the most famous of all the Cities of the East: he might have said of the whole world, if he had known all.

*Which say Who shall come down against us? or who, &c.* ] This they said out of carnal confidence in the natural strength of the place, increased by their fortifications. The Jerusalemites had done so, 2 Sam. 5. 6. and were unrooted. Security uttereth in destruction.

*Who shall enter into our habitations?* ] Which we hold impregnable: Such like vaults precede and preface ruine. See chap. 49. Obad. 3.

Ver. 14. *But I will punish you* ] And if I take you once to due, you are sure of your full payment. *Heb. I will visit upon thee according to the fruit of your alliance, i. e. I will lay upon you a punishment answerable to your sins; the sin being as the seed, and the punishment as the fruit that cometh of it: q. d. Ye have sown the wind, and ye shall reap the whirlwind.*

*And I will kindle a fire in the Forest thereof* ] i. e. In the streets which stand as thick with houses, as the forest of Lebanon doth with trees: and are built with timber fetcht from that forest.

## CHAP. XXII.

Ver. 1. *Go down to the house of the King of Judah* ] To the Palace royal of Jehoiakim son of Josiah, who reigned after that his brother Jehazbub was carried captive to Egypt. 2 King. 23. 34.

Ver. 2. *Then and thy servants* ] Thine attendants and Officers: who, too oft, are evil instruments. This made the Primitive Christians pray for the Emperour, that God would send him *Sensuum fidelem*, faithful Counsellours.

Ver. 3. *Execute ye judgement and righteousnesse* ] Make good Laws, and see that they be well executed. Note here, the Prophet prefixeth *quasi ad fastidium*, even and anonover and over, as the likelihood means to prevent future judgements: so Phineas found it. See chap. 21. 12.

Ver. 4. *For if ye do this thing indeed* ] *Heb. if doing you do this Word*, i. e. If seriously and sedulously ye do it.

*Then shall there enter in—Kings sitting* ] See chap. 17. 25.

Ver. 5. *That this house shall become a desolation* ] This stately edifice, the place of thy royal residence. Note here, the Prophets boldnesse: and learn, That truth must be spoken, however it be taken.

Ver. 6. *For thus saith the Lord concerning the Kings house* ] i. e. Concerning the whole Kingdom of Judah, faith *Ysaiah*.

*Thou art Gilead unto me, and the head of Lebanon* ] i. e. High and happy, as these fruitful mountains, famous for spicy and other things desirable, *Gen.* 37. 25. *Thy fury I will make thee a wilderness* ] Like as I have made them when the ten Tribes were carried away captive.

Ver. 7. *And I will prepare destroyers* ] *Heb. sanctify slaw*, that is, send them on mine errand, and set them forward. Gods holy hand is in all such desolations.

Every

*Every one with his weapons* ] Or, *sceler* rather, to sell with.

*And they shall cut down* ] *Sicut ille scelerum ille.*

Ver. 8. *And many Nations shall passe, &c.* ] By a *Propheteja* of passengers admiring the utter ruine of so famous a City, the Prophet set forth the cause of their desolation.

Ver. 9. *Because they have forsaken the Covenant, &c.* ] *In promptu san'a est*, Magdeburg. Hainous sinnes bring hideous plagues. *Ingentia benepeccata, flagitia, supplicia.*

Ver. 10. *Weep not for the dead, neither bewail him* ] Lament no more for good Josiah, lately slain in war, and yet dead in peace: *Ne statite, neque condoleatis*: there is no such cause, every thing counted, neither shall ye have leisure so to do, because of later miseries befalling you thick and threefold. Weep ye rather for his son Chaballam carried captive into Egypt, and there miserably handled, without hope of return.

Ver. 11. *Which reigned instead of Josiah his father* ] But was too hastily, stepping into the Throne before his elder brother Jehoiachim: and therefore soon after de-throned, carried down to Egypt, and as some say, there put to death. See 2 Kings 23. 33. 2 Chron. 36. 2. with the Notes.

Ver. 12. *But he shall dye in the place* ] See on ver. 11.

Ver. 13. *Who unto him that buildeth his house by unrighteousnesse* ] This was Jehoiakim, *cujus iniqua & infama edificia hic accusantur*: who would needs be building, but whether by right or by wrong-dealing, regarded not. This was to incur that curse, *Isa*. 5. 8. *Habak. 2. 9. 12.* See the Notes there. Such injurious and therefore accursed builders were the Pyramid-makers in Egypt: *Tarquinius Priscus, Caligula, Nero, Phocas*, who is said to have heard this voice from heaven. Though thou shouldst erect thine edifice as high as heaven,

(*Edificium auro, sedigne in sidera mittens*)

Yet sin that lyeth at the foundation, will soon overturn all. *Bernard* inveigheth against some in his time, who did with great care and cost *erigere muros, negligere mores*, build high *mansions*, but not amend their *manner*, which should have been their chief care.

*Thou wast his neighbours service* ] His neighbour he was, though his *vassal* and poor labourer.

*And giveth him not for his work* ] This is a crying sin, *Deut.* 24. 14, 15. *Sam.* 5. 4. See the Note there.

Ver. 14. *I will build me a wide house* ] *Heb. a house of measures*, or *dimension*, such as is the *Arkes Siraglio* (two or three mile in compass) or rather such as is *Westminster-hall*, built by *W. I. de Anslow*, who found much fault with it, for being too little, saying it was fitter for a chamber then for a hall for a King of England: and taking a plot for one more spacious to be added unto it, he came to an untimely end; *Sarcophagus contentus*, that up in a little grave, which yet was more honour then this ambitious Prince attained to: for he was *cast* out and buried *with the burial of an Ass*, as it followeth, ver. 19.

*And large chambers* ] *Heb. widened or widened*: through-aid. Thus (with those *Quædam per-Adyrenians* spoken of by *Plato*) he built as if his life had been riveted upon *Ædificia*. Eternity.

*And enuteth him Windows* ] Some render it (and the Original will bear it) that *enuteth my windows*, i. e. to enlarge and beautify therewith his new building: he took in (belike) a piece of Gods House. This was such a piece of Sacrilege as the very Heathens abhorred. A certain King of Sicily, to enlarge his Palace, pulled down an old Temple: but the Emperour *Adrianus Antoninus* collect it a *heavily* and *lent assensu*, not to be spoken of without shame, protesting that it was a matter of wonder and scandal, not only to him but to the whole City and Senate of Rome: and therefore he blamed the King exceedingly for it. Our *William the Conquerour* is much cried out upon for throwing down thirty six Mother-Churches in *Hampshire*, for the making of his *New-Jerusalem*, to hunt in.

Ver. 15. *Shalt thou reign because thou cloest thy self in Cedar?* ] *Hast thou no better*

Ocolamp.

Maurice Mott.

Duniam vos p. o. miris.

Terral. Asol.

Daniel's Hill.

Et licet sit vestras man.

1. tem.

Cand. Brit.

better maidens to establish thy throne? no better defence against a potent enemy that comes to dethrone thee, than a calling of Cedar? What if thy Cedar putrify not? can it secure thee that thou perish not? Ah never think it.

*Didst thou father eat and drink?* Live cheerfully and comfortably, enjoying peace and prosperity, through his righteousness, and piety?

*And then it was well with him?* Heb. *then was good to him*; though he did not flout it out in pompous buildings. But you have great thoughts, and will not take it as your father did.

Ver. 16. *He judged the cause of the poor and needy* And so took a right course, a thriving way, Prov. 29. 4.

*Was not thou to know me?* saith the Lord] i. e. To show that he knew me foundly and favourably: whilst he exercised his general calling in his particular, and observed the first Table of the Decalogue in the second?

Ver. 17. *But thine eyes and thy heart are not for thy covetousness* That's all thou mindest and lookest after, *scilicet atque animo intentus ad rem.* *Hearst thou have* (saith Peter of such) exercised with covetous practices: cursed children, 2 Pet. 2. 14. *William Rufus* is in story noted for such another.

Ver. 18. *They shall not lament for him* By his exactions he had so far lost his peoples affections, that none were found either of his Allies or other, that bewailed his death: but *febor*-like as he had lived undesired, so he dyed unlamented: *Edmundo*-like, as he lived wickedly, so he dyed wickedly. *Malomet*-like, he lived feared of all men, and dyed bewailed of none. See the contrary promised to his brother *Zedekiah*, for his carter to *Jeremy*, chap. 34. 5.

Ver. 19. *He shall be buried with the burial of an ass* His corpse shall be cast out, like carrion into some by-corner. A just hand of God upon this wicked one, that he who had made so many to weep, should have none to weep over him: he who had such a stately house in *Jerusalem*, should not have a grave to house his carcass in: *sed in sepulchris epulantiæ status*, as *Tully* phrase it; but without the ordinary honour of burial, should be cast out or thrown into a ditch or a dunghill to be devoured by the beasts of the earth, and fowls of heaven. Our *Richard* the second, for his exactions to maintain a great Court and Favourites, lost his Kingdom, was barred to death at *Pembroke*-Castle, and scarce afforded common burial. King *Stephen* was cast into *Feverisham*-Monastery: but since, his body, for the gain of the lead where-in it was coffined, was cast into the River. Let great ones so live, as that they meet not in the end with the death of a dog, the burial of an ass, and the Epitaph of an Ox; such as *Aristotle* calleth that of *Sardanapalus*.

מלך יצא לו קברא כי הוסיפו, &c.

Or that of Pope Alexander the sixth and his Lucrece,

*Hesperia abi: jacta hic & scelus & vitium.*

Ver. 20. *Go up to Lebanon and cry* *Jehoiakim* hath had his doom and his destiny, read him: followeth now *Jehoiakims* part, and what, for his obduracy, he shall suffer. The Prophet beginneth this part of his discourse with a *sermone*, or scoff at their carnal security and creature confidence: Get up, faith he, into those high mountains here mentioned, *Lebanon, Bashan, Abarim*, that look all toward *Egypt*: and see if thence by crying and calling for help, thou mayst be saved from the *Chaldees*, who are coming upon thee: but all shall be to small purpose.

*But thy lovers are all defrayed* The Egyptians, to whom thou barest a blind affection, contrary to Gods Covenant.

Ver. 21. *I spake unto thee in thy prosperity* Heb. *in thy prosperities, or tranquillities.* Prosperity rendereth men refractory. *Demetrius* called a peaceable and prosperous life a dead sea; because, being not tossed with any considerable troubles, it flattereth the simple, as *Solomon* hath it, Prov. 1. 32. Men are usually best when worst, and worst when best: like the snake, which when frozen, lyeth quiet and still; but waking warm, stirreth and fingeeth. The parable of the sun and the wind is known,

known. *Anglia gens est optima fluxu & pessima refluxu.* Some of those who in Queen *Maries* dayes, kept their garments close about them, wore them afterwards more loosely. It is as hard to bear prosperity, as to drink much wine and not be piddly. It is, at least, as strong waters to a weak stomach; which however they do not intoxicate, yet they weaken the brain: *plus deceptions semper habes quam delectationis*, able it is to enrage, and ready to kill the intagled; Inveigle we contract rust: neither are gentlemen opened to bear infection but by correction, Job 33. 16. God holdeth us as hard meat, that he may be true to our souls, Psal. 119. 71.

*This hath been thy manner from thy youth* *Jehoiakim* waxed fat and kicked, is an old complaint, Deut. 32. 15. To have been an old sinner, habituated and hardened in iniquity, is no small aggravation of it, Ezek. 20. 13. But the house of *Israel* rebelled against me in the wilderness, &c. there they murmured against God and *Moses* ten times: forty years was he there grieved with that perverse generation. They began as soon as ever they were moulded into a teat; like as *Eli* began to persecute *Jacob* in the very womb, that no time might be lost.

Ver. 22. *The wind shall eat all thy labour* i. e. The vain hope that thy *Go-* *vents* venturous have in foreign helps, shall deceive them; for God will make the strongest fine in the arm of flesh to crack and break.

*Surely thou shalt thou be ashamed* When thou shalt see thy self so shameful-ly disappointed of humane helps, which were never true to those that trusted them.

Ver. 23. *O inhabitants of Lebanon* Heb. *O inhabiteres*, that is, *O servantes*, who halt perched thy self aloft, and pridet thy self in thy strength and stoutness.

*How gracious shalt thou be?* i. e. How ridiculous, when thy lofty and stately rooms wherein thou art reposed, shall be to thee but as growning rooms to women in travel?

Ver. 24. *At I live, saith the Lord* An oath which none may lawfully take but God himself, who is *Life* in self. It is therefore sinful for any one to say, *At I live*, such a thing is so, or so. That it is Gods oath, see *Nume*. 14. 21. with *Psal*. 93. ult.

*Though Gomah* So *Jehoiakim* (or *Jehoiakim*) by an *apophoreta* is called in scorn and contempt. Prepared he was of the Lord (as his name signifieth) for misery; and yet he was now but eighteen years old, 2 King. 24. 8. Youth exalteth not those that are wicked. This young King was scarce warm in his throne, when carried captive to *Babylon*.

*Were the signs on my right hand* Which is very carefully kept and carried about: See Cant. 8. 6. Hag. 2. 23. where good *Zerubbabel*, the nephew of this *Jehoiakim*, is called Gods sign.

*Thou wilt pluck thee thence* This *Nazarean* fitly applyeth to Preachers: such as prove vile and vicious.

Ver. 25. *And I will give thee into the hand* No sooner was he plucked off Gods hand, but he fell into his enemies hands. So *Sauls* doleful complaint was, God hath forsaken me, and the *Philistines* are upon me, 1 Sam. 28. 15.

Ver. 26. *And I will cast thee out* Heb. *I will bowle thee out*. To be held captive by idolaters in a strange country, is no small misery. Poor *Zedekiah* found it so among the *Turkes*.

Ver. 27. *But to the land that they desire to return* Heb. *which they lift up their souls, quam avert totaque anima expectant, & ad quam summe ambulant*: they shall dye in banishment. So they that are once shut out of heaven, must for ever abide in hell (would they never so fain get out) with dragons and devils.

Ver. 28. *Is this Gomah a despised breakers* *Idol?* Is he not? who would ever *Interrogatio* have thought to have been a King of *Judah* so little set by, like some old picture or *Publicia*, inglorious trunk?

*A vessel in which is no pleasure* that is (by a modest *Periphrasis*) a close-stool, or pipot, to *Hef*. 8. 8.

*He and his seed* If any had, or shall have in his captivity.

Ver. 29. *O earth, earth, hear the Word of the Lord* Hear this irrevocable decree of mine, and this ensuing dreadful denunciation, which I cannot get this stupid and incredulous people to believe. His trebling of the word is as *Ezek*. 22.

David. Hic.  
Turk. i. Hic.

Philippic. i.

Subiit feta  
in hisum f.  
obscure





in Popery again, *quasi possit immo* : Popery is : It hath been long the opinion and fear of some grave Divines, that Antichrist before his abolition, shall once again overflow the whole face of the West, and suppress the whole Protestant Churches : *quid Deus avertat*. Take we heed that these Sect-makers make us not forget Gods Name by their poperies, as our fathers forgot his Name for *Baal*.

Ver. 28. *The Prophet that hath a dream, let him tell a dream* : Or, let him tell *de a dream*, and not as a divine revelation ; making more of it then the matter cometh to, and

*Laudans vanales quas vult obstrudere merces.*

What are dreams, ordinarily, but very vanities (Eccles. 5. 7. with Zech. 10. 2.) pleasant follies and delusions : the empty bubbles of the mind, children and tales of fancy, idle and fruitless notions, mere bubbles? why then should men make so much of them? why should they tell their *Melancholists* dreams to others with so much confidence, as if they were Oracles?

And be that hath my Word? So he fore he hath it : and can on good ground say I believed, therefore have I spoken.

What is the chaff to the wheat? *faith the Lord* : i. e. What is false doctrine to true? surely nothing in comparison : you may better let *Pales*, that is, Chaff, upon it, then the Pope doth upon any thing in the Decrees of his predecessors that please him not. Sill not the whole body of Popery founded, most part of it, upon Revelations and famed Miracles (think the fame of *Raniers*, *Quakers*, and some *Anabaptists*) prove *Pales*, that is, chaff, fume and Bubble that shall be surely burnt? *1 Cor. 3. 11.* Some render the text *Quid paleam cum tritico?* what hath chaff to do with the wheat? as *Hos. 14. 9. Job. 2. 4.* Away with any such mixtures. In the writings of some Sectaries,

*Sunt bona missi mali, sunt mala missa boni.*

The speech in the text seemeth to have been Proverbial ; and is not unlike that of the Apostle, *2 Cor. 6. 14, 15, 16.* and those in humane Authors, *Quid scerpo & plebs? Qui spicillo & gladio: quid lecytho & strophis? quid hyane & cani? quid bovi & delphino? quid cani & balneo?* &c. So what communion hath faith and unbelief? zeal and passion, &c. And yet unbelief may be with faith (*Lord, I believe, help thou mine unbelief*, Mar. 9. 24) zeal with passion : yea in young Christians heat and passion goeth sometimes for zeal, and yet it is but chaff, which when blown away, the heap is little else but wheat, that is, faith, zeal, humility ; though we have lesse pride, passion, presumption. But this by the way only.

Ver. 29. *Is not my Word like a fire?* As it is like solid wheat, wholefome food, *1 Tim. 6. 3.* so it is no little live fire, that most active Element, called *veritas* because it is pure (faith One) and fire, because it is fair : It enlighteneth, enliveneth, warmeth, purgeth, alumineth, alspireth, consumeth combustible matter, *congregat humeros, segregat heterogeneas* : so doth the Word when accompanied by the Spirit who is of a fiery nature and of a fiery operation, *Isa. 4. 4. Mat. 3. 9. Mat. 3. 11.* The words that I speak unto you they are Spirit and they are life, *Job. 6. 65.* Did not our hearts burn within us whilst he talked with us by the way, and opened unto us the holy Scriptures? *Luke 24. 32.* when the word comes home to the heart in the power of it, the preacher was sent of God : See *Gal. 2. 8.*

*And like a hammer that breaketh the rock in pieces?* i. e. The rockiest hearts and curstest Romacks are tamed & certified by the Word, when God once takes them to do, i. e. as his plough to break up their fallow ground : and as his sword to run them through, *Jer. 4. Heb. 4.* and to lay them for dead, *Rom. 7.* And like as the hardest ice is broken with hot waters, as well as with hammers : so is the hardest heart with the Gospel, as well as with the Law.

Ver. 30. *Behold I am against the Prophets* : Heb. *Behold I aginst*, by an angry Apophony.

*That shall my Word every one from his neighbour* : That filth is, either by hindring

ding it from others, as the Popish Doctors do from the common people : or by wringing it to the defence of their false doctrines, as *Marcius* the heretike, whom therefore *Tertullian* fitly calleth *Murem Penticum* the rat of *Pentus*, for his gnawing and sawing of the Scriptures to bring them to his purpose. Or by a fraudulent imitating of Gods true Prophets, raising up their parables, and making use of their expetition, such as are *Thum* faith the Lord ; *Graces be to you and peace*, &c. Waits also have their combs as well as Bees : and Apes will be doing as they see men to do. Or, lastly by causing the people to forget and lose the good that they had once learned of the true Prophets. This we see daily done by the cunning fetches and flatteries of the Seducers of our times ; causing many to lose the things that they had wrought : *Job. 8.*

Ver. 31. *What is their tongue?* Or abuse them rather, to smothering and soothing up people in their sins, *insipient lingua id est, blanda sermone alliciens* : they flatter and colligue : or *volunt lingua*, they lift up their tongues, viz. by extolling themselves, and speaking magnificently of their own doing. As one hath observed of some Sectaries amongst us, that they often call upon their hearers to mark ; for it may be they shall hear that which they never heard before : When the thing is either false, or if true, no more then is ordinarily taught by others, and which they have stolen out of the writings of others.

And say, *Isaiah* : See on ver. 30.

Ver. 32. *That can't my people to erre by their eyes and by their lightness?* By their lying discourses and light or loose courses. So *Zept. 3. 4. Psal. 9. 4.* If these false Prophets had been of a sober grave behaviour, the people might have been with better excuse deluded by them : as *Aristotle* noeth of *Endoxus* (and the same is true of *Epicurus* himself as *Tully* telleth us) that he prevailed much in disputing for pleasure, because he was no volupuous man himself. But these in the text were no lesse lead then lead lyars.

Ver. 33. *What is the burthen of the Lord?* *Ironicus interrogandi genus* ; thus they profanely asked by way of scoff or despite, such as he will drive down their throats again, plaguing them for their profane malignity.

Then shall thou say *What burthen?* *1 Cor. 10. 12.* I beburden you to some purpose, sith ye profanely count and call my Word a burthen ; you shall suddenly have your back-burthen of plagues and miseries, for the contempt of it.

*I will soon forsake you* : And then *Woe be unto you*, *Hos. 9. 12.* you shall be ealed of these burthens and of me together : and that you'll find misery enough. See *chap. 12. 7.* Learn therefore to speak boldly and honourably of Gods Word : lest thou hear this Word of his *Thou shalt never enter into my rest*.

Ver. 34. *Thou shalt say The burthen of the Lord* : *Nempe per ludibrium*, in contempt and derision. See *2 Chron. 36. 16.*

Ver. 35. *Thou shalt say* : God less then a form, who otherwise knew not how to help out a syllable of lofty language. *Logiamus verba Scripturae*, faith *Peter Ramus*, *utrum sermone Spiritus Sancti*, Let us inure our selves to Scripture-Expressions.

Ver. 36. *For every mans word shall be his burthen* : That fear of his aforementioned, shall lye heavy upon him, and cost him dear ; for under the weight he shall sink, and be cruth in pieces.

Ver. 37. *Thou shalt then say to the Prophet* : See on ver. 35.

Ver. 38. *But sith ye say, The burthen of the Lord* : Sith ye accuse me as unmerciful, my Word is a ponderous burthen, and my Messengers as telling you nothing but terrible things and bloody business, which therefore you are relieved to flight and neglect :

Ver. 39. *Therefore behold I even I will utterly forget you* : *I nunc ergo, inde pascuilla & pascua delirio*, faith One. Go thy waies now, thou that thinkest it a goodly thing to beg and jeer at Gods Ministers and their messages. Consider of this dreadful denunciation, and thereby conceive right of the lawlessness of thy sin ; for God doth not allow *kill* kill upon mens forehead with *betters*, to threaten heavy punishments for light offences.

Ver. 40. *And I will bring an everlasting reproach upon you* : Contempt of the Word



Word is such an enraging sin, that God cannot easily satisfy himself in saying where he will do to such as are guilty of it.

## CHAP. XXIV.

Ver. 1. **[The Lord showed me]** By *showing* as well as by *saying*, hath God ever signified his mind to his people: by the visible as well as by the audible Word, as in Sacrifices and Sacraments, for their better confirmation in the Faith.

**[And behold two baskets]** *Dadaim*, so called from *Dadim* *Breasts*: because these two baskets resembled two breasts.

**[Wineset before the Temple]** Either *visually* or else *actually* there set: whether presented for *first-fruits*, as *Deut.* 26. 2. or set to be sold in such a publick place.

**[Before the Temple]** To show that the Jews of both sorts gloried in the same God: but were differently regarded by him, and accordingly sentenced.

**[After that Nebuchadnezzar]** This then was shewed to *Jeremy* about the beginning of *Zedekiah's* reign.

**[Had carried away captive]** *Jechoniah* [Who was therefore and thenceforth called *Jechoniah* *Ashur*, 1 Chron. 3. 16. that is, *Jechoniah* the *Prisoner*. He was a wicked Prince, and therefore written childlike, and threatened with deportation, chap. 22. Howbeit, because by the advice of the Prophet *Jeremy* he submitted to *Nebuchadnezzar*, (who carried him away to *Babylon*, where (say the Rabbin) he repented, and was therefore at length advanced by *Evil-merod-b.* as chap. 5.) he and his company are here comforted, and pronounced more happy (howbeit might seem otherwise) than those that continued still in the land. And this, say the Hebrews, was not obscurely set forth also by those two baskets of figs: whereof that which was worst shewed best, and the other shewed worst till they came to be tasted.

**[With the Carpenters]** Or *Craftsmen*, 2 King. 24. 14, 16. **[And Smiths]** Heb. *Incisors*, that is, *say* some, Gold-smiths, whose work it is to set stones in gold. And these, thus carried away, as a type of such, saith *Osculampadius*, are penitent and patient till the Lord shall turn again their captivity as the stream in the south.

Ver. 2. **[One basket had very good figs]** *Maturas & praequas*, ripe and ready betimes, *busfa mille plenas*, as one once called such good Figs, purses full of Honey.

*Ficus habet lactis nivis, rutilique saporem  
Mellu, & ambrosie similes cum nectare succos.*

**[The other basket had very naughty figs]** Sow and ill-tasted, because blasted, haply, or worm-eaten, &c. Of the *Athenians* *Plutarch* saith, that they were all very good, or stark naught; no middle-men: like as that Country also produceth both the most excellent honey, and the most deadly poison. Sure it is, that *non sunt media coram Deo, neque places cupiditas*, before God every man is either a good tree yielding good fruit, or an evil tree bearing evil fruit. He that is not *with* Christ is *against* him. He acknowledgeth not a mediocrity, he detesteth all indifferency in Religion: *neque* or *could* he witheth men, and threateneth to spue the lukewarm out out of his mouth, *Rev.* 3. 15, 16. The best that can be said of such *Wentworth-Passives*, is, that which *Tacitus* saith of *Galba*, *Magis extra vitia quam cum virtutibus*, they are rather not virtuous than venious; their goodness is merely negative. The world cryeth them up for right honest men, but God decrieth them for *naught*, stark naught, they may not be endured *they are so naught*. See *Luke* 16. 15.

Ver. 3. **[What saith then *Jeremy*]** See on chap. 1. 11.

**[The good figs very good]** See on *ver.* 2.

Ver. 4. **[Again the Word of the Lord]** *Transito ad Anagogen*: the interpretation followeth, whereby will appear the different judgement made of persons and things, by God and men.

Ver. 5.

Ver. 5. **[Like these good figs]** *Quasi sic dat & arbor & aura*, which once God hath made the tree good, the fruit will be good.

**[So will I acknowledge]** Heb. *know*, that is *own*, or take special notice of: and this made the difference.

**[Whom I have sent out of this place for their good]** It is for their good temporal and eternal that God chastiseth his children. *Jechoniah* was preferred at length: and as the Jew-Doctors say, converted, as *Manasseh* had been before him. *Daniel* and his associates were set over the Kingdom. The Jews got good estates and respect in the land of their captivity, *Jer.* 29. 4. *Eph.* 9. and were at length sent back with many favours and privileges, &c.

Ver. 6. **[For I will set mine eyes upon them for good]** I will see to their safety, and provide for their necessities: See *Psal.* 34. 15. with the Note.

Ver. 7. **[And I will give them an heart to know me]** This was better than all the *Præmissa* *E-* rest, *sc.* a sanctified use of their afflictions. This we should highly prize, and *Angustia*, ut *16. 4.* 34. 33. pray for.

**[And they shall be my people]** This falling out of lovers shall but be a renewing of love betwixt us.

**[For they shall return unto me]** God must sometimes whip his people to duty, and gather them from evil, as well as entice them, as *wea dulces fiet & non labor/cæ*.

Ver. 8. **[And as the evil figs]** *Zedekiah* and his subjects, who were looked upon as the happier, because at home, and desired, likely, *Jechoniah* and his conceptives as cowards. Sure it is, that they were not bettered by their brethren's miseries.

Ver. 9. **[And I will deliver them]** As men throw out naughty figs, rotten apples, or the like. All the figs were carried out, but in diverse baskets, and for diverse purposes.

**[To be a taunt and a curse]** As when they were called in scorn by the heathen: *Vergi*, *Apelle*, *Recusiti*, &c. and were noted, as they are still for a *naughty* people.

Ver. 10. **[And I will send the sword]** So chap. 14. 15. and 34. 17.

## CHAP. XXV.

Ver. 1. **[In the fourth year of Zedekiah]** See on chap. 1. 2. Above twenty years had *Jeremy* spent his worthy paines upon them: *illiviro nectennis quidam meliores falli sunt*, but they were nothing the better: here therefore is their doom most deservedly denounced.

**[That was the first year]** This first year of *Nebuchadnezzar*, reigning alone after his fathers death, fell out part of *Jechoniah's* third and part of the fourth, *Dan.* 1. 1.

Ver. 2. **[Unto all the people of Judah]** The circumstances both of time when, and of persons to whom, is thus let down, for the reason given *ver.* 1.

Ver. 3. **[Rising early and speaking]** A *dilatulo* indifferenter: as good husbands use to do, taking the best times.

Ver. 4. **[But ye have not hearkened]** See chap. 7. 24, 26.

Ver. 5. **[They said Turn ye again]** This was the sum of all the Prophets Sermons: 't'wof the Apostles, *Repent and believe the Gospel*, *Mark.* 1.

Ver. 6. **[And I will do you no hurt]** Heb. *I will not do evil to you*: as else I must: The Romans honour their *Pejorari*, that they might not hurt them.

Ver. 7. **[That ye might provoke me]** See chap. 7. 17, 18.

Ver. 8. **[Because ye have not hearkened]** *i.e.* Not heeded them, as *chap.* 7. 19.

Ver. 9. **[Behold I will send and take]** By a secret instinct, as *chap.* 1. 15.

**[And Nebuchadnezzar my servant]** *i.e.* Mine executioner, (the rod of my wrath, *Isa.* 10. and the scourge of the world, as *Arilus* filled himself.

**[And against all these Nations round about]** Who were so infatuated, that they did not combine against *Nebuchadnezzar*, whom the *Sepaginites* called a *drus*, *ver.* 38. of this chapter, but he was a vulture rather, and these Nations were as so many *filly doves* which save themselves by flight, not fight: and sitting in their dovecoats, see their nests destroyed, and their young ones killed before their eyes, never offering to rescue or revenge, as other fowls do. So dealt the old *Britans* when invaded by the Romans: *Qq*

Rabbin.  
Hugo.  
Lyn.

Passer.

in vit. Dion.

Tacitus.

Romans: they joined not their forces against the common enemy, *sed domi singuli pugnabant, universi vincabant.*

Ver. 10. *Mercery I will take from them* See chap. 7. 34. and Rev. 18. 22.

Heyl Colm. fol. 188.

Ver. 11. *And this land shall be a desolation*—[seventy years] Which commenced at the depopulation of Jerusalem, 2 King. 24. 8. See for. 29. 1, 2, 3. with Ezek. 4. 1. and 33. 21. Avignon in France was the residence of the Pope for seventy years: which time the Romans yet remember till this day by the name of the Babylonian captivity. Luther, when he first began to stir against the Pope, wrote a book bearing title *De captivitate Babylonica*: which when Eugenius, a Pomeanian Divine first read, he pronounced it to be the most heretical piece that ever was written, but afterwards having better considered the contents of it, he retracted his former censure; he told his colleagues that all the world besides was in deep darkness, and that Luther alone was in the light and in the right, and him he would follow. So he did, and drew many more with him.

Scult. Jans.

Ver. 12. *I will punish the King of Babylon* As had been foretold, *Ira. 13. & 14. & 31. & 47.* and was accomplished, *Dan. 5.*

Ver. 13. *And I will bring upon that Land* [i.e. By Cyrus and his Successors: who out of the ruins of Babylon built two Cities, Ctesiphon and Seleucia.]

Ver. 14. *For many Nations* The Medes and Persians: together with the rest that served under them.

vittor deo non solum sed et divina.

Ver. 15. *Take the winecup of this fury* Or take this [smoking] wine-cup. A cup is oft put for affliction: and wine for extreme confusion and wrath. Poison in wine works more furiously than in water. See on *Isa. 75. 8.*

Ver. 16. *And shall all the Nations* According to that power which I have put in your hands, chap. 1. 10. Vengeance is still in readiness for the disobedient, 2 Cor. 10. 6, as ready everywhither in Gods hand, as in the Minstrel's mouth, who threateneth it.

Ver. 16. *And he moved and he met* As men that are overcome by some hot and heady liquor, are mad-drunk.

*Branches of the four great I shall find* For it is God who puts the sword in combat, *Ps. 47. 6. 7.* and there it many times rideth circuit, as a Judge in Scythia. There are certain seasons, wherein, as the Angel troubled the pope, so doth God the Nations: and commonly when he doth it to one, he doth it to more, as here; and 2 Chron. 15. 5, 6. and as at this day in Europe.

Ver. 17. *And made all drink* viz. In vision, and by denunciation.

Ver. 18. *To wit in Jerusalem* Judgement beginneth at Gods house, 1 Pet. 4. 17. See the Note there, and on *Isa. 26. 41.* *Sed si in Hierosolyma manserit servitium, quid fiet in Babilone?* faith an ancient.

Lib. 2.

Ver. 19. *Pharaoh King of Egypt* Pharaoh Hophra, chap. 44. 30. of whom Herodotus writeth that he persuaded himself and boasted, that his Kingdom was so strong that no god or man could take it from him. He was afterwards hanged by his own subjects.

*The mixed people* That lay scattered in the deserts, and had no certain abode: Scimites and Hamaxobites.

*And all the Kings of the land of Uz* Jobs country, called by the Greeks *Assitis.*

Ver. 21. *Edom and Moab, &c.* By the destruction of all these Nations we may make conjecture at the destruction of all the wicked, when Christ shall come to judgement. All that besetleth them in this world, is but as drops of wrath foretelling the great storm: or as a crack foretelling the fall of the whole house. Here the leaves only fall upon them as it were, but then the body of the tree in its full weight to crush them for ever.

Ver. 22. *And all the Kings of the East* As Cyprus, Rhodes, and the Cyclades, subdued also by the Babylonians, faith Hieron. *Sabanae et Palæstina.*

Ver. 23. *Dead and Tame and Buz* The Hagarites or Saraceni, chap. 49. *And all that are in the utmost corners* *Qui attonsi sunt in cornu, reconded.* See chap. 9. 26.

Ver. 24.

Ver. 24. *And all the Kings of Arabia* Petrea.

*That dwell in the desert* In Arabia Deserta.

Ver. 25. *And all the Kings of Zimri* i. e. Of Arabia Felix. Zimriensis Pliny Lib. 6. cap. 25. calleth them.

Ver. 26. *And all the Kingdoms* See on ver. 16.

*And the King of Shezar* i. e. Balaasar, that brizzling king of Babylon, whilst he is quaffing in the vessels of Gods house, to the honour of *Shua* the Babylonian goddels: whence those feast days were called, *maui id est*: being like the Roman *Ides*, id est *Saturalia* Antichrist also, who hath troubled all the Kingdoms of the earth, shall himself perish together with his Babylon the great, which hath made the Nations drunk with the wine of her fornications.

Ver. 27. *Drink ye and be drunk and stew, and fall* *Eccius* or *Eccius* (otherwise by some called *Jecius* from his calling or [pewing] being noopolus't by Melancthon, *Monti lat. com. 89.* and well nigh should, fell to drinking (for his own iolace) and drunk himself to death: so should all of the cup of Gods wrath, not only till they were mad-drunk, as ver. 16. but dead drunk.

Ver. 28. *Ye shall certainly drink* See on ver. 15.

Ver. 29. *The City that is called by my Name* Periphra. *Hierosolyma* arguments of. *And should ye be utterly unpunished?* See on ver. 18.

*Ye shall not be unpunished* But suffer as surely and as sorely.

Ver. 30. *The Lord shall roar from on high* As a luthy lion having discovered his prey: so shall he roar so horribly that he shall frighten the creatures and jets them as a stand.

*He will mightily roar upon his habitation* Pliny reporteth of the Lions, that they bringeth forth her whelps dead, and so they remain for the space of three days, until the Lion coming near to the den where they lye, lifteth up his voyce and roareth so fiercely, that presently they revive and rise. The Lions of the Tribes of Judah will roar to like purpose, at the last day: and doth alone, when he pleaseth, roar terribly upon his enemies, to their utter amazement, *Jud. 3. 16. Am. 1. 2. and 3. 8.*

*He shall give a shout as they that tread the grapes* When they have their feet in the winepress, and the new liquor in their heads, as one phraeth it.

Ver. 31. *For the Lord hath a controversy with the Nations* A disputation, which sheweth that his revenge to be taken upon them shall be just and lawful. It shall indeed well appear to be so, at that day of wrath and revelation of the righteous judgement of God, Rom. 2. 5.

Ver. 32. *Behold evil shall go forth from Nation to Nation* See on ver. 16.

Ver. 33. *And the flame of the Lord shall be, &c.* Such an utter destruction of the wicked as expected by the Jews at the coming of their Messiah: as of all people under heaven they are the most apt to work themselves into the fooler Paradise of a sublime doctrine, being light, aerial, fanatical.

Ver. 34. *How ye Shepherds* *Uoluite, volutate*: This is spoken to the Governors and Grandees: for in public calamities such usually suffer more than meaner men: the corks [win] faith one, when the plummets sink. If a tree have thick and large boughs, it is yet more open to lopping.

*And ye shall fall like a pleasant vessel* i. e. Irremediably: like as a Chrysal glass or China dish once broken, cannot be pieced again.

Ver. 35. *And the shepherds shall have no way to flee* Who had formerly divers strongholds. See Am. 2. 14.

Ver. 36. *For the Lord hath spoiled their pastures* i. e. Their Kingdoms and States; or their Flocks.

Ver. 37. *And the pleasant habitation* Heb. *The habitations or folds of peace.* The fierce anger of the Lord hath unroofed them: their dwellings are demolished.

Ver. 38. *He hath foraken his covets as a Lion* God hath, or as some will, *Nebuchadnezar* hath: he is come out of Babylon his den, to range about for prey. *Because of the fierceness of the oppressor* Of the Devil, say some, who also tell us that the Chaldeans had in their standard this picture of a Dove. But of that there is no such certainty.

## CHAP. XXVI.

Ver. 1. **I**n the beginning of the reign of Jehoiakim] What a sudden change was here, soon after the death of good Josiah! and was there not the like in England, after the death of that English Josiah, Edward 6? Within a very few dayes of Queen Marys reign were divers leasard and godly men in sundry parts committed to prison for Religion, and Mr. Rogers the Protomartyr put to death, as was that holy Prophet of God Uriah the son of Shemeiah of Kiriathsepherim not many weeks before Jeremiah was apprehended and questioned for his life, as is here related, his adversaries being pricked on by pride and malice.

Ver. 2. *Diministis nos a word*] *Of detraict not ought, viz. for fear or favour, lest I confound thee before them, chap. 1. 17.* See there, *hac insular speculati omnium temporum Passivum inficienda sunt*: here's a Mirror for Ministers.

Ver. 3. *That I may requite me of the evil — because of the evil*] *Flagitium et flagellum sunt eorum et filium, evil of sin produceth evil of pain.* See chap. 4. 4, 6.

Ver. 4. *If ye will not hearken unto me*] A conditional menace: the contrary promise whereunto see ver. 13. And this was the sum of all Jeremies sermons.

Ver. 5. *Beholding early and sending them*] See chap. 7. 13. and 11. 7. and 23. 3.

Ver. 6. *Then will I make this house like Sileb*] This same threat, Jeremiah had uttered in good Josiahs dayes, chap. 7. and no harm ensued. Now, *tempora mutantur, truh brevedit hared*: and the Prophet is in danger for discharging his conscience, to be murdered: as were Rogers, Bradford, Tylour, and other famous Preachers in those dayes of Queen Mary.

Ver. 7. *So the Priests and the Prophets*] Like unto these Prophets were the Scribes and the Lawyers in Christs time.

Ver. 8. *That the Priests and the Prophets, &c.*] So they dealt by Stephen, Act. 7. by Aristarchus, an excellent Preacher of the truth according to godliness at Rome, *anno Domini* 1123. in the time of Pope Honorius the second. *Hic clericorum*

*contra Dominum* 1123. This good man was put to death by the instigation of the Clergy, against whose avarice, pride and luxury he bitterly inveighed, and was therefore much favoured by the Roman Nobility: as was likewise Wickliffe by the English, and Hus by the Bohemians: but the envious Priests wrought their ruine.

Ver. 9. *Why hast thou prophesied in the Name of the Lord*] Who doubtless hath not sent thee on this errand, but thou speakest it of thine own head, and shalt dearly answer it.

*And all the people were gathered*] That many headed multitude, that — *novum modo, mus modo vulgus.* See ver. 16.

Ver. 10. *When the Princes of Judah heard those things*] *Pii viri sunt quibus deus populi impetrat*: good men they were, saith Ortolampadius: They might be so, some of them at least: and it was well done of them here, to passe an impartial sentence for the innocent Prophet, against the Priests and people. But *Pisces* did so for a while, for our Saviour: and these princes soon after turned Jeremies cruel enemies, chap. 37. 15. for his plain-dealing, chap. 24.

*And sat down in the entry of the new gate*] The East gate, saith the Chaldees Paraphrast: called the new gate, because repaired by Sennacherib, 2 King. 15. 35. saith Euseb.

Ver. 11. *Then spake the Priests and the Prophets*] Against a Priest and a Prophet, but he had earnestly inveighed against them, chap. 23. and hence the hatred; as Jeremiahs did the Duke of Saxony, that Luther had been too buse with the Popes triple-crown and with the Priests fat paunches, and was therefore so generally set against.

*Saying This man is worthy to dye*] *Sic Papicola nostri fecit*: these are the very words of Popish persecutors.

*For he hath prophesied against this City*] This City, and therefore (it must be believed) inevitable City. *Novum crimen, C. Caesar, &c.* These sinners against their own fowls, envious also to the State, will neither fee their evil condition nor hear of it from others, as having gall in their ears, as they say of some kinds of creatures.

Ver. 12.

Ver. 12. *The Lord sent me to prophesie against this house*] In this Apology of the Prophet thus answering for himself with a heroical spirit, five noble vertues, fit for a Martyr, are by Isten Expressly well observed. 1. His *Prudence* in alledging his divine mission. 2. His *Charity* in exhorting his enemies to repent. 3. His *Humility* in saying, Behold I am in your hand, &c. 4. His *Magnanimity* and freedom of speech, in telling them that God would revenge his death. Lastly, His *spiritual severity* and fearlesse of death in so good a cause, and with so good a conscience.

Ver. 13. *Amenid your ways*] Fall out with your faults, and not with your friends. See chap. 7. 3.

*And the Lord will requite him of the evil*] This he often inculcated. *Ideo minas. Deus ut non puniat*: See chap. 18. 8.

Ver. 14. *As for me, behold I am in your hand*] See here how God gave his holy Prophet a mouth and wisdom, such as his adversaries were not able to resist. The like he did to other of his Martyrs and Confessors, as were easie to instance. If the Queen will give me life, I will thank her: if she will banish me, I will thank her: *Ad. & Mar.* if she will burn me, I will thank her, &c. said Bradford to Creswell offering to intercede for him.

*For he will with me as I seemeth good and meet unto you*] But this I can safely say, *Non omnis moriar*: all that ye can do, is, to kill the body: kill me you may, but hurt me you cannot. Life in Gods displeasure is worse then death: I am not of their mind Eurild, is who say

Aut de.

— *ἐπεὶ οὐ γὰρ κτείνουσιν ἢ θανάτῳ κτείνουσιν*

Better live briefly, then dye bravely. *Fax's Deus ut quilibet nostrum epilogum habere galatum*: God grant that whether our death be a burnt offering of Martyrdom, or a peace offering of a natural death, it may be a free-will-offering, a sweet sacrifice to the Lord.

Ver. 15. *Te shall surely bring innocent blood, &c.*] So Mr. Rogers our Protomartyr in Queen Marys dayes; If God, said he, look not mercifully upon England, the seeds of utter destruction are sown in it already by these hypocritical tyrants, and Antichristian prelates, double traitours to their native country.

Ver. 16. *Then said the Princes and all the people*] *The Mobis vulgus.* See on ver. 9. The good Prophet is acquitted, as Athanasius afterwards was often: for if to be accused were enough to make a man guilty, none should be innocent.

Ver. 17. *Then rose up certain of the Elders*] *Viri viri altissimum venerabiles erant*, saith Ortolampadius, these were very worthy men, whether Princes or pleaders, well read in the Annals of the times, as great men ought to be.

Ver. 18. *Asiah the Merathite*] See on Mic. 1. 1.

*Zion shall be plowed like a field*] See Mic. 3. 12.

Ver. 19. *Did Hezekiah King of Judah*] Laudable examples are to be remembered: and as occasion requireth, imitated. That was a very good one of Constantine the Great, when the Arians brought accusations against the Orthodox Bishop, as here the false Prophets did against Jeremy. he burnt them and said, These accusations will have proper hearing at the last day of judgement.

Socumen.

Ver. 20. *And there was a man*] Not out of timorineffe, but prudence. *Tertullian* was too rigid in condemning all kind of flight in times of persecution. God hath now and then, whatever it had been heretofore: *Non Loris, non Lavis.*

*According to all the words of Jeremiah*] Whole Contemporary he was, and his memory was yet fresh bleeding.

Ver. 21. *And when Jeremiakim*] This Tiger laid hold with his teeth on all the excellent spirits of the times: See chap. 36. 26.

*He was afraid and fled*] Not out of timorineffe, but prudence. *Tertullian* was too rigid in condemning all kind of flight in times of persecution. God hath now and then, whatever it had been heretofore: *Non Loris, non Lavis.*

Ver. 22. *And Jeremiakim sent men into Egypt*] Where he might have any thing: for he was Pharaohs scudatory and vassal.

Ver. 23. *And they set forth Uriah out of Egypt*] As they did here Sir John Cheek

Check out of the Low-countries, and frightened him into a Recantation. Not so this Uriah.

*And they fetch forth Uriah out of Egypt* ] *En colligis Principum mundi in parvicidio.*

*Who slew him with the sword* ] Without all law, right, or reason. So *John Baptist* was murdered, as if *God had been nothing aware of him*, said that Martyr. But *Jerokim* got as little by this, as he did afterwards by burning *Jeremy's Book*: or as *Pepysius* afterwards did by banishing all the Philosophers of his time, because they spoke boldly against his vices and tyranny.

*Ver. 24. Nevertheless the hand of Ahikam* ] Who had been one of *Josiah's* Councillours, 2 *Kings* 22. 12. By this man's authority and help *Jeremiah* was delivered: and *God* rewarded him in his son *Gedaliah* made Governour of the Land, 2 *Kings* 25. 22.

# CHAP. XXVII.

*Ver. 1. [In the beginning of the reign of Jerokim]* By the date of this Prophecy compared with *ver. 12.* of this Chapter, and chap. 28. 1. it should seem that it lay dormant for fourteen or fifteen years, ere it was recited.

*Ver. 2. Moke thee bonds and yokes* ] i.e. Yokes with bonds, such as they are wont to be fastened with.

A Lapid.

Bee-hive of  
Rome.

*And put thee upon thy neck* ] This was to the Prophet, *grace the Jesuite, molest a Christian*, a troublesome and disagreeable pronoun: but this was *the whole worship*, lay we, and much handsomer than the penances they put the people to in *Italy*: where you may see them go along the streets, fast mine Author, with a great rope about their necks, as if they were dropped down from the Gallows: and sometimes they wear a Sawledge or a Swines-pudding in place of a silver or gold chain, for a sign of their mortification, and that they may merit.

*Ver. 3. By the hand of the messenger* ] i.e. Embassadors of those neighbouring States, who might come to *Zedekiah*, to confederate with him against *Nebuchadnezzar's* growing greatness: but all in vain, and to their own ruin. *Dum quem destruit demerit.* The wicked oft run to meet their bane, as if they were even ambitious of destruction.

*Ver. 4. Go tell your Masters* ] But they would not be warned, and were therefore ruined. So true is that of an Ancient, *Divinum consilium, dum devitatur, impletur: hominis sapientia, dum resistitur, comprehenditur.*

*Ver. 5. I have made the earth* ] And am therefore the great Proprietary and Lord Paramount of all; to transfer Kingdoms and my pleasure. This, *Nebuchadnezzar*, after seven years captivity served among the beasts of the field, had learned to acknowledge, *Dan. 4.*

Oecolamp.

*Ver. 6. And now have I given all these lands* ] *Nebuchadnezzar* shall be Monarch, contra *Gentis*. *Dicunt nugatores equales Nebuchadnezzar super Leonem, & infans esse Draconem.*

*Ver. 7. And all Nations shall serve him* ] All the neighbouring Nations, and some others more remote: but never was any man *verusque Dominus* Monarch: though some have stiled themselves so, as did *Sesostris* King of *Egypt*.

*Qui Phario curru regum cervicibus egit.*

*Until the very time of his land come* ] The greatest Monarchies had their times and their turns: their rise and their ruin.

*And then many Nations and great Kings shall serve themselves of him* ] As the Chaldeans had served themselves of the Assyrians: so did the Persians of the Chaldeans, the Greeks of the Persians, the Romans of the Greeks, the Gothes and Vandals, and now the Turks of the Romans: such an *astutia vicissitudo* there is in earthly Kingdoms, such a strange uncertainty in all things here below. *Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God*

*God acceptably with reverence and godly fear*, Heb. 12. 28. *Let us serve Him*; and not serve our selves upon him, as self-seekers do.

*Ver. 8. And it shall come to pass that the Nation, &c.* ] It is better then, to serve a foreign Prince, then to perish by the sword, famine or pestilence. It should not be grievous to any man to sacrifice all his outward comforts to the service of his life.

*And that will not put their neck under the yoke* ] The Lord disposeth of the Kingdoms of the Heathens also, though in such a way as may seem to us to be meer hazard.

*That Nation will I punish* ] By seeking to shun a lesser mischief, they shall fall into a greater: if they escape frost, they shall meet with snow.

*Ver. 9. Therefore hearken ye to your Prophets* ] Whom the devil setteth a work to pervert ye otherwise, to your ruin; as he is an old man-slayer, and hath his breathing devils abroad, as his agents, such as are here mentioned.

*Ver. 10. To remove you far from your Land* ] so it would prove: and such would be the event of their false prophecies.

*Ver. 11. But the Nations that bring their neck* ] When *God* bids us *Yoke*, it is best to submit. In all his commands there is so much reason for them, that if *God* did not enjoin them, yet it were best, in self-respect, for us to practise them: sith in serving him we shall have the creature to serve us, &c.

*Ver. 12. [I shall also to Zedekiah]* ] See on *ver. 1.*  
*Bring your neck under the yoke* ] Better do so then worse: if ye will not be active in it, ye shall be passive: and that because ye would not take upon you the lighter yoke of mine obedience.

— *Dum cunctis writ*  
*Quos videt invitos succubuisse*

Tibul. Epig.

*Ver. 13. Why will ye dye, then and thy people?* ] *Ecce haec pericula* ] If thou hast no mercy on thy self, yet pity the State which is like to perish by thy pericula. *Josaphat* highly commended *Isaiah* for his yielding to go into captivity, for the safety of the City. *Tertullian* giveth this counsel to *Scapula* the Prefectur, If thou wilt not spare us, yet spare thy self: or if not thy self, yet thy Country *Carthage*, which is like to invoke for thy cruelty: for *God* is the avenger of all wickedness.

*Ver. 14. Therefore hearken ye unto the words of the Prophets* ] *Quanta opus opera*, saith *Oecolampadius*: what a business it is to beat men off from false Prophets and Seducers: but let the end and the evils they lead to be remembered. *Caveat a Melampyris.*

*Ver. 15. For they prophesy a lie* ] When they speak a lie, they speak of their own, as it is said of their father the devil, *J. h. 8. 44.* See *eb. p. 23. 21, 22.*

*Ver. 16. Behold the vessels of the Lords house, &c.* ] Notorious impudency! but it hath ever been the lot of the Church to be pelted with such frontless affronts, who dare affirm things fit opposite to the truth, and flatter men in their sin to their utter ruin. Those who are of *God*, can do nothing against the truth, but for the truth, *1 Cor. 13. 8.*

*Ver. 17. Harken ye unto them* ] Life and death is let in by the ears, *Isa. 55. 3.*

Take heed therefore what ye hear.  
*Serve the King of Babylon* ] And so long as ye may have liberty of Conscience upon any reasonable terms, be content: and not, as the bird in the cage, which because pent up, beareth her self.

*Ver. 18. Let them make intercession to the Lord of hosts* ] Let them pray in the Holy Ghost, by whom they pretend to be inspired: Let us see what answer. So *Elihu* called upon the *Basileas*, to call aloud unto their god: and so far as he heard them not, the people were satisfied that they were false Prophets: *God* will fulfil what he hath foretold: but then he looketh that his servants should make intercession. *Elihu* had foretold *Abah* that there should be some rain after a long drought: & then he went up into Mount *Garizim* to pray for that rain. I came for prayer, said the Angel to *Daniel*. *God's* Prophets are his favourites, and may have any thing of him.

Ver. 19.

Ver. 19. Concerning the sea, and concerning the pillars, &c. ] Of these see 1 King. 7. 15, 23, 27.

And concerning the residue of the vessels ] All the goodly plate, whether sacred or profane, that the moderation of the Conquerour had left in the City.

Ver. 20. Which Nebuchadnezzar — took not ] See on ver. 19.

Ver. 21. Until the day that I visit them ] Till by my providence I appoint a great part of them to be brought back again, and to be new consecrated to my service, Eccl. 1. 7. & 7. 19.

# CHAP. XXVIII.

Ver. 1. **A**Nd it came to pass the same year ] *sc.* Wherein Jeremiah spake to Zedekiah and the Priests, cap. 27. 12.

In the beginning ] In his first year, dividing his reign into three parts.

That Hananiah the son of Azur the Prophet ] *sc.* The pretended Prophet, *Di-*  
*litum* & *sc.* A Priest he seemeth to have been by his Country *Gilead*, Josh. 21. 13.  
17. and a Prophet he taketh upon him to be, preacheth pleasing things through  
flattery, and for filthy lucre, likely. He saw how ill Uriah and Jeremias had sped by  
telling the truth: He resolveth therefore upon another course. These false Pro-  
phets would ever with the Squire, build and have their holes open to the Sunny-  
side: ever keep in with the Princes, and please the people.

Ver. 2. **T**hou speakest the Lord of Hosts, the God of Israel ] Thus this wretch  
makes over-bold with that *Nomen Attestativum*, holy and reverend Name of  
God: whom he enticeth also to his fallacies with singular impudence, that he may  
pass for a Prophet of the Lord, when as the *root of the matter* was not in him.

Ver. 3. *Within two full years* ] *Jeremy* had said *seventy*: *Hananiah* (a man of  
prime authority, some say high priest) within two years. This was some trial to  
good *Jeremy* to be thus confronted. *Jeremy's* discourtesy was so much the more dis-  
tasteful, because he not only contradicted *Hananiah* and his complais, but also per-  
suaded *Zedekiah* to submit to the King of *Babylon*, and afterwards to yield up the  
City: when as the Prophet *Jahy*, not long before, had dissuaded *Hazeckiah* from  
so doing.

Ver. 5. *Then the Prophet Jeremiah said* ] Without gall or guile. Like the wa-  
ters of *Siloah* at the foot of *Sion*, Isa. 48. 6. which run *secrety*, he made but small  
noise, though he heard great words, and full of falsehood.

In the presence of the Priests, and in the presence of the people ] Publicly he took  
him up (though mildly:) because he had publicly offended, see Gal. 2. 14.  
1 Tim. 5. 20.

Ver. 6. *Amun, the Lord so do* ] *q. d.* I wish it may be so as thou sayest, with all  
my heart, if God be so pleased. But I know that this is *magis operabile quam opina-*  
*bile*, rather to be wished than hoped for. I could wish for my poor Countrymen  
fake, to be found a false Prophet: but I see little likelihood of it.

Ver. 7. *Nevertheless hear them now* ] *Andi quæso*. Hear I pray thee: soft  
words, but hard arguments. See on Isa. 5. 2.

And in the ears of all the People ] Whom I desire to undeceive, and to advise for  
the best, whatever they think of me. I let them think what they will, *modo impij*  
*silentio non arguar*, as *Luther* once said, so that I be not found guilty of a sinful  
silence.

Ver. 8. *The Prophets that have been before me, &c.* ] *q. d.* *Committimus, Anania,*  
*non tempore*, &c. Let's be judged by our Peers, or rather by our Ancients: It hath  
been ever usual with true Prophets, to declaim against the sins of the times, and to  
proclaim divine vengeance if men amend not: But thou dost nothing less than this:  
*Ergo*.

And of evil ] Or of famine, that greatest evil of all the three, where it is  
extremest.

Ver. 9. *The Prophets which prophesied of peace* ] As thou now dost, but time  
will confute thee, and event will shew thee to be a liar. Two years time will be  
soon

soon come up, &c. How many that have taken upon them to predict the very year  
and day of the last Judgement, have been thus confuted and confounded? See  
*Diaz*, 18. 32.

Ver. 10. *Then Hananiah the Prophet took the yoke from off the Prophet Jeremiah's*  
*neck, and brake it* ] This was a most insolent and desperate fact in *Hananiah* (but  
*nihil est audacius suis Depressis*) and a most dangerous temptation to the people to  
believe his prophesying. Such another bold *brachium* was *Nestorius* the heretic;  
*Audax erat, sed Zachy, & magna loquens, quâ unicus pretis nihil non auderet,*  
*& quidem sepe numeris facilliter quidvis erat, obtemperat*: That is, bold he was and  
big-spoken; trusting whereunto, he durst attempt any thing, and too soon he be-  
lieved also that which he attempted; so that he seduced for a while the good Empe-  
rour *Theodosius*, and caused him to eject *Cyril* an Orthodox Bishop; whom after-  
wards, upon better consideration, he restored again to his place with greater ho-  
nour, and condemned that hypocrite and heretic *Nestorius*: of whom what be-  
came afterwards I wot not: but *Hananiah* died, as he well deserved, for his thus  
daring to fight against God.

Ver. 11. *And Hananiah saith in the presence of all the people* ] This was Prophet-  
like indeed: first to teach by a sign, and then to shew the sense of it: But what ma-  
keth a parable in a fools mouth? *Prov.* 26. 7. Excellent speech becometh not a  
fool, *Prov.* 17. 7. The people of *Rome* were to *Carbo* that they would not believe  
him though he were so: so should this people have dealt by *Hananiah*:

And the Prophet went his way ] As weary and sorry to hear and see such gross  
illusions: *bona dubium fallaciâ ratiocina mens populi præfata*: being well laughed at,  
no doubt, by the seduced people: but he had been well inured to bear their buffo-  
neries; besides that, the bird in his bosom sang sweetly. He went his way, faith-  
One, as shunning contention, and providing for edification, which is not attained  
to by brawling and bitterness.

Ver. 12. *After that Hananiah had broken the yoke* ] Which he looked upon as an  
eye-sore while it was whole: and a real contradiction to his false predictions.

Ver. 13. *Thou hast broken the yokes of wood* ] That were weaker and lighter;

— *nunc graviora feret.*

But thou shalt make for them yokes of Iron ] Thou, *Jeremy* shalt, for a type of a  
cruel, hard and strong bondage. *Benjamin* writeth of the *Hungarians*, that they  
are not to be handled gently, or kindly dealt with: *severè ferreâ in obsequia con-*  
*vincendus est*, but kept in order with a rod of iron. Such were these refractory  
Jews, but they had enough of it ere God had done with them.

Ver. 14. *For thou saith the Lord of hosts* ] Here were right words (not as ver. 2.  
in *labris nata, non in fibris*) and therefore very forcible, Job 6. 25.

I have put a yoke of Iron ] See on ver. 13.

And have given him the beasts ] All shall be his: and he shall sovereign it over  
all, as the Lion doth over the beasts of the field.

Ver. 15. *Thou makest this people to trust in a lie* ] Who loved to have it so,  
chap. 6. 16. and were therefore jolly left to obduration and horrible destruction.

Ver. 16. *Behold I will cast thee* ] I will shortly lay thee low enough together  
with thy lordly looks, as *D. Taylor* Martyr once told *Gardiner* Bishop of *Winche-*  
*ster*, who reviled him, and threatened him.

This year shalt thou dye ] Then which thou hadst better do any thing.

Ver. 17. *So Hananiah dyed* ] Two months after this prediction, ver. 1. yet  
the people relented not, but persisted in their obduracy to the end. Such a *fiend*  
or rather *lamb* is grown over some mens hearts, as neither Ministry, nor misery, nor  
miracle, nor mercy can possibly mollify.

## CHAP. XXI.

Ver. 1. **N**ow these are the words of the Letter [Heb. of the book. It is taken for any manner of writing, whether longer, as a book; or shorter, as a letter, an Epistle, *cujus ornamentum est ornamentum carere*, saith *Politian*: the two chief commendations wherof, say others, are shortness, and plainness: Here we have both, and should therefore highly prize it: not as Apocryphal Baruch's letter: but as parcel of holy Writ, worthy of all acceptance.

Which were carried away captive.] And longed for deliverance: but are advised to have patience, and not to antedate the promises, which, in their due time should be accomplished. As still then *obediendum est etiam discipulis*: obedience must be yielded to the Babylonians (now their Masters) and not only to the good and gentle, but also to the cruel: For this is thank-worthy, Eccl. 1. Pet. 2. 18.

Ver. 2. After that Jeremiah the King, and the Queen and the Eunuchs.] *Augusta & Eunuchs*. These Eunuchs were Chamberlains to Queens; but not always so hold with them as *Stephen* the Persian presumed to be with the Queen-mother of the Emperor *Justinian* the second, *quam flagellus sancti servum castigavit*. See chap. 24. 1. Ver. 3. By the hand of Elaiah the son of Shaphan, &c.] *Ezekiel* having heard *Hananiah* the Prophet, that within two full years *Jerusalem* and the captives should come back to *Jerusalem*: and knowing that if that should be so, he must give place, and part with his royal dignity: sendeth an Embassage to *Jerusalem* to shew his obsequiousness; and is content that his messengers should carry *Jeremiah's* letters (of whom haply he had a better conceit after the death of *Hananiah*) to those of the captivity, to persuade them to live quietly in *Babylon*, and not yet to think of returning to his disturbance.

Ver. 4. Thus saith the Lord of hosts.] It was God then that dictated this letter to the Prophet: neither is it of private, that is, of humane interpretation, but the holy man wrote it, as he was moved thereunto by the Holy Ghost, 2. Pet. 1. 20. 21.

Ver. 5. Build ye houses and dwell in them.] Mitigate the extremity of your captivity (which is likely to be long) by all honest means. *Levius si patientia Quicquid corrigere est nefas*. Patience, as a paring-knife, cutteth the cross less and less, till it comes to nothing. It teacheth a man, in case he cannot bring his estate to his mind, to bring his mind to his estate, and that as well: but *Impotentes quisque sui affligunt*. The bullock under the yoke gets nothing by wriggling, but galling.

Ver. 6. Take ye wives and beget sons.] First get ye hooves and gardens, and then take Wives. So in the last Commandment, *husus*, is set before *Wife*: and nature teacheth the birds to build their nests, before they come together for copulation.

Ver. 7. And seek the peace of the City.] Do not tumultuate or seek to break prison; as those seedmen of sedition your false Prophets would persuade you: but frame to a peaceable and patient behaviour. *In returning and rest shall ye be saved, in quietness and in confidence shall ye have strength*, Isa. 30. 15.

And pray unto God for it.] *sc.* That in it you may lead a peaceable and quiet life in all godliness and honesty, 1. Tim. 2. 2. Christians should improve their wisdometh upon the King of Saints, to pray for Kings and all that are in authority, though to them they had been Tyrants: for it seemeth good to God that they should live under them. The Dutch have a Proverb,

*Arbor honoratur, cuius mos noster auctor.*

Ver. 8. Let not your Prophets and your diviners.] Your deceivers indeed, which were also in *Babylon* as well as at *Jerusalem*: for all places are full of them, and so is hell too. But beware of those dogs, beware of evil workers, *Philip*, 3. 2. three of them, the most active, no doubt, are here noted and noticed, ver. 21. 23. with a charge in this text, *Ne committatis ut decipiant vos*. See that they deceive you nor. The body should be kept, say *Physicians*, in a vigorous and a vigorous and healthy temper, able to oppose infections. Think the same of the soul.

Neither

Neitherarken to your dreams.] Yours, because you itch after them, listen to them, pray dearly for them.

Ver. 9. For thy prophesy falseth.] As *cham*. 27. 15. & 28. 15.

Ver. 10. For thus saith the Lord.] Or, But thus saith the Lord said, whatever these Impostors say to the contrary. Set truch against falsehood, and it will silence it: like as if a lampe be hanged over a ditch where Frogs are croaking, they are forthwith hushed and made quiet.

Ver. 11. For I know the thoughts that I think.] Gods thoughts run upon his children (the children of affliction especially) as a fathers do upon his dear children: *Omnis in Africa*, &c.

To give you an expelled end.] Heb. an end and expectation, i.e. An end of evils past, and expectation of better for the future.

Ver. 12. Then shall ye call upon me.] With mind and mouth, with spirit and speech, as *Daniel* did, chap. 9. 3. and as but few others did, during the captivity, as is confessed, *Dan*. 9. 13.

And go and pray unto me.] Go into your Closets or other Oratories, where you shall pour out your hearts unto me.

And I will bargain unto you.] Which shall be a surer seal of my love, then your return from *Babylon*.

Ver. 13. When ye shall search for me with all your heart.] Not with a piece of your heart only do so partialita and double-minded men, *qui in parabola ovium capras querunt*. *Johannes Gropius* of *Coleu* refused a Cardinalship but forsooke the *Golf* *Sielden*. So did not *Luiker*, who when he was offered to be Cardinal if he would be quiet, replied *No, nisi I might be Pope*.

Ver. 14. And I will be found of you.] The best vigour. See *Psal*. 32. 6. *Isa*. 55. 6. & 65. 1.

And I will gather you.] As my scattered Jewels: See chap. 13. 7. & 24. 6.

Ver. 15. Because ye have said.] From the *hires* of the Promises, he turneth his speech to other *praefamenda* *seruant*, & *seruando* *praesent*.

Ver. 16. Know that thus saith the Lord.] Or, therefore thus saith the Lord: whatever ye say, or your counterfeit Prophets say to the contrary.

Ver. 17. Behold I will send upon them.] Chap. 24. 10. & 27. 8.

And will make them the vile sign.] See chap. 24. 8.

Ver. 18. And I will deliver them to be removed.] See chap. 15. 4. & 24. 9.

Ver. 19. Because they have not hearkened.] See chap. 7. 23, 26. & 11. 7, 8. & 13. 11. & 17. 23. & 25. 4.

Ver. 20. Hear ye therefore.] Or, Hear ye also: ye who have lost the fruit of your afflictions: and are little the better for your being so long in the iron furnace.

Ver. 21. Thus saith the Lord — of *Abah* the son of *Kolab*.] These two (though not the two Elders that afflicted *Sufanna*, as some have fabled) are singled out, as Arch-impostors and filthy adulterers, to be exemplarily punished: to whom also is added *Schemiah* the *Nehelamite*, ver. 24.

And he shall slay them before your eyes.] *Vide autem iustum pro nam martyrum diaboli*, saith *Oecolampadius*. See here the just punishment of the devil's Martyrs: this evil couple had prophesied, belike, the destruction of *Babylon*, bade the Jews put themselves in a posture to return home, promised to conduct them to *Jerusalem*, played many lewd pranks besides: and were therefore worthily put to a cruel death by *Nebuchadnezzar*, in the presence of their friends and followers.

Ver. 22. And of them shall be taken up a curse.] They had blessed themselves, though the Lord abhorred them: and sought to set up themselves in the hearts of the people, being *Gloria animalia*, popularis autem vilissima mancipia, (as *Hieronymus* saith of *Craus* the Philosopher) they shall therefore leave their names for a curse, as *Isa*. 65. 15.

When the King of Babylon rested in the fire.] Burnt them with a soft slow fire, as the *Papists* did *John* *Euseb*, *Bishop* *Redley*, and many other innocent Martyrs; but should do rather those filthy *Cergasters*, their Monks and Friars of whom it went for a proverb in *Germany*, as *Luiker* witnesseth b, Whosoever seeth any one of them, seeketh seven deadly sins.

Ver. 23. *Because they have committed adultery with their neighbours wives* [As *Scollet. Annot. did Elias Ions*, 1 Sam. 2. those false Prophets also at *Jerusalem*, chap. 23. 14. *Heifer* the great Anabaptist in Germany (who yet dyed penitently) and as do still the *Smilers*, an order of religious men among the *Turkes* (who call them the *religious brothers of Iesus*) and the *Bramins* (successors to the *Brachmanns*) among the *Indians*, who are extremely impure and libidinous; claiming the first nights lodging of every bride, &c. having nothing of a man but the voyce and shape: and yet these are their Priests.]

*Even I know and am a witness, saith the Lord* [Let them carry their villany never so cleanly and closely with their *Si non caste, saltem castiter*; I know all, am now an eye-witness, and will be one day a swift witness against them. *Utinam annuadventent hec Principes, & illi qui non in sede Petri sed in proflibulo Priapi Lymphiacini seduci fornicationis legi, sancta conjugia vident, merasomnia vendit, & Dei osculo claudat, fatisque*]

Ver. 24. *They shall also speak to CJeremias the Nehelamir* [Or *Dreamer, dream-wright, Embossist*: such as were the *Misulavans* bereticks of old, and some of the same flame, loves of the same leaven, now-adays.]

Ver. 25. *Because they have sent letters in thy name* [Such as *Sadeletus* a Popish Bishop sent to *Genova* in *Calumni* absence, to bring them back again to the obedience of the See of *Rome*; and as we have many from the *Romish* factors sent hither to the seducing of not a few: a subtle and throw'd way of deceiving the simple.]

*And Zephaniah* [The second under the High-Priest *Siraiah*, and Successor likely to that *Passor*, chap. 20. who was deposed for some indeavour, like as *Dr. Wesslen* was here in *Queen Marias* dayes put by all his Church-dignities, for being taken in bed with an harlot. Of this *Zephaniah*, see 2 King. 25. 18. his office was to judge of prophecies, and to punish such as he found to be false Prophets. *And to all the Priests*] Who were too too forward of themselves to bandy against Gods true Prophet, chap. 26. 8. and did as little need by letter to be excited thereto, as Bishop *Bowser* did to be hired up to persecute Protestants: and yet to him were letters sent from King *Phisip* and *Queen Mary*, complaining that hereticks were not reformed as they should be, and exhorting him to more diligence, &c.]

Ver. 26. *The Lord hath made thee Priest instead of Jehoiada the Priest* [That heretical Reformer in the dayes of *Josiah*, 2 King 11. Therefore as he did by *Mattan* the *Baalite*, so do thou by *Jeremias* the *Anabaptist*. But neither was *Zephaniah* *Jehoiada*, nor *Jeremias* *Mattan*. *Seremias* himself was more like a *Baalite*, and better deserved that punishment, which shortly after also befell him, as was foretold, ver. 32. A hot-spirited man he was, and a housewife: being therefore the more dangerous. He also seemed to himself to be so much the more holy, by how much the Prophet whom he set against, was more famous for his holiness.]

*For every one that is mad* [Maniacus, arripitum, fanaticus: so Gods zealous servants have always been elicited by the mad world, ever besides it self in point of salvation. See 2 King. 9. 11. *Math.* 26. 24. *Jer.* 43. 2.]

*That thou shouldst put him in prison* [As chap. 10. 2.]

Ver. 27. *Now therefore why hast thou not repented* [Or restrained *Jeremias*? Alas! What had the righteous Prophet done? he taxed their sin, he foretold their captivity: he delivered it not, he inflicted it not: yet he must smart, and they are guilty: *Zephaniah* also is here blamed for his lenity, as bloody *Bowser* once was by the rest of the Popish Bishops, who made him their slaughter-slave.]

Ver. 28. *For therefore he sent to us in Babylon* [And is this all the thank he hath for his friendly counsel? *hee off merces mercedi*.]

Ver. 29. *And Zephaniah the Priest read this letter* [For ill-will likely, and with exprobration: *Utinamque eliceret Dei tutela, fatis in Interpreter, where we may see a sweet providence of God, in preserving his Prophet from the rage and violence of the people so incensed.*]

Ver. 30. *Then came the Word of the Lord* [Or, *Therefore came*, &c. In the five former verses, we had narrative cause, *Seremias*'s crime: In these three last we have *diffinition* [sentence], *Seremias*'s doom.

Ver. 31. *Send to all them of the captivity* [Send the second time; let not to good a cause

a cause be deferred: *Vincos aliquando peritax hostias*, Truth will take place at length.]

*Because Seremias hath prophesied unto you* [He hath rewarded evil thereby to himself, and to his seed after him, his posterity shall rue for it, such *Jeremy*, who was *verisilip* [plain] *asmi* [wator], a man of an invincible courage, and might betice have been called *Doctor resolutus*, then was afterwards *B-com* the *Carmelista*.]

Ver. 32. *Behold I will punish Seremias* — and his seed [As being part of his goods, and walking likely in his evil ways.]

*He shall not have a man to dwell among his people* [Viz. At the return from *Babylon*: but both he and his shall perish in this banishment; which he prophesied should be shortly at an end, but shall prove it otherwile. See the like, *Amos* 7. 17.]

*Neither shall he see the good* [He nor any of his. See the like threatened to that unbelieving Prince, 2 King. 7. 2.]

*Because he hath taught rebellion against the Lord* [So chap. 28. 15. See chap. 23. 27. *Mai.* 5. 19. To be *tuba rebellium*, is no small fault. *Luther* was so *secundum* [dicti] *sed non secundum* [offe]: so may the best be: but let not the sins of Teachers be teachers of sins, &c.]

## CHAP. XXX.

Ver. 1. *The Word that came to Jeremias from the Lord* [This Chapter and the next are *Jeremy*'s thirteenth sermon, as some reckon them, and it is wholly *Confolatory*. The Author of it is sheweth to be the God of all *Confolation*: and this the Prophet inculcated six several times, in the five first verses, *pro majoris efficacia*, that it may take the better.]

Ver. 2. *Write thee all the words that I have spoken to thee in a book* [For the use of posterity, as *Hab.* 2. 2. and that the *confolations* may not be forgotten, as *Hab.* 12. 5.]

*Vox audita peris: littera scripta manet.*

Ver. 3. *I will bring again the captivity of Israel and Judah* [This promise *Oseas* long since thinketh was written in the book in greater letters than the rest: it was fulfilled according to the letter in carnal *Israel* sent back by *Cyrus* (upon *Danials* prayer, who understood by that book here mentioned, that the time of deliverance, *conversionis* yea the *festinus* was come, *Dan.* 9. 2.) but more fully in those *Jemi* inwardly, *Rom. conversionis* 2. 29. those *Israelites* indeed, who are let at liberty by Christ, *Jeb.* 8. and shall be much more so at the last day.]

Ver. 4. *And these are the words* [These are the contents of this precious book: every *leale*, nay *line*, nay *letter* whereof, droppeth myrrh and mercy.]

*Thus the Lord saith* [See on ver. 1.]

Ver. 5. *ye have heard a voice of trembling* [We were at first in a pitifull plight, for when the City was taken and the Temple burnt (and this is elegantly here let forth, and in the two next verses) but better times are at hand:]

*Flabile principium melior fortuna sequetur.*

Ver. 6. *Ask ye now and see*, &c.] Was never heard of in this world, that a male did bear? The Poets indeed fable, that *Minerva* was born of *Jupiter*'s brain:

*Pictoribus atque poetis Quidlibet auditur fas est.*

*Whosoever do I see every man* [Heb. *Every strong or mighty man*. With their hands on their *lappets*. And not on their weapons.]

*And all faces turned into paleness* [Through extreme fear, the blood running to the heart, and the heart flin into the heels. The *Septuaginta* for *paleness* have the *yellow jaundise*: the *Vulgar* gold-yellowness: *Pilicator* *Morbis regius*: the *Hebrew* properly

properly implyeth the colour of blasted corn, *Deut.* 28. 22. It importeth that the most flour heated warriours should be *enervati & exangues, more parvum, infirmum, bloodless and spiritless*, as travelling women.

Ver. 7. *Alas, for that day is great* i. e. Troublesome and terrible, somewhat like the last day, the day of judgement, which is therefore also called the *Great day*, because therein the great God will do great things, &c.

*It is even the time of Jacobs trouble* Such as never befell him before. Those very days shall be *Affliction*: so *Marc* expresseth the last desolation. *Chap.* 13. 19. not *Affliction* only, but *Affliction* is self. But though it be the time of *Jacobi troubles*, let it be also the time of his *trials*, for there will be shortly a day of his *Triumph*.

*But he shall be saved out of it* Not from it, but yet out of it: the Lord knoweth how to deliver him, 2 *Pet.* 2. 9. and though *Seneca* say it will not be *Raison*, it cannot be, yet *Faith* gets above, and says it shall be: I defy land.

Ver. 8. *I will break his yoke from off thy neck* The forementioned misery did but make way for this mercy, that it might be the more magnified. Let the Saints but see from what, to what, and by what *Jesus Christ* hath delivered them, and they cannot but be thankful.

Ver. 9. *But they shall serve their Lord their God* Without fear in holiness and righteousness before him all the days of their lives, *Luk.* 1. 74. 75. See *Job.* 8. *Rom.* 8.

*And David their King* i. e. *Zerubabel* of *David* line, *Ezra.* 2. 23. but especially *Christ* the King of *Saints*, as the Jew-Doctors also expound it.

*Whom I will raise up to them* To be *Messiah* the Prince, *Dan.* 9. 26. *Christ* the Lord, *Act.* 3. 15.

Ver. 10. *Therefore fear thou not O my servant Jacob* This is *Isaiah*-like: and indeed the Prophet here setteth himself *verbo consolantisimo*, as one faith, with most cordial comforts, to cheer the hearts of Gods poor afflicted.

Ver. 11. *For I am with thee* To preserve thee, and to provide for thee, to support thee, and to supply thee.

*Though I make a full end of all Nations* See *Isa.* 27. 7. 8. with the Notes. See also on *chap.* 5. 10. 18.

*But I will correct thee in measure* Heb. According to judgement, not *summo jure & rigida iustitia*: not as I might, but in mercy, and with moderation.

*And will not leave thee altogether unpunished* Heb. *Et innocentando non innocens* *Mundum non tango te*, in very faithfulness I will afflict thee, that I may be true to thy foul, and not cruel to thy body.

Ver. 12. *Thy transgression is incurable* i. e. Inevitable, by Gods irrevocable decree. Or, it is incurable in it self, but not to me, who am an Almighty Physician or Chirurgion. See *Ezek.* 37. 11. they seemed free among the dead, free of that company.

Ver. 13. *There is none to plead thy cause* Thou art friendless. *Thou art forsaken* Thou art helpless.

Ver. 14. *All thy lovers have forgotten thee* Thy sweet-hearts, thine idols, thy carnal friends, thy Priests, Prophets, riches, pleasures, all these have given thee like *bag* as we say; they stand aloof from thy help.

*They forsake thee now* Sink thou mayst, or swim, for them: thou art no part of their care.

*For I have wounded thee with the wound of an enemy* As if I cared not where I hit thee, or how much I hurt thee.

*With the chastisement of a cruel one* So it may seem, and so *Job* thought, *chap.* 30. 21. but that was his error. See here what a paffe a Saint may be at; and how deeply he may suffer, when his sins are increased. God, out of love displeased, may lay upon him and not spare, leave *bleedy marks* on his back, &c.

*For the multitude of thine iniquities* Because thy sins are many and mighty, or *long*: See *Am.* 5. 12. with the Note.

Ver. 15. *Why criest thou for thine affliction?* And not rather for thy sins? cry not *peris* but *peccavi*: not I am undone, but I have done very foolishly. See *Lam.* 3. 39, 40.

Ver. 16.

Ver. 16. *Therefore all they that devoured thee, shall be devoured* Or, *nevertheless, or yet all they that devoured thee, &c.* 7. d. That thou mayst experience, that in love I corrected thee, and for thy good, though to thy great grief: I will have my penny worth on thine enemies, measuring to them as they have done to thee.

Ver. 17. *For I will restore health* It goes best with the Church when worst with her enemies. It shall do so much more when all Christs foes shall be made his foes.

*Because they called thee an outcast* Concluding so from thine afflictions: The Jewish Nation, saith *Tully*, knew how well God regards them, that have been so oft subdued by the *Chaldeans, Greeks, Romans*, &c. This was but a slender argument; only God is moved by the enemies infolencies and insultations, to look in mercy the rather upon his poor despised and despised people.

*Saying, This is Zion, whom no man seeketh after* *Thusa ex alia parte*, this was a place of fear by playing upon her name: as if *Zion* signified a dry or waste place, and therefore not much to be desired. *Serabo* indeed faith as much of *Judas*. And Mount *Zion* at this day, *non habet extimium, nihil expectandum*, hath no great desirable benefit.

*And Mount Zion was in no small request* Howsoever none ought by their bitter taunts to add affliction to the afflicted, but rather to weep with those that weep: be *pitiful, be courteous*, 1 *Pet.* 3. 8.

Ver. 18. *The captivity of Jacobs tents* i. e. The poor captives that now live at *Babylon*, as strangers in tents or huts.

*And the City shall be builded upon her own heap* Or *hill*, i. e. in Mount *Moriah*: *Jerusalem* shall be inhabited in *Jerusalem*, *Zech.* 12. All this was *propheta profetia* *liberationis in Christo*, saith *Ysaiah*, a type and pledge of perfect deliverance by *Christ*.

Ver. 19. *And out of them shall proceed thanksgiving* *Mox ubi fides, inde prodit & laus & confessio*. Faith is a fruitful grace: the very womb wherein all the rest are conceived.

Ver. 20. *Their children also shall be as offerings* How easily can the Lord turn again the captivity of his people, *setches statu quo prius* *Zach.* 10. 6. They shall be as if I had *not* ever cast them off. See the Note there.

Ver. 21. *And their Nobles shall be of themselves* Forreiners shall no more dominate over them, but they shall have Governours of their own Nation, who shall be more tender of them, and careful of their good. Some apply all this (and well they may) to *Jesus Christ* who is here called *Magnificus, & Dominator*, his *Magnificent* or honourable One, and his Ruler: who also is one of them, and ceedeth from amongst them. See *Deut.* 18. 18.

*And I will cause him to draw near, and he shall approach unto me* Either as *God*, coequal and consubstantial with me; or as *Mediator*: and so he shall approach unto me by the hypochondrial union; (in respect of which he came the nearest unto God of any that ever was or could) and by the execution of his Priestly office, wherein he intercedeth for my people and reconciles them unto me.

*For who is this that engaged his heart?* Who but my Son *Christ* durst do it, or was fit to do it? he is a super-excellent person, as is imported by this *Mis-ku-ke, Who is he?*

Ver. 22. *And ye shall be my people, and I will be your God* i. e. Through *Christ*, and by his mediation. As for those that are not in Covenant with God by *Christ*; as the devil will one day sweep them, so mean while

Ver. 23. *Behold the whirlwind of the Lord goeth forth with fury* *Sensum* i. e. *conglomeratum ad demerendum in eorum capita*, the vengeance of God followeth them close at heels, till at length they be whirled away by that terrible tempest at death, *Job.* 27. 20.

Ver. 24. *The fierce anger of the Lord* i. e. See *chap.* 23. 20. In the latter days ye shall consider it In the days of the *Messias*, but especially at the end of the world; when all these things shall have their full accomplishment.

CHAP.



## CHAP. XXXI.

Ver. 1. *A* *T* *the same time* i. e. In the beginning of Zedekiah's reign, as before, was this word uttered. Or rather, in those latter times forementioned, chap. 30. 24. after the return from Babel, but especially in the days of the Messiah. The modern Jews vainly apply it to the coming of their Messiah, quem totum christianum universum expectant, whom they yet expect, but to no purpose.

Ver. 2. *The people that were left of the sword* Of Pharaoh's sword, who pursued them: and though he smote them not, because the Lord kept him off, yet he is said to have done it: like as Balak afterwards arose and fought against Israel. Josh. 24. 9. he had a mind to have done, but that he was overawed: he did not indeed because the Lord was not.

When I went to bring him to rest i. e. To the land of Canaan, after so long trouble and travel. I effected that then, though it were held improbable, or impossible: so I will do this promised reduction of my people from Babel.

Ver. 3. *The Lord hath appeared of old unto me* This seemeth to be the peoples objection: You tell us what was done of old: but these are ancient things, and little pertaining to us, who are now under a heavy captivity: jam repositis & obliata videtur Dismissio. Hereunto is answered

Yes, I have loved thee with an everlasting love I am one and the same: I am Jehovah that change not, whatever thou mayst think of me, because I seem angry at thy misdoing.

Therefore with loving kindness have I drawn thee Or, Therefore will I draw out loving kindness towards thee, as Psal. 36. 10. See the Note there.

Ver. 4. *Again I will build thee* See chap. 34. 18.

Thou shalt be adorned with thy towers All shall be built and merry with thee as heretofore: yea thou shalt have spiritual joy, which is *severa*, severe and solid; such as doth not only smooth the brow, but fill the breast.

Ver. 5. *Thou shalt yet plant vines* Profunda pax erit: nemine poterit reficere. Thou shalt have plenty, peace and security.

The planter shall plant them, and shall eat them as common things i. e. Shall have Gods good leave and liking so to do. Heb. Shall profane them, i. e. not abuse them but use them freely, even to an honest affluence: See Levitic. 19. 23. with the Note.

Ver. 6. *The watchmen upon the mount Ephraim* Such as are set to keep those vineyards, ver. 5.

Shall cry Arise ye, and let us go up to Zion As the ten tribes first made defection, so shall they be forwardest in the Reformation. England was the like alate.

Ver. 7. *Shout among the chief of the Nations* Heb. neigh unto the heads of the Nations in illa voce adjuvant, & pariter in Christi fide jubilate, that they may join joyes with you, and help to make up the quire.

Publisy ye, and praise ye, and joy O Lord Jews The Saints have never so much matter of praise, but that they may at the same time find cause enough to pray for more mercy, Psal. 118. 3.

Ver. 8. *Behold I will bring them* Here's a present answer to such a Prayer: and this promise hath its performance chiefly in the Kingdom of Christ, who will not suffer the least or the weakest of his to miscarry. See Eisa. 35. 5, 6.

Ver. 9. *They shall come with weeping* Pro genio, inquit, filibus, they shall weep for joy: having first soaked themselves in godly sorrow by the spirit of grace and of supplications (or deprecation) poured upon them, Zach. 12. 10. being solicitous about their salvation.

And I will make them to walk by the rivers of waters Heb. To the brooks of waters, i. e. to the holy ordinances, as Psal. 23. 3.

For I am a Father to the fatherless I do all of free-grace.

Ephraim is my first-born And therefore higher than the Kings of the earth, Psal. 89. 27.

Ver. 10.

Ver. 10. *Hear the word of the Lord O ye Nations* Hear and bear witness of the gracious promises that I make to my people: for I would have them noted and noticed.

Ver. 11. *For the Lord hath redeemed Jacob* Redemption is a voluminous mercy, an accumulative blessing.

From the hand of him that was stronger than he i. e. The Chaldeans: but especially from Satan, Matth. 12. 29. Job. 12. 31.

Ver. 12. *Therefore they shall come and sing in the height of Zion* i. e. In the Temple shall they celebrate that singular mercy, in the Congregation of the faithful.

And shall flow together i. e. Flock together by troops and caravans: flock thither by flocks.

To the goddess of the Lord Or, to the gods of the Lord, such as here influenced, wheat, wine and oyl; whereby also better things are figured: a confluence of inward and outward mercies is here assured the Saints.

And their soul shall be as a watered garden Where every good thing comes forward amon: *mens facundia est rare calescit*. See Isa. 58. 11.

And they shall not sorrow any more at all As those do who have not this contented gladness, but have divers lulls, to their great vexation.

Ver. 13. *And make them rejoice from their sorrow* Or, after their sorrow. I will turn all their sadness into gladness, their sighing into singing, their tears into triumphs, &c.

Ver. 14. *And I will satiate the soul of the Priests with fatness* i. e. Provide liberally for my Ministers, Isa. 66. 21. they and their shall be well maintained. Tents taken from the good and fat parts of the Sacrifices, which were allotted for the Priests.

Ver. 15. *A voice was heard in Ramah* It was once, when the poor captives were carried that way to Babel, the mothers bitterly bewailing their *Luliusum facundiatem*. It was also another time, when Herod barbarously butchered the babes of Bethlehem, Mat. 2. 16, 17, 18. But now the case is altered, joy is restored, &c.

Rachel weeping for her children Elegans Protopopij See the Notes on Mat. 2. 18.

Ver. 16. *Refrain thy voice from weeping* Take up in time O Rachel, and the rest: God comforteth the afflicted, 2 Cor. 7. 6. he comforteth comfort to his mourners, Isa. 57. 18.

Ver. 17. *And there is hope in the end* Or, for thy posterity. Tribulation causeth patience, and patience experience, and experience hope; lively hope, such as maketh not ashamed, is not disappointed. *Spes in fundo*. God can recompense his peoples patience and obedience, in their heirs and executors.

Ver. 18. *I have surely heard Ephraim bewailing himself* Heb. hearing I have heard, his moans and laments have rung in mine ears: So Hos. 14. 8. I have heard him and delivered him. This is Gods speech concerning the Christian Church of the Jews: for in this Sermon we may easily observe a frequent change of persons, sanguinem in opere Dramaticum, as in an Interlude.

Thou hast chastised me, and I was chastised i. e. I was chastised to good purpose, taught my duty, as Psal. 94. 12. See there.

Turn thou me Give me the whole turn, that I be not as an untamed sturdy Heifer, or as a cake half baked.

Ver. 19. *Surely after that I was turned, I repented* After that I had turned short again upon my self, as those Penitents, 1 King. 8. 47. as Manassah, the Publican, Luke 18: and that Prodigal, Luke 15. 17.

And after that I was instructed Postquam instructum fueris mihi, After that I knew my self, or rather was made known to my self, i. e. by mine afflictions sanctified: for *Schola crucis, schola lucis*: Afflictions are those *pillula lucis*, that serve notably to clear the foul eye-light.

I sate upon my high I sate multivulva in pauperis facie solens, faith Luther : *sed* upon his thigh. Truly hath the like, *Abys*, as travelling women use to do. This is token of greater grief. See Ezek. 21. 12.

I was ashamed, yea even confounded Abasisti et abasisti to the utmost: my sorrow was deep and downright.

S f

Because

Because I did bear the reproach of my youth ] i. e. The brunt and burthen of my reciprocal practices in my youth. See Job 13. 26. Plal. 25. 7.

Ver. 20. *Is Ephraim a dear son? Is he a pleasant child?* ] q. d. Ey sure is he: and never more dear and pleasant then when thus *beloved*: like as some faces appear most orientally beautiful when they are most inflamed with sorrow. Heb. *Is he a child of delight?* q. d. He may seem to be otherwise by my hard dealing with him: but so he is assuredly. *Behold he whom thou lovest is sick.* Joh. 11.

For since I spake against him, I do earnestly remember him still ] Or fo oft as I speak of him, I am mindful still of him. See Isa. 49. 14. 16.

Therefore my bowels are troubled for him ] *Perire pectus viscera mea.* My bowels work, as that mothers did toward her child. 1 King 3. 26. as *Craful* his dumb sons did, when seeing a fellow ready to kill his father, he burit out into *Kid nui King Craful*. See Hof. 11. 8. with the Notes.

Ver. 21. *Set thee up way-markes* ] *Statue tibi statuas Mercatoriles.* q. d. I will surely bring thee back by the same way thou wentest hence into captivity: therefore take good notice of the way now, that thou mayest know it again another time. This God faith to quicken their faith, and to ascertain them of his love and favour: which is not like the winter-Sun, which casteth a goodly countenance when it shineth, but giveth little heat and comfort. &c. We must also let up way-markes, observe how we fell from the Lord, repent and do our first works.

Set thine heart towards the high-way ] This is done faith *Augustin*, when God is fought for Gods sake: *sed vix diligitur Jesus propter Jesum*, faith the same Father, but this is rarely done.

Ver. 22. *How long wilt thou go about?* ] Hunting after humane helps, and (refusing to see thy heart on the right straight way, ver. 21.) fetch a compass, to thy loss of time and labour?

O thou backsliding daughter ] Who wast whilom O virgin of Israel, ver. 21. For the Lord hath created a new thing in the earth ] Or, will create: he is even about it.

A woman shall compass a man ] i. e. Say some, the Jews (who are now looked upon as weak women, and may say *timidiores*, quid nisi turba sumus?) shall compass about, and conquer the Chaldees those men of might. Or, as others sense it, The Church Christian, how weak soever as first it may seem, and inconsiderable, yet shall be able, by the confession of her faith, to resist her most potent persecutors, and by faith to overcome them, 1 Joh. 5. 4. as the did in the Apostles, *Act. 4. & 5.* in the noble army of Martyrs, and Confessors. The text is generally understood of Christs wonderful conception in the womb of his Virgin-mother.

Ver. 23. *Thou saith the Lord of hosts* ] *Et hec pervenit ad regnum Christi propriissime.* These words also to the end of the Chapter, do most properly pertain to the Kingdom of Christ, faith *Ortelius*.

Ver. 24. *Thou saith the Lord of hosts* ] This prayer is daily made for the Church, by all her children.

Ver. 25. *Husbandsmen and those that go out with flocks* ] *Agricola & pascuarii*: the Citizens of the Church shall be plaine-hearted and profitable performers, living together in amity, and not jarring, as husbandsmen and shepherds oft doe; *Cain* and *Abel* for instance.

Ver. 26. *For I have satiated the weary soul* ] Or, *I will satiate*, fill them with my fullness, so that they shall have enough for their own, and not emulate others. A good man shall be satisfied from himself, *Prov. 14. 14.* as knowing within himself that (whatsoever he hath here, little or much) he hath in heaven a better and more enduring substance, *Heb. 10. 34.*

Ver. 26. *Upon this I awaked* ] Out of my propheticke dream. *And my sleep was sweet unto me* ] i. e. The promises (Christ in the promises) were sweet unto me: and I was as much refreshed therewith, as with sound sleep after hard toyle or travel.

Ver. 27. *I will sow the house of Israel* ] I will repeople the country: and raise up many believers to Christ.

Ver. 28.

Ver. 28. *Like as I have watched over them* ] I have been sedulous and assiduous. *To pluck up and lay it down.* &c. ] See Chap. 1. 10. 11. & 10. 12. & 18. 7.

So I will watch ] I will make them a plentiful amends.

Ver. 29. *In those days they shall say no more* ] There shall be *terminus de operibus Dei iudicium*, a righter judgement pass'd upon Gods proceedings. See of this by-word, *Ezek. 18. 2.*

Ver. 30. *But every one shall dye for his own iniquity* ] i. e. Every unbeliever shall: neither shall the Gospel save him.

Ver. 31. *I will make a new Covenant* ] The same for substance with the former made with *Adam*, *Noah*, *Abraham*, *Moses*, and the *Israelites* in the *Wilderneffe*: but new in respect of the form thereof, the manner of dispensing it, viz. more clearly, freely, effectually and spiritually now under the Gospel, then in those days of yore when they saw the Face of God only in that dark glasse of the ceremonies: whereas we with open face, &c. 2 Cor. 3. 18.

Ver. 32. *Not according to the Covenant* ] Not so, but a great deal better in regard of larger measures of the Spirit now poured out upon all flesh: together with the efficacy thereof in the hearts of Gods Covenanters, who have a duplicate of Gods Law written within them, ver. 33. *Lex jobit, gratia juvat*: hence it is an everlasting Covenant, and the fruits of it are *seu meritis, compassionis* that fail not, as is here let forth.

Ver. 33. *I will put my Law in their inward parts* ] This the Apostle calleth *the law in their minds* applied to the law of their members, *Rom. 7. 23.* for the natural man is inwardly detestable, he is not subject to the Law of God, neither indurated by. But God putteth into the hearts of his people the counterpoise of his holy Law: he stamps as it were a decalogue upon their spirits, he puts into them an inward apoplexie, answering the Law of God without, as the lead anwereth the mould; wax the seal, as tally anwereth tally, or as indenture indenture.

And I will be their God, and they shall be my people ] This promise is *divini mellis alvare*, as One calleth it, The hive of heavenly bony.

Ver. 34. *And they shall teach no more every man his Neighbour* ] *Doct. nullius unctus est rectoris.* Men shall learn with much lesse ado, because taught of God, and lively enlightened by his Holy Spirit: & quando Christus magister, quam cito discitur quid debeat ] faith *Augustin*, when Christ becomes a mans teacher, he must needs be a forwardly scholar. Some make this to be the sense of the words, that in Gospel-times the truths of Christ and the knowledge of the Son of God should be so evident, that men might get more of themselves without a teacher, then with one in the legal administrations: as Paul also lietheth 2 Cor. 3. Not that men should have no need of teaching at all in those times: for the best know but in part, and must daily grow in grace, and in the knowledge of our Lord Jesus Christ, 1 Pet. 3. 18.

For they shall all know me ] All mine Eleth shall know me in some competent measure: know the Principles, *Heb. 6. 1. 2.* and go on unto perfection: *ib.*

For I will forgive their iniquities ] In heaven, and in their own consciences also, *Zach. 3. 4.* provided that they put this in the like promises as *saith*, by their prayers, *Mat. 6. 11.* *Angelline*, Mr. Perkins, and *Arch-bishop Usher* expired with crying for mercy and forgiveness.

Ver. 35. *Thou saith the Lord, which giveeth the Sun.* &c. ] For their better security and settlement; he borroweth a comparison from the surest things, *Sun, Sea, &c.* Which divideth the sea when the waves thereof roar ] Or who when I trouble the sea, the waves thereof roar, but cannot pass their bound which I have set them. See *Isa. 51. 15.*

Ver. 36. *If they ord'naunces depart from before me* ] If they pierce their constant course.

Then shall the seed of Israel cease ] Then shall the faithful fall, and the Israelitish nation be utterly abolished.

Ver. 37. *If heaven above can be measured* ] By man: for God measureth it with his span, *Isa. 40. 12.*

And the foundations of the earth be searched out ] If any man can dig or dive to the Center.

S f 2

Ver. 38.

Ver. 38. *That the City should be built to the Lord* Jerusalem shall be re-edified, the Church externally re-established by Christ.  
*From the tower of Hananel* [2 Kgs. 14. 1. & 12. 29. Zach. 14. 10.  
*Unto the gate of the corner* [2 Kings 14. 13. Zach. 14. 10.]

Ver. 39. *Upon the hill Garb* Versus collis Garb, toward the hill of the Garb, to Tremellius rendereth it: and Junius thinks it was so called because thither they used to send their Lepers and Lazars. At Geneva, in times of Popery there they had a in void place certain cottages for yet whereunto they sent their Lepers, where- in those days committed. But from the year 1535, wherein they embraced the purity of the City, there hath been not above one Leper (seen in that City). So re- flecteth Matthæus Cuthbertus in his exposition of the Revelation printed at Sedan in France Anno 1625.

*And shall compass about to Garb* Alias Gulgatha, as some think: but these pla- ces here mentioned, as also those, Zach. 8. & 14. as they were known to the An- cients, to us at this day they are unknown. Travellers tell us that Jerusalem is now a poor obscure place, governed by a Turkish *Sawak*, and that Gulgatha or Calvary is in the very midst of the town.

Ver. 40. *And the whole valley of the dead bodies* Of Ephraim say some. Of Te- phai say others: See on ver. 39.

*Shall be holy unto the Lord* So is the holy Catholike Church, the new Jerusalem which is above especially.

*It shall not be plucked up, nor thrown down any more for ever* This cannot be ap- plied to the earthly Jerusalem, which was plucked up and thrown down by the Ro- mans once and again: but especially by *Eliahu Adrianus* the Emperor, who laid the whole Country waste almost, drove the Jews utterly out of it, set a Sow of white marble over the chief gate of Jerusalem in reproach of their Religion, and called the City by his own name *Eliahu*, commanding the Jews not once to look towards it from any tower or hill. It must be therefore meant of the Church, which cannot be ruined.

## CHAP. XXII.

Ver. 1. *Theword shall come to Jeremiah* What this word was, see ver. 26.

*In the tenth year of Zedekiah* The City had now been a year at least besieged: and yet these *summers against their own souls* went on to do wickedly, and held the Prophet prisoner, for the faithful discharge of his duty. Full forty years had he been prophesying to them: and for many years he had foretold this siege, and the following depredation, but could never be believed: and now he is impris- oned, but not left delirious by God of prison-comforts; such as made his Prison a Paradise, and his sleep sweet unto him, as chap. 31.

Ver. 2. *And Jeremiah the Prophet was shut up in the Court of the prison* Where he had some liberty more than at some other times, chap. 37. 16, 20, 21. So bad *Paul* at Rome, Acts 28. *Bradford* in the *Commer*, &c. this was a mercy, and so they attended it: Good people were suffered to come about them: and they made use of that opportunity to do what good they could.

Ver. 3. *For Zedekiah had shut him up* He who before had set him at liberty, and thereby happily hoped to have stopped his mouth: but that might not be.

*Behold I will give this City* This holy City, as the false Prophets flattered it: and therefore held this Prophecy little better than Blasphemy.

Ver. 4. *And Zedekiah King of Judah shall not escape* As he hoped to have done, either by his wit or by his wealth: and accordingly attempted it, but all in vain.

*And he shall speak with him mouth to mouth* This was no small punishment to Zedekiah, that he must look him in the face from whom he had so perfidiously revol- ted, even against oath: and bear his taunts, before he felt his fingers. How then will graceless perfom do to stand before the King of Kings, whom they have so greatly offended at that great day? See Rev. 9. 17.

Ver. 5.

Ver. 5. *And there shall be no will I visit him* i.e. With death: but the Prophet useth a general term that might be taken either in good part, or bad, for his own safety sake.

Ver. 6. *The Word of the Lord came unto me, saying* He had Gods Word for his warrant, and this bore him out against the jeeres of the ungodly, who would easily think it a very simple part in him who prophesied a delolation of the whole land, to go about to buy land.

Ver. 7. *Behold Hanameel the son of Shalum* This *Shalum*, and *Hilkiah* the Father of *Jeremiah*, were brethren. And it was no less an honour to *Hanameel* to have such a kinsman as *Jeremy*, then afterwards it was to *Mark*, to be *Barnabas his sisters son*.

*Buy thee my field that is in Anathoth* The Priests, though they had no corn fields, yet they had meadows for their cattle, gardens and orchards in the suburbs of their Cities: which in some cases they might sell one to another, till the year of Jubilee howsoever. Some say that if such a field were to sold to a kinsman, as here, it re- mained to him for ever. But the possession of the Levites might at any time be re- deemed, Lev. 25. 32.

*For the right of redemption is thine* See Levit. 25. 25, 32.

Ver. 8. *So Hanameel my nephew son came to me* God ruleth and boweth mens & 4. 3. 4. wills and all second causes, according to the good pleasure of his will: he doth also so frame and contemper them among themselves, that there may be an harmony, and correspondency betwixt them.

*Then I knew that this was the Word of the Lord* Or, that it was a *business of God*, for the better setting of the faithful, in the assurance of a return out of captivity.

Ver. 9. *And I bought the field* This was bravely done: to make a purchase at such a time, when the enemy was leizing upon all. That *Romans* is famous in his- tory: who adventured to purchase that field near Rome wherein *Antioch* had pitched his camp. *Veneris eorum res non erant ita depolita*, but the *Romans* were nothing near so low at that time, as the *Jews* were at this.

*And weighed him the silver* That was the manner of payment: in those times, Hence the Hebrew *Shekel* from *Shekel* to weigh. Gen. 23. 16. (our English word

*Scale* seemeth to come from it) the Greek *σκαλα* *skala* ponderare, Exod. 30. 13. *Pater puelle id eum in dor-*

*mi tibi 27. 9.* or of *statera* for a balance: the *Dutch* and *English* Mark cometh from *temen* *ap-*

*pendi*. *Even seventeen shekels of silver* No great sum, not much above forty shillings: but it might be as much as the thing was worth, considering the times especially.

Ver. 10. *And I subscribed the evidence* Heb. *I wrote in the book* and sealed it, *testis nobis fu-*

*erit*. Men love to be upon face grounds in things temporal: oh that they were as wise for their souls!

Ver. 11. *So I took the evidences of the purchase, both that which was sealed, &c.*

There were then two copies of their contracts and covenants: for preventing of after-claims and quarrels.

Ver. 12. *And I gave the evidences of the purchase unto Baruch* Who was *Jeremias*' household servant, and his Scribe or Notary: such as was afterwards *Paulus Concordis* to *Cyprian*.

*In the sight of Hanameel, &c.* Here was good husbandry, which Bishop *Andrew Fuller* was wont to say was good Divinity.

*Before all the Jews who sat in the court of the prison* Whither they came, likely, *Abd & Mes-*

to hear the Prophet: as the well affected here did to hear and see the Martyrs in 1517.

*Queen Marys days*: To Mr. *Bradford* (by his keepers courteous) there was such relict as his lecture and ministrations of the sacrament, that commonly his chamber was well-nigh filled therewith.

Ver. 13. *And I charged Baruch* See on ver. 12.

Ver. 14. *That they may continue many days* Even beyond the seventy years of Captivity; and then be produced again.

Ver. 15. *Houses and fields and vineyards, &c.* How unlikely forever it may seem: like as it did to *Moses*, that the people should eat flesh a month together. He

He thought that God had made an unadvised promise, and prays him to consider that the people were six hundred thousand footmen; and that the flocks and herds would not suffice them. *Jeremy* seemeth to object some such matter in his following prayer: especially, *ver. 35*. But God answereth them both alike, *viz.* that his hand was not waxen short, that nothing was too hard for him, that he was never *non-pluss*, &c. See *ver. 27*, with *Num. 11. 23*.

*Ver. 16. I prayd unto the Lord, saying* His heart began to boile with unbelief and carnal reasonings: he therefore setteth himself to pray down those diffempers. As a man may sleep out his drunkenness, so he may pray away his perturbations. It was *Job's* restraining of prayer, *Eliphaz* thought, that made him so far to forget himself, and to out-lash, *chap. 15. 4*.

*Ver. 17. As Lord God* This Interjection in the beginning of his prayer sheweth, that his heart was greatly grieved and perplexed. Nevertheless he reigneth in his passions, and runneth not out into a brawle in stead of a prayer as *Pondus* did, *chap. 4. 1*. See the Notes there.

*Thou hast made the heaven and earth by thy great power* Gods Might and mercy are the good souls *Jacobs* and *Boaz*, whereon it ever resteth. These two doth *Jeremy* in this prayer of his chiefly plead, and fly to.

*And there is nothing too hard for thee* Hebr: *nothing is hidden from thee*, or wonderful with thee. But for my part, I am at a great stand; neither know I how to bring both ends together.

*Ver. 18. Thus turnest thou kindness* See on *ver. 17*.

*And rectomest (sitt) the iniquity* Thou art not made all of mercy neither, as silly folk are apt to conceit it.

*Into the bosoms of their children* Who have it in full measure; long though it be first sometimes. Such Parents are parricides.

*The Great, the mighty God* *Surgit hic oratio*. Let us learn to represent the Lord to our selves in prayer under fit notions and attributes: This will both increase faith, and inflame affection.

*Ver. 19. Great in counsel and mighty in work* See on *Ezra 9. 6*, and *23. 29*.

*For thine eyes are upon all the ways of the sons of men* Oh that we could always look upon these eyes of God, as looking on us! it would be a notable *revelation* from evil, and incentive to good.

*To give unto every one according to his way* Gods providence (which is nothing else but the carrying on of his decree) is that helm which turneth about the whole ship of the universe.

*Ver. 20. Who hast set signs and wonders* *Psal. 74. 43*, and *106. 32*, and *135. 9*. Even unto this day *Origen* writeth, that the tracks of *Pharoahs* charret-wheels are yet to be seen at the red-sea. *Fides sit pones Aethiorem*.

*And hast made thee a name* As *Ezra* 63. 12. *ver. 21, 22, 23*. See *Psal. 136. 10, 11, 12*, &c., and *105. 44*. *Neb. 9. 24, 26*.

*Ver. 24. Behold the mountains* Raised by the enemies as high as the walls, that they might fight with the besieged upon even ground.

*Ver. 25. And thou hast said unto me* Which now I cannot but seriously wonder at, seeing how things are carried; yet I have obeyed thee without *self-justification*.

*For the City is given* Or, though the City be given.

*Ver. 26. Then came the Word of the Lord* See on *ver. 1*.

*Ver. 27. Behold I am the Lord, the God of all flesh* Yea of the spirits of all flesh, *Numb. 16. 22*, but what can weak flesh do against the Almighty?

*Is there any thing too hard for me* See on *ver. 15, 17*. Still God is careful to confirm and comfort his Ministers: And here he doth *Jeremy*, much what in his own words.

*Ver. 28. Behold I will give this City* as *ver. 1*.

*Ver. 29. With the houses upon whole roofs* Such was their impudence, and so far was this now from being as once the holy City. It was become a very *Pontepoli*, excessively superfluous; as was afterwards Athens, *Acts 17. 24*.

*Ver. 30. Heavily does evil before me* Have made it their whole practice to provoke me, like as *ver. 33*. they are said to have done nothing of all that God com-

manded

manded them to do: so cross-grained they were, and to every good work reprobate.

*Ver. 31. From the day that they built it* Ever since *Solomon* beautified it, and made it the Metropolis. Nevertheless *Hezekiah* was out, in saying that *Jerusalem* was so called *quasi* *1 per* *2000* *annos*. *Solomon* made it famous by his magnificence, but odious, by his idleness there.

*Ver. 32. Because of all the evil* Their omissions, *ver. 23*, and commissions, *ver. 30*, doing evil as they could.

*Ver. 33. And they have turned unto me* See *chap. 2. 27*.

*Though I taught them* See *chap. 7. 13*, and *25. 3*, and *26. 3*.

*Ver. 34. In the house which is called by my Name* *Templi Periphrasis* *hac est* *emphatica*, *atque argumentosa*.

*Ver. 35. And they built* See *chap. 7. 31*, and *19. 5*.

*Ver. 36. And now therefore* Or, yet now notwithstanding, when God thus cometh in with his *Non effugit*, what may not he do?

*Ver. 37. Behold I will gather them* See *chap. 16. 15*, and *33. 3*. This was fulfilled especially in that golden age, and perpetual Jubily of the Gospel, that began five hundred years after.

*Ver. 38. And they shall be my people* See *chap. 24. 7*, and *31. 33*.

*Ver. 39. And I will give them one heart* *Omnesse* or singleness of heart in my service, and unanimity among themselves until they all come unto that *omnesse* of the Son of God, and of the knowledge of the Son of God, unto a perfect man, &c. *Eph. 4. 13*.

*That they may fear me for ever* This the Jews say (but falsely) a man may do by the power of nature. See *ver. 40*, and *Ezek. 36. 26, 27*.

*Ver. 40. And I will make* See *chap. 31. 31*. *Ezek. 39. 29*.

*Ver. 41. Tea I will rejoice over them* *Polupe mihi eris*, it shall be as great a pleasure to me to bless them, as it can be to them to obey me. See *chap. 24. 7*. *Pf. 119. 21. 10*.

*Ver. 42. So will I bring upon them* *chap. 29. 10*, and *31. 28*.

*Ver. 43. And fields shall be bought* For an assurance whereof I have caused thee to buy this field now.

*Ver. 44. Men shall buy fields for money* All shall be *per am quo prius* in that great reclamation of all things. And with this Chapter endeth the Commentary of Hierom upon *Jeremy*.

# CHAP. XXXIII.

*Ver. 1. Moreover the Word of the Lord came unto Jeremiah the second time* To the same purpose with the former, *chap. 32*, which is reckoned his fourteenth Sermon, as this his fifteenth: by both we see, that the Word of God is not bound, though the Preacher may, *2 Tim. 2. 9*. It runs and is glorified, is free and not fettered, *2 The 3. 1*.

*While he was yet bound up* God forsooketh not his Prisoners: but giveth them off extraordinary comforts. *Philip* Languore of *helle* (being a long time held prisoner by *Charles* the fifth, for the defence of the Gospel) was demanded what uphold him all that time? he answered, *Divina Munerum consolationes se sustinisse*, that he felt in his soul the divine consolations of Martyrs, in whom as the afflictions of Christ do abound, so do comforts by Christ abound much more, *2 Cor. 1. 5*.

*Ver. 2. Thus saith the Lord the Maker thereof* *i. e.* Of the promise of reclamation, *chap. 32*. Or of *Jerusalem*, which he is said to make in the sense that he made *Israel* and *Aaron*, *1 Sam. 2. 6*. that is advanced time.

*The Lord is his Name* *Jerusalem* the Effluens: who giveth being to all things, and particularly to his Word.

*Ver. 3. Call unto me and I will answer thee* Thou hast a promise, and I will performe it; but so as that thou *Jeremy*, and such as thou art, *Daniel*, *Ezekiel*, *Rehobek*, &c. pray over the promise. The Angel cold *Daniel*, he came for his prayer-fake, *chap. 10. 12*.

*And thou shalt great and mighty things* Or, *abstruse and reserved things*. Gods praying people get to know much of his mind above others: like as *Job*, by weeping,



Ver. 2. *Go and speak unto Zedekiah* ] Tell him plainly what shall become of him and his, though thou be sent to prison for thy plain-dealing.

Ver. 3. *And thou shalt see escape* ] Whatever vain hopes thou maist nourish, and although thou thinkest thou hast a *flake in store*, howsoever the world goes with the rest. See chap. 32. 4, 5.

Ver. 4. *Tell him the Word of the Lord* ] A word of comfort. The Lord is good to all: and his tender mercies are over all his works, *Psal.* 145. 9. Out of his *placantia* he giveth this wicked Prince a mitigation of his just punishment, and a further time to repent: as *Rev.* 2. 21. And possibly this goodness of God might in time lead him to repentance, as *Rom.* 2. 4.

*Thou shalt not die by the sword* ] And yet *Jehoiakim* his Father (a far better man) did: so unsearchable are Gods Judgements, and his ways past finding out.

Ver. 5. *Tell thou shalt die in peace* ] Yet not as his Father *Jehoiakim* did, in that peace of God, unless he amended his manners: for he was reckoned among the naughty figs.

*And with the burnings of thy fathers the former Kings* ] With the usual solemnities, at the exequies of the better sort of Kings: *Non nova sunt veteribus sepulchralia* ratio. Sec. 2. *Chron.* 16. 14. & 21. 19. The Jew. have a tradition, that *Nebuchadnezzar*, upon a festival day, caused him to be brought out of prison; and so absolved him before his Princes to make them sport, that for shame and grief thereof he died soon after: and then *Nebuchadnezzar*, to make him some recompence, caused him to be honourably buried: suffering his *quondam*-subjects to burn sweet odours, and to bewail his death.

*And they will lament thee* ] The dues of the dead are, *honoris lugeris & honeste sepeliri*, to be honourably lamented and laid up: which yet is not granted to all good men; but heaven makes amends.

*For I have pronounced the word* ] Both the *examinatory* part of this message and the *consolatory*. But *Zedekiah* was to be moved at the former, that he regarded not the latter.

Ver. 6. *Thus Jeremiah shall say these words* ] Never fearing what might follow. And he had no sooner done but he was clasped up. See chap. 32. 3.

Ver. 7. *And against all the Cities of Judah which were left* ] These were not many: for the Chaldean conqueror, as an overflowing scourge, had passed through *Judah*, and gone over all, reaching even to the neck, as *Isa.* 38. 8.

Ver. 8. *This is the word that came to Jeremiah from the Lord* ] Here beginneth a new sermon, reckoned the seventeenth: And here ought to begin a new Chapter, *falsificator*.

*After that the King Zedekiah had made a Covenant* ] In their distress they made some shew of remorse, and some overtures of reformation. So did *Pharaoh*, *Exod.* 8. 8, 15, 28, 32. & 9. 8, 34. & 10. 17, 20. And the Israelites of old, *Judg.* 10. 15, 16. *Psal.* 78. 34, 35, 36. See the Notes there. *Demon* *longue*, &c. *Plus* in one of his Epistles to one that desired rules from him, how to order his life *tales esse periculis semis, quales nos futuros esse profitemur infirmi*. i. e. That we continue to be as good in health, as we promise and begin to be when sick.

Ver. 9. *That every man should let his man servants* ] should manumit, and dismiss him at six years end, according to the Law, *Exod.* 21. 7, 2. The seventh year was called the year of liberty; and then they were to let go their brethren that Egyptian servitude. But this they had neglected to do: and now, to pacify Gods wrath, and to prevent, if it might be, the Chaldeans cruelty, this course they took: and not altogether without success. For the Jews were thereupon raised for a season: and had they returned to God with all their hearts: and with all their soul, who knows what might have been further done for them? But they did nothing less: *thoracorum* *cruciatum* them to the utmost.

Ver. 10. *Then they obeyed and let them go* ] They seemed to be very good, as long as it lasted: See *Gen.* 8. So when God layes siege to men by sickness or otherwise, then Covenants are made, and kept for a while concerning the putting away

away of their sins: but no sooner doth God slack his wrath, but they retract their vow, and return to their wonted wickedness:

*Ego enim surgit, sed postea adjacet.*

Ver. 11. *But afterwards they turned and caused their servants* ] Covetousness prompting and pricking them on thereunto: for that is the root of all evil, 1 *Tim.* 6. 10. *The Chaldeans* had drawn off, to go, belike, to fight with the relief that was coming out of Egypt, chap. 37. 7, 11. and now these silly Jews thought themselves out of the reach of Gods rod, perfidiously repealed their vows, reimpbondaged their servants, and are therefore worthily threatened with a more cruel servitude to the Chaldeans, for this their relapse and breach of Covenant with God.

Ver. 12. *Therefore the Word of the Lord* ] O! God the Son.

*Came to Jeremiah from the Lord* ] From God the Father.

Ver. 13. *I made a Covenant with your fathers* ] Heb. *Levi a Covenant*. See *v.* 18.

*Out of the house of bondage* ] Such were you when there: why then should you pull up the bridge before others, which your selves have gone over? make slaves of those whom God had made free? *Levit.* 25. 39, 42.

Ver. 14. *At the end of seven years let ye go* ] He layeth before them Gods Law which they had transgressed, out of *Exod.* 21. 2. *Dist.* 15. 12. A Law so full of equity, humanity, and benignity, that the honest Heathens approved and observed it, as the *Romans* and *Athenians*: Only these latter had an addition at Law (which they called *Manus*) for a Master against his servant ungrateful for his manumission. Val. *Mixt.* 1. 2. on, and not doing his duty to his Master: for such were again to be made bond-slaves, if the crime could be proved against them.

Ver. 15. *And you were now turned* ] Being frightened into a temporary reformation: but all was in by hypocrisy, as now well appears. b. Falling Stars were never but Meteors.

*In proclaiming liberty every one to his neighbour* ] Your servants were your neighbours: and their *status* at your *status*. *Neb.* 5. 5. and should have been so considered. In the Law the servant paid the halfe-thekel as well as his Master. And in the Gospel, as there is neither Jew nor Greek, so neither bond nor free, but all are one in Christ *Jes.* Gal. 3. 28. whether he be Lord, or *Isrl.*

*And ye did make a Covenant before* ] And have not all done so in Baptism that *Baptista* or *Widow* of an oath?

Ver. 16. *But ye turned* ] *Exprobrat recidivum quidem servum servum quicquid primum virtutem impetierat deseruit & violavit*. He upbraided them, and deprecately, with their Apostacy and perjury. *Peter* also thundered against such, 2 *Pet.* 2. *And polluted my name* ] *sc.* By the violation of your solemn vow: so doth every profligate professor, and ungrate Christian.

*When he had it at liberty as their pleasure* ] Liberty is a desirable and delectable commodity. Those that live in Turkey, Persia, yea or but in France, &c. esteem it so.

Ver. 17. *Ye have not continued unto me in proclaiming liberty* ] Ye have not done it, because ye have not continued to do it: ye have lost the things that you had wrought.

*Behold I proclaim a liberty for you* ] God loves to retaliate. Here he abandoneth these Apostates to the plagues inflicted. Let them use you at their pleasure, faith God: I have no mercy for such mercilefs wretches: neither care I what become of you.

Ver. 18. *That have transgressed my Covenant* ] His Covenant he calleth it by a weighty Emphasis: because about a business by him commanded, and wherein he was engaged, not as a spectator, but as a severe avenger of their perjury.

*When they cut the calf in twain* ] To shew the correspondence of wills whereby the contractors did bind themselves: and the punishment of diffision or other violent death, whereunto they submitted themselves, in case they brake promise. The rite of this rite in covenanting. See *Gen.* 15. 9, 10, 17. The Heathens used the like ceremony, as it to be seen in *Homer*, *Cicero*, *Living*, *Virgil*;

*— & calvajungunt federat pericla.*

The Romans cut a sow in twain : and when it was divided, the *Faciales* or herds gave one half to one party, and the other half to the other, and said, So God divide you asunder if you break this Covenant : and let God do this so much the more, as he is more able.

Ver. 19. *The Printers of Judah* ] These were most of them cut in pieces by the King of Babylon, as the calf had been.

Ver. 20. *And their dead bodies* ] Chap. 7. 33. & 16. 4.

Ver. 21. *Which are gone up from you* ] But will be upon you again ere long : they are but gone back to fetch bear, as it were. You have deceived you/ servants with a vain hope of liberty, and so you do now your selves. See chap. 37. 8. 22.

Ver. 22. *Behold I will command* ] i. e. By a secret instinct I will move.

# CHAP. XXXV.

Ver. 1. *The Word that came to Jeremiah from the Lord* ] The eighteenth Sermon, ordines tamen arbitaria non naturalis : delivered divers years before the former : and here placed, not in its proper order, but as it pleased him that collected them into this Book.

Ver. 2. *Concern the house of the Rechabites* ] So called of one *Rechab*, the Father of *Jonadab*, who was famous for his Piety in *Jehoi*'s days, 2 Kings 10. 15. three hundred years at least before the Prophecy of *Jeremy*. They were of the posterity of *Jehoi*, *Mojis* Father-in-Law : and lived up and down in the land upon their employments, weaned from the world and exercising themselves in the Law of God : See 1 Chron. 2. 55. Where they are called the *families of the Scribes that dwell at Jabez*, as being men learned in the Laws of God. Of them came the *Essenes*, a studious and abstemious Sect among the Jews, and they might better then those *Demas*ts, have taken to themselves the title of *Apostolici*, so called from their renouncing the world.

*And give them wine to drink* ] Heb. *make them drink wine*, i. e. let it before them, and then leave them to their own liberty.

Ver. 3. *Then I took Jaaazaniab* ] Whether actually, or in vision only, it skilleth not : but the former way probably.

Ver. 4. *And I brought them into the house of the Lord* ] That it might be made a publick business : and so the better work upon all that should hear of it.

*The Jews of Igdah* ] A Priest and Prophet or Teacher of the people : So in the new Testament others are called Gods children, his servants, and his people : but Ministers only are called Gods men, 1 Tim. 6. 11. & 2 Tim. 3. 17.

*Which was by the chamber of the Princes* ] Or of the *Presidents of the Temple*, that were next under the High-Priests.

Ver. 5. *Drink ye wine* ] 'Twas a double temptation unto them. 1. To have pots and cups of wine set before them. 2. To be bid drink it by a Prophet, and at Prophet's chamber. But they were refused, in obedience to their Father *Jonadab*, to forbear. Yet if *Jeremy* had said, *Thus saith the Lord, Drink wine*, they ought to have done it : but this he did not.

Ver. 6. *We will not drink wine* ] This they were refused on : not because they were persuaded as *Mahomet*'s followers are, that in every grape there dwelt a devil : but because *Jonadab* the son of *Rechab* their Progenitor, 2 Kings 10. 15, had, two or three hundred years before, charged them to forbear ; not thereby to establish any new arbitrary service or any rule of greater perfection of life (as the Papists mislodge it in favour of *Monks* and other will-worshippers and superstitious observances) but only as a civil ordinance, about things external, the foundation whereof is laid in the word, which commendeth modesty, humility, sobriety, heavenly-mindedness, &c.

Ver. 7. *Neither shall ye build house* ] But be content and dwell in tents, as the ancient Patriarches were, and as your Ancestours in *Midian* : removing from place to place, after the manner of the old *Scythians* : so that ye be the better prepared for a change in the state, which this good old man might foresee and foretelling to his Nephews : enjoying them therefore to follow their thippery only, as men less addicted to the world, and bent for heaven.

*Tibi*

*Thus ye may live many days in the land* ] While ye obey my charge. Long life is promised to children that obey their Parents.

*Where ye be strangers* ] The *Rechabites* were originally *Midianites* : but *Jesbo*, of whom they came, was a famous proficite to the Church : his son *Hobab* a guide to Gods people in the wilderness, and his posterity impled and incorporated into the body of Gods people, Judg. 1. 16. Nevertheless they continued and called themselves *strangers*, *alienigenae*, as those that looked for a better country above. See Heb. 11. 9.

Ver. 8. *Thus have we obeyed the voice of Jonadab* ] Obedience to Parents, in things not unlawful, is very commendable. *Aristotle* saith, it is not good for a man to dissent from the Gods, from his Father, and from his Teacher. We read of a King of Poland who carried the picture of his Father in a plate of gold about his neck : this *Polish* man, when he was going about any great business, he would kiss that picture, and say, God grant I may observe my Fathers charge, and do nothing unworthy of him, &c.

*We, our Wives, our sons and our daughters* ] As themselves were obedient to their Father, so had they their children obedient to them : whereas ill children are punished in their posterity. One complained that never Father had so undutiful a child as he had : yes (said his son, with less grace then truth) my Grandfather had.

Ver. 9. *Not to build house, &c.* ] *Jonadab*, being a prudent and watchful mortified man, might foresee that the *Israelites*, being so wicked a people, could not long continue. He knew also that wine was often an occasion of drunkenness, trading in the world, of earthly-mindedness, fair houses, of lothness to leave the world : *Hic sunt quæ nos invitos faciant mori*, as that Emperour once said of stately buildings. He therefore, for a quiet life, and for their souls health, forbade them the use of these lawful things : and they accordingly forbore them.

Ver. 10. *But we have dwelt in tents* ] And fed much upon *Whitemeat*, (as did *Heber the Kenite* who was one of them, Judg. 4.) living in abstinence and bodily labour, that we might be free to divine contemplations.

Ver. 11. *Come and let us go to Jerusalem* ] So then it was lawful for them to dispense with those their observances, in that inevitable necessity ; like as also they might have drunk wine, rather then have perished. But what can be reasonably pleaded for that man of sin, who taketh upon him to dispense with Gods holy law, *Bella munda*, and *de injustitia facere justitiam*, &c. *nihil aliud, ex virtute visum*, to make right of *Pontif. Rom.* requite of unrighteousness, vice of vertue, something of nothing ?

*So we dwell at Jerusalem* ] But better they had kept out, and held to their old course : for to they might have escaped some way.

Ver. 12. *Then came the Word of the Lord* ] Then, after this famous example of obedience thus proposed ; an excellent way of teaching surely. Reason should rule, and therefore lodgeth in the brain : but when reason cannot persuade, example will.

Ver. 13. *Ye have received instruction, to hearken to my words* ] *Quæ est illa potentia persuasiva* : what a strange stiffness and obduracy in you is this ? am not I to be better esteemed and obeyed by you, then *Jonadab* is by the *Rechabites* ?

Ver. 14. *The words of Jonadab* ——— *not to drink wine are performed* ] So are the words of *Mahomet* to like purpose, to this day, by the *Turks* : so are the commands of the *Papish Padres* to their young *Novices*, though it be to make a voyage to *China* or *Peru*,

*Per varias causas, per tunc discrimina verum.*

*For unto this day they drink none* ] Neither dwell in houses as you do and may do, eating of the fat, and drinking of the sweet without restraint, so that you keep within the bounds of sobriety. I command you nothing, but what in reason should be done for a worldly good, as well as for a spiritual.

*Rising early and speaking* ] I began betimes with you, by my Law I gave you in *Hebrew*, eight or nine hundred years since, and from that time to this, I have continually and incessantly called upon you by my messengers for obedience : whereas it

He leges vite  
positum erat  
bonellia quam  
folia vinee.

is not yet full three hundred years since *Jonadab* left this charge with his *Rechabites*; and dying, left none to see it fulfilled, or to reprovehem for their neglect.

Ver. 15. *I have sent unto you all my servants like Prophets* But all to no purpose. See on ver. 14.

*Saying, Return ye now every man from his evil way* And was this so great a matter to part with that which profited you nothing, yet which undoubtedly will undo you?

*And go not after other gods* For wherein can they bestead you?

*And ye shall dwell in the land* This was more then ever *Jonadab* could promise, or promising perform to his Nephews.

*But ye have not inclined your ear* See chap. 7. 24. 26. and 11. 8. and 17. 23. and 34. 14.

Ver. 16. *Because the sons of Jonadab* This was a lively way of confuting their contumacy: far more convincing then that of the heathens not changing their gods, or the beasts knowing their owners, the birds their fasons.

*But the people have not hearkened unto me* Whereas if I be a Father, where is mine honour? and if a Master, where is mine obedience? *Mal. 1. 6.* See the Notes there.

Ver. 17. *Because I will bring upon Judah* *Aut perirendum aut pervendum*, Men must either repent, or perish; obey Gods Law, or bear the penalty; no remedy, *Heb. 2. 2. 1 Thes. 1. 8.*

Ver. 18. *Because ye have obeyed the Commandment* Obedience to Parents hath an ample recompence of reward: as that which is good and acceptable before God and men, *1 Tim. 5. 4.*

Ver. 19. *Jonadab the son of Rechab shall not want a man to stand before me for ever* i.e. To be beloved by me, and to be in special favour with me, lifting up pure hands in all places of their abode. Captive they were carried among the Jews: but they returned also again with them, (as appeareth *1 Chron. 2. sub finem*) *ex-rantque Deo cordi & cura*, and they were dear to God.

# CHAP. XXXVI.

Ver. 1. *And it came to pass in the fourth year* This whole Chapter is historical and narrative, as also are some others besides this. *Historia legit, ne finis huius.*

Ver. 2. *Take thee a role of a book* i.e. A volume, as *Isa. 8. 1.* See the Note there. *And write therein* *Jeremy* had a command to write: so have not our empty *Scripturists*: whose tapes on the innocency of paper (as one phrase is) make the Press almost execrable. *Alia proutem calami scribit potius est, quam scriptis.*

*All the words that I have spoken unto you* The sum and substance of all thy Sermon for these three and twenty years past: See chap. 1. 2. and 25. 3.

Ver. 3. *It may be that the kings of Judah will hear, &c.* See here the utility of the holy Scriptures: and the excellent use that may be made of reading them. A man may be thereby doublelife converted, where preaching is wanting; as divers were in Queen *Marias* days, when the Word of God was precious: as *Annius* was by reading, *Rom. 11. Fulgentius* by the Prophet *Jonah*: *Franciscus Junius* by *Job. 1. &c.* The Eunuch, *Act. 8.* and those noble *Berens*, *Act. 17. 11.* were notably prepared for conversion, by this ordinance.

*That I may forgive their iniquity and their sin* i.e. Their sins of all sorts; giving them a free and full discharge.

Ver. 4. *Then Jeremiah called Baruch* — and *Baruch wrote from the mouth* *Discreta ab ore procedit*. *Jeremy*, it seemeth, had either not written his prophecies, or not so legibly, or in loose papers only: now he hath them fair written out into a book; making the same use of *Baruch* as afterward *Paul* did of *Tersius*, *Rom. 16. 22.* who himself wrote no very good hand, as some have gathered from *Gal. 6. 11.* See my Notes there.

Ver. 5. *I am shut up* Or *I am detained, or restrained*; haply by some legal pollution that he had contracted, as by touching a dead carcase, &c. or by some bodily

bodily infirmity, or by the lying in wait of his enemies, or by the Spirit of God, as *Act. 16. 6, 7.* for a punishment to the Jews by the Prophets absence and silence; and for the safety of his servant in those perilous times.

Ver. 6. *Therefore go thou and read in the roll* A Minister, when he cannot himself officiate, must provide another in his room.

*Which thou hast written from my mouth* And which the holy Ghost hath put into my mouth, both matter and words.

*Upon the fasting day* A very fit time for the reading of the Scriptures: that the people then convened might hear and fear, and supplicate, and converse, and God might heal them. The *Fast* here mentioned was not the ordinary yearly fast called the day of Expiation or Atonement: but another that was *conceptionum & liberum*, kept on some special occasion for the averting of Gods judgement: such as was that at *Nineveh*. There was afterwards indeed a yearly Fast kept in November, to bewail this wicked practise of king *Jehoiakim* in cutting and calling into the fire this blessed-book.

Ver. 7. *It may be they will present their supplication* Heb. *Their supplication will fall before the Lord*. Fasting of itself is but a bodily exercise, and profuseth little. If the soul be not afflicted, rebel-flesh tamed, prayers edged, and reformation effected, men fall to no purpose, *Isa. 58. 3, 5. Zach. 5. 5, 7.*

Ver. 8. *And Baruch the son of Neriah did according, &c.* *Nihil de sua salute dimisit*. He faithfully performed the Prophet *Jeremy*s commands; not standing to call perils, being the cause heartened and hardened by *Jeremy*, chap. 45.

Ver. 9. *They proclaimed a fast* Haply for fear of the Chaldeans, who having lately beaten *Pharash Necho*, was like enough to invade *Judea*: or else, because of that great dread, chap. 14. 1, 2. See on ver. 6.

Ver. 10. *Then Baruch read in the book* He read with a courage; *verbum non solum discretum sed & exercitum*, out of a chamber-window, that the people under him might the better hear.

*In the chamber of Gemariah* Who himself, it seemeth, was not present, but his son *Micajah* was; and carried his father and the rest of the Princes the news, ver. 12.

Ver. 11. *When Micajah the son of Gemariah had heard* With what affection he heard the book read by *Baruch*, is uncertain. We have many *Herodian* hearers before us estoones; such I mean, as have an *Herod*s heart toward the Preacher; and little do we know who they are that sit before us: those precious balms we bring break their heads with a winnifell, and make the blood run about their eares.

Ver. 12. *Then he went down into the Kings house* For there was his Father, and the rest of the Princes, *nam autem vel eam confiteri*, following their conceits: whilch the people were now humbling themselves before the Lord, and trembling at his Word. Great men, are many of them, of that Earle of *Westmerlands* mind, who profanely said, I need not pray to God, as having tenants enow to pray for me.

Ver. 13. *Then Micajah declared unto them* See ver. 11.

Ver. 14. *Therefore all the Princes sent Jehoiakim* *Apparuerunt Regis, ut se sequuntibus confat*. Jun.

Ver. 15. *And they said, Sit down now* This was some curse, and token of good respect to *Baruch*. These Princes were not all out to bad, as their King.

Ver. 16. *They were afraid both one and other* *Exspavescunt & se mutuo respiciunt*. *Oecol.* *cimus*, they were afraid and looked one upon another, being much distracted at this new and unexpected occurrence; neither wit they at first what to do, being afflicted with a fore, and fainten with the weightiness of the business.

*We will surely tell the King* They durst do no otherwise: for if these things should have come to the Kings ear, and they not first tell him, they might come into the danger of his displeasure.

Ver. 17. *Tell us, how didst thou write all these words at his mouth* *Prophetarum movet interrogacionem*, they put an odd question, laith one, when they should rather have bethought themselves of breaking off their sins by Repentance. God loves *Curiosis* and not *Superbis*, *Eccl. 10. 1.*

Ver. 18. *And Baruch answered them* Answerably to the question they asked him, ver. 17. *Dignum pacislo operacionem*.

Genetrix ex  
Mondago  
Hib. car.

Reverente  
sore passio  
Oecol.

hic fore simili  
responso elade-  
re videtur [am-  
brosio] Deo bono.

Oim libi erat  
ultra magis  
Grogaphica.

Vineda.

Fox Martyno

Baruch 12. m.  
satis & dis-  
creta Jerem.  
Baruch 12. m.  
Oecol.



[And I wrote them with ink in the book] The use then of writing with pen and ink, is ancient among the Hebrews.

Ver. 19. *Go hide thee, thou and Jeremij* This was well, but not all. They draw not *Baruch* before the King to answer what he had done: but why do they not take him to the King with his roll, and plead both for it, and him too? had they been true Patriots and hearty friends to the truth, they would have done so. But they knew that this wicked King could not endure the Prophet chap. 26. 21. and 36. 26. and one of their company had been the Kings agent in bringing *Uriah* the Prophet out of Egypt, to be butchered by him, chap. 26. 22.

Ver. 20. *And they went in to the King* God by his providence so disposed it, that both King and Princes, whether they would or not, should hear their doom: and as for some of the Princes, they seem to have some good affections wrought in them: but too weak to work unto true repentance to salvation.

Ver. 21. *So the King sent Jeremij* See on ver. 14.

Ver. 22. *Now the King sat in the winter house* There sat he (in that his stately and sumptuous Palace built by inquiry, chap. 22.) *cucurrit cuculam ad focum*, keeping himself warm in his winter chamber, and careless of calling upon God; whilst the people, cold and empty, were fasting and praying in the Temple, and hearing the Word read by *Baruch*.

*In the ninth month* [i.e. Of the sacred year: which month was part of our November, and part of December, a cold season: but that thing of nought his body which he now made so much of, was shortly after to be cast out unburied, in the day to the heat, and in the night to the frost, ver. 30.]

Ver. 23. *When Jeremij had read three or four leaves* *Vespasian* is said to have been patientissimus veri, very patient of truth: so was good *Josiah*, whose heart melted at the hearing of the Law, 2 Chron. 34. 27. but so was not this degenerate son of his, *Jehoiakim*: but more like *Tiberius* that Tiger, who tore with his teeth all that displeased him; or like *Vitellius* the Tyrant, of whom *Tacitus* saith, *ita formata principis aures, ut asperamque militis: nec quicumque nisi juncundum & non laesurum acciperet*: that his eares were of that temper, that he could hear no counsel, though never so profitable, unless it were pleasant, and did suit with his humours.

*He cut it with the penknife* Why? what could he dislike in that precious piece? Of *Petrinus* his Satyricon one said well, *Tolle obscena & tollis omnia*: Of *Jeremias* prophecies I may safely say, *Tolle sensu, & tollis omnia*. But this brutish Prince could not away with downright-truth, &c.

*And cast it into the fire* O *Timonius*! *quid innocentis charta commensurans?* O misadvised! what evil had those innocent papers deserved, that they must dye this double death as it were? Those Magical books at *Ephesus* were worthily burnt, Act. 19. *Arantius* love-books are so lascivious, that they deserve to be burned, saith *Boissard*, together with their Authour. Many detestable Pamphlets are now committed to *Arctus* to be corrected, and more should be. But O *sancta Speculatrix*, (as that Marcy once said when he took up the book of the Revelation cast into the same fire by himself) So O holy *Jeremij*, what hast thou said, or written, to be thus ill-used, and then cast into the fire? *Jehoiakim* is the first we read of, that ever offered to burn the Bible. *Amos* indeed did the like afterwards, and *Diocletian* the Tyrant, and now the Pope. But though there were not a Bible left upon earth, yet for ever O Lord, thy Word is established in heaven, saith *David*, Psal. 119. 89.

*Until all the roll was consumed* So far was he from repenting of that his wickedness, that he fed his eyes with such a sad spectacle, and was ready to say as *Salon* did, when he burned the *Ullurers* bonds in *Athens*, that he never saw a fairer or clearer fire burn in all his life.

Ver. 24. *Yet they were not afraid* *Ne pavimus quidem perire nisi sunt*. The King and his servants those Court-parasites, were not flattered at all at such a Bible bonfire: but jeered when they should have feared, &c.

*Nor rent their garments* Such was their *super sui non curantia*, their security and insensibleness of that high offence, for which their posterity keep a yearly fast: See on ver. 6. Renting of garments in token of grief was in use also among the Heathens.

Heathens. *Homer* saith *Priamus* rent his clothes when he heard of the death of his son *Hector*. The like hath *Virgil* of his *Æneas*;

*Immo pater Æneæ humeri abscondere vestem*  
*Ausiliique vocare deos.*

*Suetonius* saith the like of *Julius Cæsar*, &c.

Ver. 25. *Nevertheless Elnathan* Who had before been active for the King in apprehending and slaughtering the Prophet *Uriah*, chap. 26. 22. but now haply touched with some remorse for having any hand in so bloody an act.

*Had made intercession to the King* *Verum frigida admodum*, but very coldly: and such cold friends the truth hath still not a few, at Kings Courts especially.

Ver. 26. *But the King commanded* *Jeremias* the son of *Hannanias* Or the Kings son, whom he might employ against the two servants of God: as once the King of France sent his son and heir with an Army against the *Waldenses*. It is not for nothing therefore that the curle is denounced against *Jehoiakim* and his posterity, ver. 30. 31.

*But the Lord hid them* [i.e. He provided for them a hiding place in some good mans house: and there fast-guarded them from these blood-hounds who hunted after their precious lives. There in no fence but flight, nor counsel but concealment, to secure an innocent subject against an enraged Sovereign.]

Ver. 27. *Then the Word of the Lord came to Jeremias* *Jehoiakim* took an ill courie to rise himself from trouble (as he counted it) by burning the Roll: for Gods Word cannot be burnt, no more than it can be bound; 2 Tim. 2. 9. And shall they thus escape by inquiry? No verily: for it followeth (and it is not more soon then vainness, a wish then a Prophecy) *In thius anger cast down the people, O God*, Psal. 56. 7.

Ver. 28. *Take thee again another roll* *Revertere, accipe*. Gods Ministers must be steadfast and unweariable, always abounding in the work of the Lord, forasmuch as they know that their labour is not in vain in the Lord, 1 Cor. 15. ult.

*And write in it all the former words* [if all the Tyrants on earth should fight against the very paper of the Scriptures, striving to abolish it, yet they could not possibly do it. There will be *Bibles*, when they shall be laid low enough in the stony valley, where are many already like them, and more shall come after them, Jer. 21. 31, 32.]

Ver. 29. *And thou shalt say to Jehoiakim* [i.e. Add this doleful doom of his to the new written roule, and direct it to *Jehoiakim*. Some think the Prophet told him these things to his face, like as *Eliah* presented himself to *Ahab* whom before he had fled from, and dealt freely with him: but that is not to likely.]

Ver. 30. *He shall have mine eyes upon the throne of David* [i.e. None to make any reckoning of: for his son *Pecus* ab reigning but three months and ten days. And *Zedekiah* is not looked upon as his lawful successor, because he was his Uncle, and set up likely by *Nebuchadnezzar* for a reproach to *Jehoiakim* and *Jehonias* and as great spite as once *Artaxius* King of *Suria* made a dog king of the *Danes* (in revenge of a great many injuries received by them) appointing Councillours to do all things under his title.]

*And his dead body shall be cast out in the day to the heat* [This was that infamous *British* King *burial* of an ass wherewith he had formerly been threatened, chap. 22. 19. His fate, *Jehoiakim* was one of those few that lived and dyed with glory: but he did no thing less.]

Ver. 31. *And I will punish him and his seed* See on ver. 26. The like is threatened to *Zedekiah*, chap. 21. 7. who was therefore the worse, because he should have been warned by his brothers miseries.

*And I will bring upon them* See chap. 33. 17. *Adversus horrendum adveniantur omnes*.

Ver. 32. *Then took Jeremias* Who is therefore famous for his obedience; which is then only right, when it is prompt and present, ready and speedy without delays and consults, as here.

*And there were added besides unto them many like words* [So little is gotten by reticulating

Quintilian.

Lib. 3. lib.

Oecolamp.

Bois. lib. lib.

*Præconium*  
*Edon mitem*  
*flus & vestis*  
*apostole dicit*  
*impol-*  
*uit.*  
Suet. c. 55.

*Of Jehoiakim*  
it may be  
said, as was  
afterwards of  
of England:  
*His one car-*  
*pus servus in*  
*principis mi-*  
*seria medio*  
*for in medio*  
*terris in exilio*  
*afflicto.*  
Nolan. lib. 2.  
cap. 10.

luding against the Word of God, and persecuting his messengers. What do wicked men hereby but intangle themselves more and more, as one that goeth amongst briers? (*Did not my Word take hold of you fathers?* Zach. 1. 6. See the Note there.) What do they else, but as the in the history, who m liking her looking glass, for shewing her truly the wrinkles in her old withered face, brake it in dissimulation: and then the had for one glass many; every piece thereof presenting to her the decay of her beauty, which she was loath to take notice of: The best way is to pass into the likeness of the heavenly pattern: See Mic. 2. 7. with the Notes there.

## CHAP. XXVII.

Ver. 1. *A Na King Zedekiah the son of Josiah* [ This also and the next Chapter are, as the former, historical, and so easy to be understood, that to set long notes upon them were, saith One, rather to obscure them, than to explain them.

Ver. 2. *But neither he nor his servants—did hearken* [ And this was their undoing, *he*, that they humbled not themselves before this holy Prophet, speaking unto them from the mouth of the Lord, 2 Chron. 36. 12.

Ver. 3. *Pray now unto the Lord our God for us* [ This King would seem to have been some good service in him then his brother and predecessor *Jehoiakim*: but he played the hypocrite exceedingly, as in other things, so in this, that he obeyed the Prophets prayers, but would not obey his preaching. The like did *Pharaoh, Saul, Simon Magus*, &c. *Hazkiah*, sent to the Prophet *Isa* for prayers, but withal he humbled himself, and lived holily, which *Zedekiah* did not.

Ver. 4. *Jeremiah came in and went out* [ He was yet at liberty: as the Saints have some *Herodians*, yet are never unexercised, as we see in the Apostles, but especially in *Paul*.

Ver. 5. *Then Pharaoh's Army was come out of Egypt* [ This then seemeth to be the occasion that moved *Zedekiah* to send to the Prophet for his prayers, *viz*, that God would be pleased to prosper the Egyptians coming to raise the siege: and to keep off the *Chaldeans* from returning to *Jerusalem*. But God had before signified his will to the contrary: and the Jews, trusting to humane helps, took not a right course for their own preservation: See chap. 34.

Ver. 6. *Then came the Word of the Lord* [ In answer to the messengers that came to request prayers.

Ver. 7. *To enquire of me* [ Or, to seek to me, to let me a work for you at the Throne of grace.

Ver. 8. *Behold Pharaoh's army, &c.* [ The *Talmudists* tell here of what frightened back the Egyptians, is not worth telling. It may be read in *Corn. 2. Lapide* upon ver. 6.

Ver. 9. *And the Chaldeans shall return* [ See chap. 32. 12, 19.

Ver. 10. *For though ye had wisdom* [ *Pro Anaxi aduers Hyperbolen*, be useful an Hyperbolicall supposition for illustration.

Ver. 11. *And there remained but wounded men amongst them* [ God cannot be without a staff to beat arches. *Vtrum malum vel non morden*, saith the Proverb, A mouse will bite a bad man. *Miles Cobelus*, a Christian soldier, fore wounded, and all bloody, seeing *Ammath* the great Turk viewing the dead bodies after a victory, rose up out of a heap of slain men, and making toward the Conquerour, as if he would have saved his life of him, suddenly stabbed him in the bottom of his belly, with a short dagger which he had under his coat, and so flew him.

Ver. 12. *For should they rise every man in his tent* [ It is God who strengtheneth or weakeneth

keneth the arm of either party, Ezek. 30. 24. Those that fight against spiritual wickednesses in their own strength, are sure to be foiled: and although the unclean spirit may seem to be cast out, yet he will return to his old house, and bring seven worse with him, *Matth. 12*.

Ver. 11. *For fear of Pharaoh's army* [ Or rather, because of *Pharaoh's* army, whom now they drew off to encounter.

Ver. 12. *Then Jeremiah went forth out of Jerusalem* [ Where he saw there was so little good to be done by his Ministry. This, some think, was an infirmity in him. Mr. *Greenham*, upon such a ground as this, was persuaded to leave his charge at dry-Draion in Cambridgeshire, and to go to live at London, where he dyed of the plague: and as some reported, repented on his death bed of having done.

Ver. 13. *To separate himself thence in the midst of the people* [ *Ut fabricaretur exinde in media populi*, that he might slide or slip away thence in the throng, undiscerned.

Ver. 14. *Then said Jeremiah, It is false* [ *Satana peius mendacius facundissimus* Luchet. *viz*, It is no news for innocency to be betrayed, and to go with a scatch face.

Ver. 15. *Wherefore the Princes were wroth with Jeremiah* [ Upon the Captains false suggestion, which they should better have sifted into first, before they had believed it: for *Pellentes mendacium, nec per omnia quadrat*, a lie is oft to thin, that it may be seen through, and soon found out.

Ver. 16. *And smote him* [ Perhaps with their own hands; as bloody *Binner* buffeted some of the Martyrs pulling off part of their beards.

Ver. 17. *Then said Jeremiah, I will not go into the prison* [ *Quia nondum cepit*, before they had heard his defence. These Princes were worse then *Pharisees*, chap. 6. 19. or, if the same men, they were now grown worse: and here was, as *Bernard* hath it, *sedes primæ, & vitæ imæ, ingens auctoritas, & nutans stabilitas*.

Ver. 18. *For the house of Jonathan the Scribe* [ As bad as *Lollards Tower* to our Martyrs, *Aff. & Mon.* or the Bishop of *London's Cole-house*, which Mr. *Philips* thought to be the worst prison about *London*.

Ver. 19. *When Jeremiah was entered into the dungeon* [ Heb. into a place or house to domum ei of the pit or hole; where the Prophet could neither walk, nor handily lye down, *Jerem.*

Ver. 20. *For though ye had wisdom* [ *Pro Anaxi aduers Hyperbolen*, be useful an Hyperbolicall supposition for illustration.

Ver. 21. *And there remained but wounded men amongst them* [ God cannot be without a staff to beat arches. *Vtrum malum vel non morden*, saith the Proverb, A mouse will bite a bad man. *Miles Cobelus*, a Christian soldier, fore wounded, and all bloody, seeing *Ammath* the great Turk viewing the dead bodies after a victory, rose up out of a heap of slain men, and making toward the Conquerour, as if he would have saved his life of him, suddenly stabbed him in the bottom of his belly, with a short dagger which he had under his coat, and so flew him.

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Ver. 29. *For should they rise every man in his tent* [ It is God who strengtheneth or weakeneth

Ver. 30. *For should they rise every man in his tent* [ It is God who strengtheneth or weakeneth

Ver. 31. *For should they rise every man in his tent* [ It is God who strengtheneth or weakeneth

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Ver. 40. *For should they rise every man in his tent* [ It is God who strengtheneth or weakeneth

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Is there any word from the Lord? Any new Oracle, and different from that of destruction, which thou hast so often rung in our ears, *ad vnam & non eam usque*? And *Jeremy said There is* ] *sc.* A word from the Lord; but the same as before: for thou must mend, ere the matter will mend with thee.

Ver. 18. *Whom have I offended against thee*? As I know mine own innocence, so I would thou shouldst know that I am no *Sinner*, or *Reck* *irreligious*, or *indefensible* of my grievous sufferings, through the cruelty of thy Princes, who have committed me to this ugly prison.

Ver. 19. *Where are now your Prophets?* Let them appear now if you please, and upon trial made, let truth take place. To this most equal motion when the King said nothing, the Prophet proceedeth to move again for himself, that he might be removed at least to a more convenient place, unless they meant an end of him.

Ver. 20. *Therefore hear now I pray thee, O my Lord the King*. As stout as he was and impartial in delivering Gods message, in supplicating for himself he is very submissive, and humble to his Sovereign, not daring to *break evil of dignities*, though he had wrongfully suffered much from them.

Ver. 21. *Thou Zedekiah the King commanded* ] For this courtesy of his to the Prophet, God granted him a natural death, and an honourable burial in *Babylon*. *That they should commit Jeremiash into the Court of the Prison* ] Where he might have more liberty and better accommodations: and where his friends *ex amore & audire possent*, might come and hear him. See chap. 22. 2.

And *thou they should give him daily a piece of bread* ] And a piece of a cake, we say, is better than no bread. I read of a gracious woman who said that she had made many a meal meet upon the promises, when she wanted bread. But *Jeremy* (besides the promises, chap. 1. and elsewhere) was here by a sweet providence, sustained in the prison, during that extreme famine in the City (whereof we read in the *Lamentations*) when it was no small mercy to have a morsel of bread to keep him alive. *Sic amara interdum dulcescunt*. Who would not trust to good a God?

# CHAP. XXXVIII.

Ver. 1. *Then Shephatiah* ] Here was *alind ex alto melum*, one affliction on the neck of another. Matters mend with us as *low* *Ala dicit in summer*, said *Bishop Ridley* once, when he was prisoner. Poor *Jeremy* might well have said so, if ever any, as appeareth by this Chapter, where we find him in a worse hole than was that of *Jonathan*: but his extremity was Gods opportunity.

*Shephatiah the friend of Mattan, and Gedaliah, &c.* ] These four Princes here named to their eternal infamy, were no *small men*, as appeareth in that the King was not that could do any thing against them, ver. 5. The grandees of the world are greater enemies (usually) to the truth. Little they had to say against his doctrines: they quarrel with his affection, as a perurber of the publick place, ver. 4. *Abel* charged the like crime upon *Elias*: the Jews upon *Christ*, and afterwards upon *Paul*: the Heathen persecutors upon the primitive Christians: the heretics fall upon the Orthodox, that they were *seditionary*, *Antimonarchical*, &c.

Ver. 2. *Thou saith the Lord, He that remaineth in the City* ] This is the self-same truth which he had preached before, and for the which he suffered. See chap. 21. 9. He is constant to his principles: and although it be commonly said and seen that he who receives a courtesy tells his liberty, yet it was not so with this holy Prophet. He had received some enlargement, and care was taken by the King that a piece or a roll of bread should be brought him daily to the prison out of the bakers-street: but that stoppeth not his mouth.

Ver. 3. *Thou saith the Lord* ] And as long as the Lord saith so, I must say so too, whatever come of it, chap. 1.

Ver. 4. *For thus he weakeneth the hands of the men of war* ] Thus out of canal policy is piety impugned: So 1 Kings 12. 27. *Job*. 11. 48. See on ver. 1.

Ver. 5. *Thou Zedekiah the King said, Behold he is in your hand* ] *O mibi Regem, qui ne verbis quidem clementis vis oblectatur*! O King of clouds, faith one, who knowing

knowing the Prophets innocency and these Princes bloodthirstiness, durst not say a word for him, or against them! This inconsistency of his, and impotency of spirit proceeded merely from diffidence and distrust in God.

Ver. 6. *Then took they Jeremiash* ] Whom the King had now (against his conscience, as afterwards *Pilate* dealt by Jesus) either through fear, or favour, betrayed unto his deadly enemies: and so he was in a pitiful plight, in a forlorn condition. But *Jeremiash De profundis*, out of the deep called upon God (whom he found far more facile than these Princes did *Zedekiah*) *Thou drawest near*, faith he, *in the day when I called upon thee, Thou saidest fear not*, Lam. 3. 57. *I called upon thy name O Lord, out of the low dungeon*.

And *they let down Jeremiash with cords* ] With a murderous intent the-e to make an end of him privily, *ut ibi presens murreretur*; *ut verus usque ad collum murreretur*, *ibi manebat*, *ibi* *Josephus*; that he might there pine and perish: but God graciously prevented it.

And *in the dungeon there was no water but mire* ] A typical bell it was, worse than *Josephs* pit, Gen. 37. or *Hemans* lake, *Psal*. 88. 6. or any prison that ever *Brutus* the Sectmaster ever came into, who used to boast that he had been committed to two and thirty prisons: and in some of them he could not see his hand at noon-day. He dyed at length in *Northampton* jail, *Anno* 1630. whereto he was sent for linking the Constable requiring rudely the payment of a rate.

So *Jeremiash* *put in the mire* ] Up to the neck, faith *Josephus*: and so became a type of *Christ*, *Psal*. 69. 2.

Ver. 7. *Now when Ebedmelech the Ethiopian* ] But a *Prophete*, and a Religious Prince; a stranger, but (as that good *Samaritan* in the Gospel) more merciful than any of the Jewish Nation, who gloried in their privileges: See *Rom*. 2. 26, 27.

One of the Eunuchs ] And Eunuchs, say the *Rabbines*, are ordinarily more cruel than other men: but so was not this *Cassius*. Piety is the fountain of all virtues whatsoever.

Which was in the Kings house ] As *Abdiah* was in *Ahab*, *Jeremiash* in *Artaxerxes*'s, some good people in *Herods*, Luk. 8. 3. and *Nero*'s, *Philip*. 4. 22. *Cromwel* and *Cromwel* in *Henry* the eighth.

The King then sitting in the gate of Benjamin ] Sitting in judgement, where *Jeremy*'s enemies had once apprehended him for a fugitive, but durst not try it out with him, though *Ebedmelech* there treated with the King for him in the presence of some of them, as it is probable.

Ver. 8. *Ebedmelech* ] Not more the Kings servant (so his name signifieth) than *Gods*. *Joseph of Arimathea* was such another, who went boldly to *Pilate* and begged the body of *Jesus*. Faith quelleth and killeth distrustful fear.

Ver. 9. *Ally Lord the King, these men have done evil* ] What a brave man was this to oppose to many Princes, and so potent, that the King himself durst not displease them? It was Gods holy Spirit that put this mettle into him, and gave him the freedom of speech, *Psal*. 119. 45.

And he is like to dye for hunger in the place where he is ] Or, who would have dyed for hunger in the place where he was.

For there is no more bread in the City ] *Cum panum annona sit paucis & parca*. What need he to be doubly murdered?

Ver. 10. *Then the King commanded Ebedmelech* ] A sweet providence of God, thus to incline the heart of this effeminate, cruel, inconsistent and impious King, to hearken to the motion, and to give order for the Prophets deliverance from that desperate and deadly danger. A good encouragement also to men to appear in a good cause and to act vigorously for God, notwithstanding they are alone, and have to encounter with divers difficulties.

Take from hence *thy men with thee* ] Four or fewer might have done it: but perhaps the Princes with their forces might have endeavoured to hinder them, but that they saw them so strong.

Ver. 11. *So Ebedmelech took the men with him, and went* ] The labour of love that this Ethiopian performed to the man of God, is particularly and even *parcell-wise*

Fuller's Church-hill, p. 168.

wife described, for his eternal commendation, and all mens imitation.

Ver. 12. *But now they cast clouds*] Hence some gather that the Prophet was pursued to this loathsome hole naked, or very ill clad at least. The Fathers allegorize this story to set forth the vocation of the Gentiles, and the rejection of the Jews.

Ver. 13. *So they drew up Jeremiah with cords*] And God was not unrighteous to forget this their work and labour of love, *Heb. G. 10. Jer. 39. 17, 18.*  
*And Jeremiah remained in the Court of the prison*] Manacled and fettered, as some gather from chap. 40. 4.

Ver. 14. *Then Zedekiah—took Jeremiah into the third entry*] Which was right over against the Kings house; this wretched King was so overawed by his Counsellors, that he durst not advise with Gods Prophet in their presence, or with their privacy.

Ver. 15. *If I declare it unto thee*] It is for the sins of a people, that an hypocrite reigneth over them, *Job 34. 30.* Such a one was Zedekiah: and the Prophet here freely reproveth him for his hypocrisy.

And if I give thee counsel, wilt thou not hearken? Or, *And though I advise thee, thou wilt not hearken to me.* Thou art set, and hast made thy conclusion aforehand.

Ver. 16. *So the King Zedekiah swore secretly unto Jeremiah*] But what credit was to be given to his oath who was notoriously known to be a perjured person, as having broken his oath of fidelity to *Nebuchadnezzar*?

*At the Lord liveth that made us this soul*] Hence the truth of that assertion is cleared up unto us, that mens souls drop not down from heaven, nor are propagated by their parents, but are created by God, and infused into their bodies.

*I will not put thee to death, neither will I, &c.*] The former part of the Prophets condition beforesh to perform, but saith nothing to the latter, as having no such liking to it. So many come, now-a-days, to hear: who resolve to practise only so far as they see good.

Ver. 17. *If thou wilt assuredly go forth*] *Jeremy was semper idem*, one and the same still: no changing at all, but a faithful and constant Preacher of Gods Word.

Ver. 18. *But if thou wilt not go forth*] See chap. 37. 39. Thus Zedekiah hath both ways, that it may abide by him: but he was unconsequence, and irreclaimable.

Ver. 19. *Then Zedekiah said unto Jeremiah, I am afraid of the Jews*] Thus hypocrites will at one time or other detect themselves: as Zedekiah here plainly declareth that he more feared the loss of his life, honour, wealth, &c. than of Gods favour and Kingdom: so do the most amongst us: *Pilate* feared how *Cæsar* would take it, if he should loose Jesus. *Herod* laid hold on *Peter*, after he had killed *James*, that he might please the people. The Pharisees could not believe because they received glory from men. This generous King cannot endure to think that his own fugitives should flout him: but to be ruled by God, and his holy Prophet advising him for the best, he cannot yield. Thus still vain men are niggardly of their reputation, and prodigal of their souls. Do we not see them run willingly into the field, into the grave, into hell? and all left it should be said they have as much fear as we.

Ver. 20. *They shall not deliver thee*] This the good Prophet speaketh from the mouth of the Lord, to cure him of that causeless fear, and to bring him to a better obedience: but it was past time of day with him to be wrought upon by any thing that could be spoken, though never so well.

*So it shall be well unto thee, and thy soul shall live*] This is also the voice of the Gospel, and the result of all the Promise.

Ver. 21. *But if thou refuse to go forth*] Promises and threatenings make an excellent mixture: the latter of the one giveth us better to taste the sweetness of the other.

Ver. 22. *And behold all the women that are left*] These shall mock thee and make songs of thee, *exagimantes regem seculissimum*, for a simple and forry man, who hath undone them all together with himself, by listening to flatterers, and false Prophets.

Thy

*Thy feet are sunk in the mire*] In the mire of misery, where the Prophets unworthy usage in the mity dungeon is hinted, and the King twitted with it, as fowle hold. Some again think that *Zedekiah* in his flight did run into some quagmire where he was taken.

*And they are turned away backward*] Thy flatterers have now left thee in the lurch.

Ver. 23. *So shall they bring out all thy wives and thy children*] Or, thy women (whether wives or Concubines, that *circa de uxore concubine*) and thy sons: for his daughters were left behind, chap. 41. 10. and 43. 6. If therefore thou hast any care of those that are, or ought to be burnt dead unto thee, be ruled by me.

*And thou shalt cause this City to be burnt with fire*] *Heb. Thou shalt burn this City*:

*Quicquid delirant reges, plerumque Achivi.*

Ver. 24. *Let no man know of these words*] Thus he who feareth not God, fears his own servants and Counsellors.

*And thou shalt not dye*] The crafty King would seem to be solicitous of the Prophets safety, but mainly intendeth his own.

Ver. 25. *But if the Prince hear*] In such fear stood he of his Princes, and might truly say, as the *Assyrian* once did, Are not my Princes altogether Kings? *Ezra. 10. 8.* or as the Emperor of Germany did, I am King of Kings, meaning that the Princes of his Empire would do what they listed, for all him. *Zedekiah* was only an image of a King.

Ver. 26. *Then shalt thou say unto them, I presented my supplication*] This was to tell part of the truth only (which might lawfully be done) and not to tell an officious, or at least an *obsequious*, as some would make it to be.

Ver. 27. *So thy life is in shaking with him*] *Indigni nique qui ultra mouerentur.* The Princes were far worse than the King: who yet himself was none of the best. They therefore were slain by the *Babylonian* Princes, when the Kings life was preserved, though with the loss of his eyes, which yet might be a means to open the eyes of his mind.

Ver. 28. *So Jeremiah ate in the court of the prison*] Which now God had made to him a sanctuary of safety, and a very *Brickoven* or house of bread. God can easily turn a prison into a Paradise, and brown bread and water into manchet and wine; as he did to the Martyrs: One of them dated his letter thus, *From the delicious orchard of the Leonine prison.*

# CHAP. XXXIX.

Ver. 1. [*At the ninth year of Zedekiah*] See on 2 King. 25. 1.

*Came Nebuchadnezzar*] He came to the siege in person: but soon after retired himself to *Riblah*, i. e. to Antiochia in Syria, there to take his pleasure, and thence to send supplies to his forces, as need required.

Ver. 2. *And in the eleventh year*] See on 2 King. 25. 2. the sacking of Jerusalem fell out four hundred and seventy years after the building of the Temple, in the fourth seventh Olympiad: and when *Tarquinius Priscus* was King of Rome.

*The City was broken up*] See on 2 King. 25. 9.

Ver. 3. *In the middle gate*] Called the second gate, *Zeph. 2. 10.* See ch. p. 1. 15. *Jeremy* lived to see sundry of his prophecies fulfilled: as it was afterwards by the *Romans*, in or about the fortieth year after our Saviours Ascension.

*Even Nergal, Sharezer, Shumgar, Nebo*] Here we have a list of the *Babylonian* Princes, who first brake into the City. Their names are harsh and barbarous (such as are now to our ears the Turkish *Bashaw, Beglerbegi, Sancakly*, &c.) but good enough for such to hear, as would not yield to the latest name and counsel of a gracious God. Those names that have *Sar* or *Rab* in them, are deemed to be names



and proffered kindneſſe, (as *Luiber* alſo did alate from the great Turke's, who invited him to him, and promiſed him to be his good Lord) he maketh *Moſes* his choice, *Heb.* 11. 25. and *David's*, *Plal.* 84. 10. rather to abide with Gods poeple in the promiſed land, then to be great in the Court of *Babylon*: How few at this day would have been of his mind?

Ver. 7. Now when all the Captains of the forces that were in the field] The diſperſed Jews with their Captains and Centurions, ſuch as had lain lurking during the ſiege, or had fled when *Zedekias* did and eſcaped.

Heard it is the King of Babylon had made Gedaliah] Whom they knew to be a pious and prudent man: and would be a father unto them inſtead of a King. *Nebuchadneſſar* might have ſet a Babylonian Governour, who would have ruled them with rigour, But God, in mercy to his poor poeple, moved him to make choiſe of this man, famous for his mildneſſe and integrity: to whom therefore they reſort, but not all for the ſame good end, as the ſcopol ſhewed: for *Iſhmael* was a very Judas.

Ver. 8. Then they came to Gedaliah to Mizpah] Where *Samuel* dwelt, 1 Sam. 7. not far from *Beleth*.

Even Iſhmael] Who was of the blood royal, chap. 41. 1. and envied Gedaliah, his ſo great preference, whom he loved upon for a tranſuge, and a traitour, for revoltiſſing to *Nebuchadneſſar*: which yet he did in obedience to Gods Word by the Prophet *Jeremy*.

Ver. 9. And Gedaliah — ſware unto them] viz. That what he ſpoke was from his heart; and out of good affection to them all.

Ver. 10. Aſſure me, behold I will dwell at Mizpah] To agitate for you, to the *Chaldeans*: and to ſecure you to mine utmoſt.

But ye, gather ye wind] *Humiſſima hec ſunt, pia, & miſiſſima Gedalia verba ad populum*: I was wonder the *Chaldeans*, after to long a ſiege, had left any fruits behind them: Soldiers now addeys lay all waſte moſtly.

Ver. 11. Likewiſe when all the Jews] Who had fled into forrein parts, for ſecurity and ſafety.

Ver. 12. And gathered wine and ſummer-fruits very much] So is God wont to reward thoſe that love their Countrey.

Ver. 13. Moreover Iſhmael — came to Gedaliah to Mizpah] *Iſhmael* perhaps had ſolicited them, to take part with him.

Ver. 14. That Baalis the King of the Ammonites] Set on work by *Belſhezar* the prince of devils to hinder to good a work.

But Gedaliah — believed them not] No more did *Julius Ceſar* thoſe that forwarned him of the conſpiracy againſt him. The Duke of *Guſis* the ſame day that he was ſlain by the command of *Henry* the third King of France, had a ſerol laid under his napkin, as he ſat at dinner, wherein was writen, That his life was in danger: he under-wrote *They dare not*; and ſo threw it from him under the table. But it proved that they both durſt do it, and did do it, the ſame day. *Gedaliah*, likely, thought that *Iſhmael* durſt not attempt any thing againſt him, becauſe of the *Babylonians*: beſides he knew his own innocency, and *Iſhmael* pretended familiarity with him; which he might think the other Captains envied. Sure it is, that good *Gedaliah* was too ſecure. *Nam qui omnia credit, & qui nihil credit, ex equo peccat*. It is no leſſe a fault to believe nothing, then to believe every thing; *ſine vana publica ſema*, Reports are neither to be overheard, nor over-flied: eſpecially where life is concerned.

Ver. 15. Let me go I pray thee, and I will ſay Iſhmael] He offered him ſervice for the ſlaying of *Iſhmael*, and it had been happy he had done it: *ſed immoſſo obſequio ſibi ſidem dargat*, his forwardneſſe rendereth him ſuſpected. *Gedaliah* ſeemeth to have believed nothing of her poeple, that parents would not believe of their children.

Ver. 16. Thus ſhall not do thou thing] This ſuſt man would not have any man dye *inſiſſa canſa*, before his cauſe had been heard, were he never ſo wicked.

For thou ſhaſt ſafety of Iſhmael] So *Gedaliah* thought: but it proved otherwiſe. *Iſhmael* is pleaded for, and without cauſe. *Queen Eliſabeth* complained that

that in truſt he had oft found treaſon: So ſhall all Princes: who therefore had need to be very cautious, and yet not over-credulous. Kingcraft is not eaſily learned.

## CHAP. XL.

Ver. 1. Now it came to paſſe in the ſeventh month] Within two or three months after the deſtruction of *Jeruſalem*. So ſoon did this wicked wretche (putted on by ambition (which ever rideſt withoute reines) renew the miſerable fate of his forlorn Countrey. And the like did *Barcocab* and his ſeditious complices after the laſt deſolation: thereby bringing upon themſelves again the Roman forces, who thereupon, under *Adrian* the Emperour, utterly took away both their place and their Nation.

That Iſhmael of theſed royal] And therefore affecting the Kingdom, or at leaſt the ruleſdom: and envying that *Gedaliah* (a new man, or newſorm rather) ſhould be preferred before him.

And the Princes of the King] Who had been Princes, and *Grandees*, as the Hebrew hath it, in *Zedekias*'s dayes: with whom, likely, they fled and eſcaped, fleeing away by night, though he could not. 2 King. 25. 4.

Even ten men with him] Whom *Iſhmael* had promiſed, probably, to reſtore to their Principalties, when he ſhould be King or Viceroy at leaſt under *Baalis* King of *Ammon*, the great Engineer of all the enſuing miſchief wrought by *Iſhmael* and theſe ten *Dſſiprads* together with their retinue.

Came unto Gedaliah] To whom before they had done homage: and now came, pretending to give him a friendly viſite.

*Tuta frequenſque via ſi per amicos fallere nomen:  
Tuta frequenſque licet ſit via, crimen habet.*

And there they did eat bread] i. e. They feaſted. Much treachery and cruelty hath been exerciſed at feaſts. *Aſſolum* ſlew *Amnon* at a feaſt: ſo did *Zimis* King *Elab*: ſo did *Alexander*, *Philata*: ſo doth the great Turk, many of his Baſhawes; the black gown is caſt upon them as they ſit with him at ſupper, and then they are ſtrangled.

Ver. 2. Then aroſe Iſhmael] Taking the opportunity, when *Gedaliah* and his gueſts were merry, ſaith *Joſephus*, merry with wine: and ſo, leſſe able to reſiſt. *Turk. 1118.* And the ten men that were with] They and their followers being *peragates & audaces*, barbarous and brutiſh perſons, ſkilful to deſtroy, *Ezek.* 21. 31.

And ſlew Gedaliah the ſon of Ahikam] See on ver. 1.  
And ſlew him Whom the King of Babylon had made Governour] Yea for that very cauſe, per invidiam & libidinem regnand: So true is that of the Tragedian,

*S'mul ſiſta mundi conditor poſuit Deum,  
Odium atque regnum.*

Sen in The-  
baide.

Ver. 3. Iſhmael alſo ſlew all the Jews that were with him] Not the *Chaldeans* only: his ſword knew no difference: but, being ſhed in blood, he killed all that came in his way; and the rather that his wickedneſſe might not be noticed (*Mortui non mordant*) but that he might carry on his bloody deſigne the better.

Ver. 4. And no man knew it] Heb. A man knew not. See on ver. 3.

Ver. 5. Thus there came cert in from Shechem and from Beleth] Innocent men, qui veritate quidem immemor ſeſſiam ſſederunt, who had not ſo much as by the laſt word offended this brutiſh butcherly man; but came in the ſimplicity of their hearts to worſhip God, and to wait upon *Gedaliah*, by the way: which laſt ſeemeth to be *Iſhmael*'s main quarrel againſt them. See here *Eccleſ.* 9. 12. with the Notes.

Having their beards ſhaven and their clothes rent, and having cut themſelves] Theſe might be well-minded men: though partly through ignorance of the Law in thoſe blind times, and partly through exceſſe of paſſion, they went too far, Hea-then.

then-like, in their outward expressions of sorrow (*Levit. 19. 27. Deut. 14. 1.*) for the public calamity of their Country.

To bring them to the house of the Lord i. e. To the place where Gods house lately had been, though now razed and ruined : that there they might worship as they could, and bewail the desolation of the City and Temple, as *Jerem* saith the Jews did yearly the destruction of the second Temple ; hating the Roman Souldiers, that kept it, to let them come to the place, and weep over it.

Ver. 6. And *Ishmael* came forth of *Mizpah*, to meet them 1. This was another manner of meeting them that at *Mizpah* in *Samuels* dayes, 1 *Sam. 7. O tempora ! O mores !*

Wrapping all along as he went 1 O deep dissimulation, and *Crocodiles*-tears ! That creature, having killed some living beast, lyeth upon the dead body, washeth the head thereof with her warm tears : which the afterwards devoureth together with the body. Tears (saith the Author of the *Turkish* History speaking of *Andronicus* another *Ishmael*) by nature were ordained to expresse the heaviness of the heart, flowing from the eyes as showers of rain from the clouds : In good men, the most certain signs of greatest grief, and surest testimonies of inward torment : but in *Andronicus* you are not so : you proceed of joy : you promise not to the distressed pity or compassion, but death and destruction. How many mens eyes have you put out ? how many have you drowned ? how many have you devoured ? Thus He, and much more to like purpose.

Turk. Hist. fol. 56.

Come to *Gedaliah* the son of *Ahikam* 1 This he saith fraudulently, like *Simeon* in the Poet, that he might fish and find out how they stood affected to *Gedaliah* whom he so deadly hated, that he slaughtered these poor folk for once owning him, or owning him any service.

Ver. 7. *Ishmael* the son of *Nethaniah* slew *Gedaliah* 1 This hell-hound having once (as other hounds) dipt his tongue in blood, can put no period to his unparalleled cruelty.

He and the men that were with him 1 His slaughter-slaves, his Assassins to help him : for he alone could not have done this bloody execution, unless he had taken as much time thereto as that *Popish* villain did in doing to death those poor Protestants of *Calabria* *Ann. 1550.* For as *Ishmael* here brought these Eighty innocent men into the midst of the City as into a pound, and there slew them : so Eighty-eight poor Protestants of the truth according to godliness, being all thrust up in one house together, as in a sheep fold, the Executioner comes in (saith Mr. Fox) and among them takes one and blindfolds him with a muffler about his eyes, and so leads him forth to a larger place ; where he commandeth him to kneel down : which being done, he cutteth his throat, and so leaving him half dead, and taking his butchers knife and muffler all of gore blood, cometh again to the rest, and so leadeth them one after another till he had dispatched them all.

44. & Min. fol. 59.

Ver. 8. But there were ten men found among them 1 *Sui micro astu sibi ab indigna morte provident*, who pleaded for their lives, were spared.

Stay ye not, for ye have treasures in the field 1 And these we will willingly part with for the redemption of our lives. They knew that Souldiers would do much for money : and what is wealth in comparison of life ? Wicked worldlings would lay for like to Death, if their tale might be heard. *Henry Beauford* Cardinal, Bishop of Winchester, and Chancellor of England, in the reign of *Henry the sixth*, perceiving that he must dye, murmured at death, that his riches could not retrieve him, till a further time.

For Marc. vol. 1. p. 255.

So be fore and slay them not 1 Ambition and Covetousness drove for mastery in this man, and here covetousness conquereth cruelty : This also was it that put him upon carrying his poor country-men captive, as hoping to make prize of them.

Ver. 9. Now the ps — was it which *Alas* the King had made for fear of *Babylon* 1 He had made it for some unknown use in the war : and now it was filled with the dead bodies of men, for a punishment lay some, of his confederating with *Babylon* King of Syria : *Usque impium impium iudica & confusa rebus sint subacta.*

Ver. 10.

Ver. 10. Then *Ishmael* carried away captives 1

*Auri sacra fames quid non mortalia cegit Pelora ?* —

Even the Kings daughters 1 His own kinswomen, whom the *Babylonian* had spared. It may be meant to marry one of them (as our *Richard* the third would have done his niece *Elizabeth*) and so to have reigned in her right.

And all the people that remained in *Mizpah* 1 Who found lesse favour from a false brother, than they had done from a professed enemy : so hath the Church ever done from heretics, then from heathens.

Ver. 11. But when *Joahann* the son of *Korah* and all the Captains — heard of all the evil 1 *Ishmael* did what he could to conceal the wickedness, till he had gotten away with his prize : but *Rumour* outran him, even

*Fama malum, quo non alud velocius altum.*

Ver. 12. Then they took all the men, and went to fight with *Ishmael* 1 This act of theirs carrieth the commendation of fortitude, of charity and of piety ; like as did that of *Abraham* in rescuing *Lot* : of *Gideon* and *Jehoshaphat* in delivering the Israelites from their barbarous and blood-thirsty enemies : of *Scanderbeg*, *Hunyadi*, *Gustavus* King of *Sweden*, &c. Unless *Ishmael* and *Joahann* did as *Ishmael* the Persian King and *Seytan* the great Turk, who fighting for the Empire of the East, *Turk. Hist. 15.* masked their aspiring thoughts under the veil of zeal to their Religion. It well appeareth now to the world that neither of them were right, whatever they pretended.

And they found him by the great Waters that are in *Gibson* 1 Where, in *David*s dayes, those youngsters of *Helikah-bazanzum* had sheathed their swords in their fellows bowels, 2 *Sam. 2. 16.*

Ver. 13. Then they were glad 1 God, when he pleaseth, can suddenly and beyond all hope, exaltate men in the midst of miseries, and give deliverance. The like hereunto befell the poor Christian captives when *Hunyadi* had overthrown *Messias* the Turk General. *Turk. Hist. 369.*

Ver. 14. So all the people — cast about and returned 1 Their hearts were with *Joahann* before the battle, as the *Athenians* were with *Flaminius* the Roman General, who came to rescue them ; though their bodies were detained by the tyrants within the walls of their City.

Ver. 15. But *Ishmael* the son of *Nethaniah* escaped 1 But with what honour, with what confidence could this *Judas* live among the *Ammonites* ? surely this defeat could not be more shame to him before the King of *Ammon*, and more vexation to his proud heart then death it self. The like befell *Stukely* the English traitour in Spain.

Ver. 16. Then took *Joahann* — all the remnant 1 This evil act of theirs doth quite overturn the glory of the former : whilst against the ancient command of God, the Covenant made with the *Isaiah*s, and the consent of the Prophets, they will needs down to *Egypt*, to lean upon that broken reed, that never did them good, but evil.

Ver. 17. And they departed 1 They routed from place to place : but being out of Gods precincts they were all out of his protection : and could expect no good. And they departed and dwelt in the habitation of *Cushim* which is by *Bethlehem* 1 Where it seemeth that *David* (or *Solemon*, 1 *King. 2. 7.*) had given him some lands, which he called by his own name (as men love to do, *Psalm. 49. 11.*) *Germis Cushim*. *Isaiah* saith there is a village near *Bethlehem* that is still so called. See 2 *Sam. 19. 38.*

To go to enter into *Egypt* 1 This was to go out of Gods blessing (as we use to say) into the world's *Ward* *Ward* : this was to put themselves into the punishing hands of the living God.

Ver. 18. Because of the Chaldeans, for they were afraid of them 1 But they should rather have sanctified the Lord God in their hearts, and made him their dread, as *Ezay. 8. 13.* The fear of man bringeth a snare : but whose praise his trust in the Lord shall be safe, *Prov. 29. 23.* See the Notes there. *Breasse*

*Os incusculat.* Becaus (Jehoiakim the son of Nethanias had slain Gedaliah) And together with him many Chaldeans, whom Johanan and his capaines should have cautioned and better guarded; as the King of Babylon would better tell them, they thought, and withall punish them for their neglect.

## CHAP. XLII.

Ver. 1. **T**hen all the Captains of the forces and Johanan; Or, even Johanan; he among the rest and above the rest. *Ille hinc negotio non interjuncto modo sed etiam profuit.*

And Jeremiah the son of Hoshiah Brother, belike, to that Azariah, chap. 43.2. a noble part of brethren is evil.

And all the people Who follow their Rulers: as in a beast the whole body followeth the head.

*Drew near.* They came, as clients use to do for learned counsel.

Ver. 2. *Let us beseech thee, our supplication be accepted before thee.* Here they seem to humble themselves before Jeremiah the Prophet: which because King Zedekiah did not, he came to ruin, 2 Chron. 26. 12.

And pray for unto the Lord thy God. Good words may be found even in hell-mouth, sometimes. Who would think but these men had spoken, what they did, unfeignedly, and from their very hearts? when as it soon after appeared, that all was no better then deep dissimulation. They had made their conclusion aforesaid to go down to Egypt: only in a pretence of piety, and for greater credit, they would have had Gods approbation: which fish they cannot, they will on with their design howsoever, fall back, fall edge. O most hateful hypocrisy! O contumacy worthy of all men execration!

Ver. 3. *That the Lord thy God may show us the way.* But they had set themselves in the way to Egypt, before they came with this request to the Prophet: why were they else to *Garrub Chimbam*, the road toward Egypt, chap. 41. 17. why were they also presumptory, when they knew Gods mind to the contrary? chap. 43.

And the thing that we may do. Good words all along: but those (we say) are light chaps: *Quid vero verba quæ, fallamur videmus?* they were as forward to speak fair, as their ancestors were in the wilderness: but oh that there were a heart in this people, faith God, to do as they have said!

Ver. 4. *I have heard you: behold I will pray.* The wisdom from above is profitable, easy to be intrusted, Jam. 3. ult. and good men are ready to every good work, Tit. 2. 1. *Jeremy* hoped they might speak their whole hearts, and promisify to do his best for them, both by praying and prophesying.

*Whosoever shall say the Lord shall answer you, I will declare.* *Sic vultes nihil ex se vel potestatem, vel prorsus non.* The Prophets spake as they were inspired by the Spirit of truth. Christ spake nothing but what was consonant to the holy Scriptures. The Apostles delivered to the Churches what they had received of the Lord, 1 Cor. 11. 23. Polycarp told the Churches that he delivered nothing to them, but what he had received of the Apostles, &c.

Ver. 5. *The Lord be a true and faithful witness between us.* Did these men know what it was to be solemly to swear a oath? Or were they stark Atheists, thus to promise that which was an oath, which they never meant to perform?

*At speravit Deus meorum fundi atque nefandi.*

Their King Zedekiah paid dear for his perjury to God and men.

Ver. 6. *Whether it be good, or whether it be evil.* i. e. Whether it please us, or crosse us? *Poenit, veniat verbum Domini: & submissum est, scilicet si nobis essent cura, fidei a good man come of:* that is, Let Gods Word come to us once, and be hallow obeyed, whatever come of it. These in the text seem to say as much; but they say it only: neither was it much to be liked, that they were so free of their promises, and all in their own strength, without any condition of help from heaven:

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as if the matter had been wholly in their own hands, and they had had free will to whatsoever good purpose or practice.

*O cæcæ mentes hominum!*

*We will obey the way of the Lord* Yes, as far as a few good words will go.

*Pollitici divites quilibet esse possit.*

Ovid.

Ver. 7. *And it came to pass, that after ten days* So long God held his holy Prophet in request: and so he doth fill his best servants many times, thereby *propterea*, as it were, the sacrifice to the horns of the Altar. How impatient those wretched Rulers were of such a delay, we may well imagine (the Chinois use to whip their gods, when they will not hear and help them forthwith) but God held them off as unworthy of any answer, and seemed by his silence to say unto them, as Ezek. 20. 3. *Are ye come to enquire of me? As I live, saith the Lord God, I will not be enquired of by you.*

Ver. 8. *And all the people from the least unto the greatest.* For the Word of God belongeth to all, of all sorts: and as the lesser fishes bite soonest, so the poor are *gossiped*, Mat. 11. 5. when the richer stand out.

Ver. 9. *Unto whom ye sent me to present your supplication.* Heb. *to make your supplication fall in his presence.* This I have not ceased to do ever since, but had no answer till now: and it may be that now you may the better regard it. *Cito data cito visio.*

Ver. 10. *Then will I build you.* *Promissio felicitatis; parabola ab architectura & agricultura desumpta.* God promifeth to blesse and settle them, by a twofold similitude, used also by the Apostle, 1 Cor. 3. 9. ye are Gods husbandry, ye are Gods building. See chap. 24. 6.

*For I respect me of the evil.* A term taken from men, Gen. 6. 6. though repentance in men is a change of the will: but repentance in God is only the willing of a change: *mutatio rei, non Dei.* See chap. 18. 8.

Ver. 11. *Fear not the King of Babylon.* See on chap. 41. 18.

*For I am with you to save you.* Not only to protect you from the Babylonians; but also to encline his heart to clemency toward you, ver. 12.

Ver. 12. *And I will show mercy unto you.* *Tender mercies;* such as proceed from the bowels, and of a parent, say a mother. This was more than all the rest.

Ver. 13. *But if ye say I will not dwell in this land.* Because more barren then Egypt: and besides bele with many and mighty enemies.

*Neither obey the voice of the Lord your God.* Which you ought to do, whatever come of it: fish rebellion is as witchcraft, 1 Sam. 15.

Ver. 14. *Saying no: but we will go into the land of Egypt.* Infamous for idolatry, luxury, and the oppression of your Ancestors there: besides Gods expresse prohibition, Deut. 17. 16. and commination of it, as the last and greatest plague, *The Lord shall bring thee into Egypt.* Deut. 28. 68.

*And there will we dwell.* The Prophet now, by their looks, or some other way, perceived their purpose to do so, whatever they had promised, ver. 5. 6.

Ver. 15. *If ye wholly set your faces.* As now I see you do: and shall therefore tell you what to trust unto, with the forward God will wrestle, Psal. 18. 26.

Ver. 16. *Then it shall come to pass that the sword which ye feared shall overtake you there.* *Categorica minas Prophetæ.* God hath long hands; neither can wicked men anywhere live out of the reach of his rod.

*And the famine wherof ye were afraid.* Egypt was very fertile, the granary of the world: and yet God could cause a famine there: he hath treasures of plagues for sinners, and can never be exhausted.

Ver. 17. *They shall dye by the sword, by the famine, and by the pestilence.* Three threats, answerable to those three promises, ver. 10, 11, 12. in case of their obedience.

Ver. 18. *As mine anger and my fury hath been poured forth.* *sc. like scolding, lead,* *despect, à me-*



lead, or burning bell-metal, which runeth fiercely, spreadeth far, and burneth extremely.

*Upon the inhabitants of Jerusalem* Out of which fire I have late pulled you as a brand, the smell thereof is yet upon your clothes as it were: *Caveat.*

Ver. 19. *Go ye not into Egypt* Be ruled, or you will rue it, when you have learned their evil manners, and shall perish in their punishments. It is better for you to be in cold irons at Babylon, then to serve idols in Egypt at never so much liberty. Your fathers brought a golden calf thence; *Jeroboam* brought two.

Ver. 20. *For ye dissembled in your hearts* Heb. ye seduced in your souls, or in your minds. The Vulgar bath it, you deceived your souls, and not God; by playing fast and loose with him: by dealing with him as *si puer esset, scurræ, vel morio.*

Ver. 21. *But ye have not obeyed the voice of the Lord* Nay you take a clean contrary course: as if ye would despitefully spit in the face of heaven, and wrestle a fall with the Almighty.

Ver. 22. *Now therefore know certainly that ye shall die* In running from death ye shall but run to it, as *Jonas* did.

*Quo suprà Enclade? quæcumque accesseris oras,  
Sub Jove semper eris.*

#### CHAP. XLIII.

Ver. 1. *And it came to pass that when Jeremiah had made an end, &c.* See here how wicked men, and hypocrites especially, grow worse and worse, deceiving and being deceived. *Balaam* being resolved to curse however, went not as at other times, but set his face toward the wilderness, *Nam* 24. 12. Now he would build no more altars, but curse whatever came of it: so would these refractaries, without Gods good leave, go down to Egypt, putting it to the venture. *Jeremys* sweet words were even loath upon them.

Ver. 2. *Then spake Jeremiah* See on chap. 42. 1.

*And all the proud men* Pride is the root of rebellion. See chap. 13. 15. These men Pride budded, as *Ezek.* 7. 10. and as the leprosie, brake forth in their forehead. See *Ez.* 7. 1. with the Note.

*Saying unto Jeremiah, Then speakst thou falsely* By this foul aspersion, not proved at all, they seek to discredit his Prophecie: like as the Jews at this day do the New Testament; and the Papists the book of Martyrs and other Monuments of the Church, saying of them, *So many lies, so many lies.*

Ver. 3. *But Baruch the son of Neriah setteth thee on against us* A likely matter: what should *Baruch* get by that? but malice careth not how truly or rationally it speaketh or saith, so it may gall or kill. *Jeremy* and *Baruch* must be said to pack together, and to collude for a common disturbance: like as the Papists say *Luiber* and *Zuinglius* did; when as they knew nothing one of another for a long time after that they began to bicker against Popery, in several climates: and when they did hear of one another, they differed exceedingly, in the doctrine of the Sacrament especially.

Ver. 4. *So Johanan the son of Kareah, &c.* Nothing is more audacious and desperate than an hypocrite, when once discovered. Now these *Sabotei* shew themselves in their colours, appear in their likeness, going on end with their work.

Ver. 5. *But Johanan—took all the remnant of Judah* Whose preservation had been but a *recreation* to farther mischief, a just punishment of their incorrigibleness.

Ver. 6. *And Jeremiah the Prophet and Baruch the son of Neriah* This was not without a special Providence of God, that these *Disgraced*, might still have a Prophet with them, for the making of them the more inexcusable. If it befall any of Gods faithful servants, to be hurried whither they would not, as it did *Jeremy* and *Baruch* here, *Paul* also and *Peter*, *Job.* 21. 18. *Ignatius*, *Polycarp*, and other prisoners and sufferers for the truth in all ages, let them comfort themselves with these examples.

Ver. 7.

Ver. 7. *Thus came they even to Taphnes* A chief City of Egypt, called also *Heliopolis*, *Esa.* 30. 4. *Hierom* calleth it *Tanis*; and *Herodotus*, *Daphnis Pelusie.*

Ver. 8. *Then came the Word of the Lord unto Jeremiah in Taphnes, saying* And although many more words besides came to him whilst he was there, and many remarkable passages fell out, yet the holy Ghost hath recorded no more thereof, then what we find in this and the next Chapter.

Ver. 9. *Take great stones in thine hand* Bricks, wherewith Egypt abounded, as being much of it smiddy by reason of the inundation of the River *Nilus*: hence also their chief City was called *Pelusium*, or *Daphnis Pelusie.* See ver. 7. It is ordinary with *Jeremy* to joyn *Parasym* with his Prophecies, as here, that they might be the more evident, and take the deeper impression.

Ver. 10. *Behold I will send and take Nebuchadnezzar* By a secret instinct put into his heart.

*And will set his throne upon these stones* This was dangerous for *Jeremy* to say at the Court-gate, and in the hearing of so many disaffected Jews, who would be ready enough to make the work of every thing. Some say they stoned him with bricks for this very prophecie.

Ver. 11. *And when he cometh* Being sent and set on by God.

*He shall smite the land of Egypt* As for their Idolatry, &c. so especially for harboring these perfidious Jews, whom divine Vengeance will punish hot-foot, and will not suffer them to live anywhere, fith they would not be persuaded to live in Gods good land, and by his good laws.

Ver. 12. *And I will kind a fire in the houses of the gods of Egypt* Goodly gods they were that could not keep their Temples from burning. *Diana*, said one jestingly, was so buſie at the birth of great *Alexander*, that she could not a while to be at *Ephesus*, where her Itate Temple was at the same time set on fire by *Hieroftratus*.

*And he shall array himself with the land of Egypt as a Shepherd putteth on his garment* i. e. Easily and speedily shall he carry away the spoils of that rich country, there being none there to hinder him either in taking them, or carrying them away:

*Pailor enim secum portat tellusque, larumque.*

Ver. 13. *He shall break also the images of Bethswen* Or *Heliopolis*, where *Lil.* 2. the Sun was worshipped with great superstition, as *Herodotus* writeth. The *Hebrews* also called this City *On* or *Aven*, that is *Favory* or *Iniquity*, as well they might for the abominable idolatry there committed. *Josephus* saith that five years after this prophecie, *Nebuchadnezzar* (who had Egypt given him as pay for his pains at *Anig. l. 10.* *Tyre*) invaded Egypt; and the King thereof being slain, he set up another there, 4. 11. and took the Jews that remained alive away into Babylon.

#### CHAP. XLIV.

Ver. 1. *Thus saith the Lord* No word of comfort (how could it be, so long as they lived in open rebellion against the Lord?) but all of reproof and threatening: for why? they were obdurate and oblitinate, and did daily profane in *pejus*, grow worse and worse.

*Which lived at Migdol* To these chief Cities *Jeremy* resorted, to speak unto them. *Noph*, alias *Nepis*, *Hof.* 9. 6. is held to be *Memphis*, now *Alcair*.

Ver. 2. *I have seen all the evils that I have brought upon Jerusalem* And should have been warned by this exemplum terrificum, dreadful instance of mine indignation. They that will not take example, are worthily made examples.

Ver. 3. *Because of their wickedness* That root of all their wretchedness.

Ver. 4. *Humblest I set unto you all my servants* Here the wretchedness of men, and goodness of God, come equally to be considered.

*Saying, O do not this abominable thing which I hate* It were happy if this saying of God were always, shrilly founding in our ears, whenever we are about to do

Y y any

any thing that is evil. It would surely be a notable Retentive from vice

Ver. 5. *But they hearkened not* ] See chap. 7. 24, 26.

Ver. 6. *Wherefore my fury and mine anger Was poured forth* ] A Metaphor from metalles. See chap. 42. 18.

Ver. 7. *Wherefore commit you this evil against your souls* ] This land-desolating, soul-destroying sin of idolatry.

Ver. 8. *In that ye provoke me to wrath* ] This is a most pithy and piercing Sermon all long: not unlike that preached by *Stewen*, for the which he was stoned, *AAs* 7, and likely enough that this was *Jeremy's* last Sermon also.

Ver. 9. *Have ye forgotten the wickedness of your fathers? Mira hic verborum apparet emphasis.* What a powerful and preling discourse is this! *Sed sardis fabulam*, but they were as a stake in the water that stirreth not.

Ver. 10. *They are not humbled*] Not tamed, not affected with *attrition*, much less with *contrition* for their sins. This I tell thee, *Jeremy*: for to them I am weary with talking to so little purpose. *Placuitur sed non placuit: corripuitur sed non corriguntur.*

Ver. 11. Behold I will set my face against you for evil ] I will be implacable as you are irreclaimable.

Ver. 12. *That have set their faces*] I also will set my face against such, *ver. 11.* and they shall all be confounded and fall: Oh what work hath God made in the world!

Ver. 13. *For I will punish them*] Let them never think that they shall one day be settled again in their own country: they could easily come down into Egypt.

*Sed revocare gradum, &c. Hic labor, &c.*

*I will watch them for ever* going back again: let them set their hearts at rest for that matter, it will never be.

Ver. 14. *For none shall return, but such as shall escape* ] *sc.* From these fighters against God, *Jehonah* and his complices. The *Talmudists* tell us (but who told them ?) that *Nebuchadnezzar* at his conquest of *Egypt* sent back into *Judea*, *Zere-my* and *Barnab*, &c.

Ver. 15. *Then all the men which knew that their wives had burnt incense*] And by suffering them so to do, had consented to what they had done: for *qui non, cum*

Omne malum  
ex Gynaeio.

And all the women that flood by] *Mulieris quicquid volunt valde volunt.* Women as they have leſſe of reaſon than men, ſo more of paſſion, being wilful in their way, and oft carrying their men along with them.

*Sicut ferrum trahit magnes:*

*Sic masculinum suum trahit Agnes.*

*Answered Jeremiah saying, ]* One of the women speaking for the rest : and that might well be one of *Zedekiah's* daughters ; the men conniving, and well content therewith, See *ver. 19.*

Ver. 16. *As for the word which he said spoken unto us in the name of the Lord, we will not hearken unto thee* [This is just woman-like: See ver. 15. When man lofts his free-will, faith One, woman got it; and what a time there came twelve kads (measures) of speech at first down from Heaven, women came away with ten of them, say the Rabbins merrily. Here they are very talkative and away with ten of them. In some there is a strong inclination, a vehement impulse to whoredom, which the Prophet *Eze* calls a spirit of whoredom: Such there was in these women to idollary: they were fully set upon's.

Ver. 17. But we will certainly do whatsoever thing goeth forth out of our own mouth. Heb. we will doing do every word hath gone forth from our mouth; that we may be *diffini nostri domini*, at bigas our words, our vows especially, (as ver. 25.) which we made to worship the Queen of heaven, in case we came safe into Egypt. *To burn incense to the Queen of heaven*] See chap. 7. 18.

As we have done, we and our fathers, our Kings and our Princes ] Antiquity is  
here

here pleased, and *Ambrosius*, and *Plenty* and *Peace*. These are now the Popish  
 plea's, and the pillars of that rotten religion. It is the *old religion* say they: and  
 hath potent Princes for her Patron, and is practised in *Rome* the Mother-Church,  
 and hath plenty and peace where it is professed, and where they have nothing but  
*Mage* and *Melanch*. These are their arguments: but very poor ones, as were easy  
 to evince. But as we have seen the *old religion* has always carried a great  
 weight with their husbands, as did *Ev*, *Lucas*, *Calder*, *Calder*, *Calder*, *Calder*,  
*Calder* could do much against *Paul*, and *Barnabas*, *Acts* 13; for people are induced  
 a weighty but unwieldy body, flow to remove from what they have been accus-  
 tomed to. The *Irish* will not be persuaded to put gerres and barres on their hor-  
 ses; but will have the plough fill tied to their tails, as they have been: neither in  
 matters of religion will they be drawn to leave their old *Mass* for the new  
*Swamp* religion: so powerful is usage, and so sweet our present though perveris opinions

This note means  
 many institutions  
 you know  
 infinitely.

For then had we plenty of *vizuals* ] Just so doth the Church of *Rome* borrow her Mark from the *Markets* plenty or cheapness of all things. But one chief reason of that, is the scarcity of money that was in our fathers dayes, and the plenty thereof that is in ours, by means of the rich mines in the *West-Indies*, not discovered till the dayes of *Henry* the seventh. *Hollis* said faith, that some old men he knew, who told of times in *England*, when it was accounted a great matter that a Farmer could shew five shillings or a Noble together in Silver.

And were well, and flow no evil? *Ut sibi melius sibi pietas*, saith Epistatus: and does *Omne rō vultu*  
*quisque sibi melius audis*, saith Another: for profit men will be of any religion. If *quod, in eo rō*  
the belly may be filled, the back fitted, &c. *modo ferueat olla*, so the por may boil, *si ventri bene*  
much will be yielded to: It is well observed that the Papists are most corrupt in those *li lateri*  
things where their profit, ease, or honour is engaged. In the doctrine of the Trium. Horat.

Ver. 18, But since we have left off to burn incense to the Queen of heaven — we have wanted all things? This was not a *prop. can.*: Not unlike heretofore was that gross mistake of certain Lutheran Ministers, who not long since consulting at Ham-  
burgh on the causes and cure of Germanic calamities, concluded it was because they, i. e., their images in Churches were not adorned enough; which therefore they would procure done.

Ver. 19. *And when we burnt incense to the Queen of heaven*] So the Papists also call the Virgin *Mary*, and idolize her, as the word here rendered to *worship* her doth properly signify: *idoli reijellitii appellationem in eam transferunt.*

*Did we make her cakes without our men ?* i. e. Without our husbands privity and approbation? But is that a sufficient excuse? Should not God be obeyed rather than men? A wife is not to perform such blind obedience to her husband as *Plutarch* *Plutarch* prescribeth, when he layeth it as a law of wedlock on the wife, to acknowledge and worship the same gods and none else, but those whom her husband honoureth, and repureth for gods.

Ver. 20. *Thy Jerusalem said unto all the people* ] The Prophet, without any special command from God, moved with a spirit of zeal, confuteth that blasphemy of theirs, and sheweth plainly that idolatry maketh no people happy, but the contrary: though this be an old plea or rather cavil, answered fully long since by *Cyprian* against *Demetrian*, *Augustine de civi. Dei*, and *Orosius*.

Ver. 21. *Te, and your fathers, your King; and say Princes* This was another thing they stood much upon, that their fathers had done it: so had their Grandfathers. If men say *I have sinned with my fathers*, they think its enough. The heretics *Dionysius* cried out I hold with the Fathers, I am cast out with the Fathers, &c. *Yes* *Hieronim* once desired leave of *Ambrosius* to err with seven Fathers, whom he considered of his opinion. But what saith the Scripture? *Be not ye like unto men*, I Cor. 7. 9. *For thus said the Lord God* I will be true by example. His rule: neither shall I add 1 pin my faith on another's sleeve, because I live not whether he may carry it.

Did not the Lord remember them?] When you thought he had forgot them. Sin may sleep a long time, like a sleeping debt, not called for of many years. &c.

Ver. 22. So that the Lord could no longer bear ] His abused mercy turned into  
fury: See chap. 15. 6.

Ver. 23. *Всасифуе ѡмне вьни incense, &c.* See chap. 42. 21. & 43. 7.

Ver. 24. *Hear the Word of the Lord* Not my word only. See on ver. 20.

Ver. 29. *Ye and your wives* ] Who ought to be the better, but are much worse the one for the other; the devil having broken your *head* with your own *rib*.

*We will surely perform our vows*] A little better than many Popish votaries (and others also: not a few) do now-a days, not unlike him in *Erasmus*, who in a storm promised the Virgin a picture of wax as big as St. *Christopher*, but when he came to shore, would not give a tallow-candle.

Ver. 26. *Behold I have sworn by my great name*] *Yehovah*, my incommunicable name, my proper name: or by *myself*: and that's no small oath.

Ver. 27. *Behold I will watch over them for evil* ] I will watch them a shrewd turn, as we say: I will take my time to hit them, when I may most hurt them.

Ver. 28. *Yet a small number* ] *Me'the mispar*, men of number, a poor few : still  
God reserveth a remnant for royal use.

*Shall know whose sword shall stand*] Because they are so peremptory and resolute, I shall try it out with them: I shall be as crosse as they: yet still in a way of Justice.

Ver. 29. *That I will punish you in this place*] Which you looked upon as a place of sure security and safeguard: and would not harken to me opening my bowties before you at home.

Ver, 30. Behold I will give Pharaoh Hephra } Called also *Vaphres*, and by *Hera-*  
dorus *Artes*, being nephew to *Necho* who slew *Jesiah*. A very proud Prince he saith  
*Artes* was, slain by *Amasis*, who succeeded him: but others gather from this  
text, and from *Ezek.* 29. 19. & 37. 11, 15, 18. that he was slain by *Nebuchad-*  
*nezzar*. *Josephus* also and *Jerome* say as much.

## CHAP. XLV.

**THE** word *Jehovah* the Prophet spoke unto Baruch? It is thought that *Jehovah* preached his law when he prophesied in the foregoing Chapter the destruction of *Pompeii Hesperia*, and together with him of the Jews that were slain in Egypt by *Nebuchadnezzar*. He seemed to them to be *Jehova* (as the poorest heathen) and therefore they stoned him to death as *Ephraim* (as their prophets). This word that he spake to *Baruch* belongeth to chap. 36. and should have been annexed unto it in a natural order; as appeareth both by the date and by the matter. *Baruch* had much pains and patience, first written our *Jehovah's* Prophecies, and then read them to the people, and afterwards to the Princes. The first piece of work he expected, belike, some good piece of preferment (as the Apostle saith) *that I might have some recompence of my labours*. But he said, Thus shall flow it forth like water, and following Christ Mat. 18. 10, 20, &c. And of such feeding, Baruch, together with his flock, was often fed. But instead of slaughtering, and besides his merits with his courtiers, *Jehova*, was sought for to be comforted, he is sharply reproved. 1. For a dullard's irresponsibility of mind, because his living expectation, it seems, was frustrated: 2. For his vain ambitious self-seeking, which was not hid from God.

10. **Verily, Thus saith the Lord the God of Israel unto thee O Baruch** Whom he knoweth by name; and for whom he hath in store an ample recompence of reward : for **never** did any one do or suffer ought for Gods sake, that complained of an hard bargain;

Ver. 3. *Thou didst* [7] i. e. Thou didst think, like a poor pusillanimous creature as thou art. But *Primo* could pity him in this infirmity, because it had some time been his own case, chap. 15. and may befall the best. Pray for me, I say pray for me, said Father *Laumer*, for sometimes I am so fearful and fainthearted, that I could even run into a mouse-hole.

For the Lord hath added grief to my sorrow.] So we do oft complain, *non quia du-*  
*ra sed quia molles patimur*, without cause, through feeble-mindedness. And when

Fraim, Col  
in Nauf.

*Antiq.* l. 10.  
c. 11.  
Hieron. in  
*Thren.* cap. 4

*Lapides loqui-*  
ENT.

we speak of our crosses, we are eloquent oft beyond truth: we add, we multiply, we rise in our discourse, as here.

Ver. 4. *Behold that which I have built, &c.*] A Metaphor, as is before noted, *ab architectura & agricultura*. I am turning all upside-down, and wouldest thou only go free and untouched of the common calamity? Tis no whit likely, thou must share with the rest.

Ver. 5. *And seest thou great things for thyself?* This is, saith One, as if a man should have his house on fire, and instead of seeking to quench his house, should go and trim up his chambers: or as if when the ship is sinking, he should seek to enrich his cabin.

*Seek them not* ] For what so great felicity canst thou fancy to thy self in things so fading, as the case now stands especially?

*But thy life will I give thee for a prey*] Which, in these killing and dying times in such dear years of time, is no small mercy.

CHAP. XLVI.

**Vet. 1.** **T**he *Word which came unto Jeremiah against the Gentiles*. "God had at first set him up over the nations and over the Kingdoms (as a pre-eminently) to root out and to pull down, and to destroy, and to throw down, to build and to plant, chap. i. 10. This power of his the Prophet had put forth and exercised against his own Nation of the Jews, whom he had doomed to destruction, and lived to see execution done accordingly. Now he takes their enemies, the neighbouring Nations to do; telling them severely what they shall truly suffer by the hand of the Prophet *Jahd* done before him, as he will do after him, under the type of a cup of wine which he will make them drink up by the Nations, chaps. 25. 15, 16. And here to the end of chap. 25. more plainly and plentifully. *Isaiah* had done this thing in effect, chap. 23. to 24. *Ezekiel* also from chap. 25. to 33. that by the mouth of those false witnesses, every word might stand; and this burden of the Nations might be confirmed. *Jeremiah* brings it fully with the Egyptians, who befell the old enemy; had lately given good warning *Jahd*, with whom stood all the prosperity of the Jewish people; who were now about to be destroyed. He also foretold, after this manner, that he would be made drunk only by their overthrow, and calamities, *Jeremiah* 49. 12. *Against Egypt*.] First: That the Jews might not rely on that broken reed as they did, to their ruin, because they would never be warned.

Against the Army of Pharaoh Necho } Who had beaten Nebuchadnezzar at Pri-  
sma at Carchemish, and gotten all the Country from Egypt to Euphrates; but was

afterwards himself beaten out again by *Nabuchadnezzar*, the second, surnamed *Magnus*, in the first year of his reign, which was the fourth year of *Phojikim*: who also was glad to be his tributary. Now this overthrow of the *Egyptian*, who was driven out of *Assyria*, as far as *Pelusium* by the *Babylonian*, is here foretold

Ver. 3. *Order ye his buckler and shield*] So Pharaoh is brought in bespeaking his forces, when he was going to fight against *Nebuchadnezzar*: Or, for the Prophet bespeaketh the *Egyptians* ironically, and by way of scoff. *g'd*. Do so: but all shall be to no purpose (see like *Isa*. 8. 9. *Congregamini et vincemini*) yea though *non-Pharaoh's* shield should be the same inscription that was once upon *Agamem*

Ver. 4. *Harnesse the horses*] Those warlike creatures, but yet vain things, for safety, *Psal.* 33. 17. *Prov.* 21. 31. *Egypt* was famous for the best horses, *Deut.* 17. 16. 1 *King.* 10. 26, 28. but the Lord delighteth not in the strength of a horse. *See Psal.* 147. 10, 11.

Ver. 5. *Wherefore have I seen them dismayed?* Surprized with a Panick terror.  
*And are fled away.* Heb. *Fled a flight.*

Ver. 5: *Let not the swift fly away* } i. e. Think to save themselves by flight.

Norris might have said] i.e. Think to save himself by his might, be he never so stouthearted.

*Toward*

*Toward the North* [i. e. Toward Carthage, the stage of the war, where Pharaoh-Necho had beaten Nebuchadnezzar the elder, and is now beaten in the same place by Nebuchadnezzar the younger, alterna victoria.]

Ver. 7. *Who is this that cometh up like a flood?* Pharaoh with his forces is here portably fetched, *visus formosus color*, and compared to an impetuous river, that threateneth to overflow and swallow up all. See *Isa.* 8. 7.

Ver. 8. *Egypt rise up like a flood* [Nile-like: the Egyptians were an ancient, proud, luxurious people.]

*And he saith I will go up and cover the earth* [See the like vain vanities of this proud people, *Exod.* 15. 9. 10.]

Ver. 9. *Come up ye horses* [i. e. Ye horsemen, all the cavalry of Egypt, as *Exod.* 14. 7.]

*And ye* [Or, *begin your selves* as if ye were wood or mad: *insula furiarum* dicuntur pro campis.]

*The Ethiopians and the Lybians* [The Africans that were confederates and Auxiliaries to the Egyptians.]

Ver. 10. *For this is the day of the Lord God of hosts* [See *Ezra* 34. 5. 6. 7. 8.]

Ver. 11. *Go ye into Gilead and take balm* [See *chap.* 8. 22. with *Gen.* 37. 25.]

Ver. 12. *The Nations have heard of this* [Of the shameful defeat given there: so that thou who wast once a terror to them, art now a scorn.]

*For the mighty man hath stumbled against the mighty* [And this is the sum of the talk that goeth of thee.]

Ver. 13. *The Word that the Lord spake* [Another Prophecy, but against Egypt also. God had yet a further quarrel to that Country for the death of good Joseph, their delivering up *Uriah* Gods faithful servant to the sword of *Jehoiakin*; their idolatry, pride, perfidy, &c.]

*How Nebuchadnezzar* [should come and smite the land of Egypt] In the five and twentieth year of his reign, as *Jeremy* also had set forth by a sign, *chap.* 44. 30.]

Ver. 14. *Published in Noph, and in Tanis* [See *chap.* 44. 2.]

*For the sword shall devour round about thee* [Egypt was now whit amended by the former discomfite at Carthage: therefore is now wholly subdued by the Babylonian Conquerour, about three and twenty years after. And the like befell the Greek Empire overturned by the Turks.]

Ver. 15. *They stood not, because the Lord did drive them* [He struck a Panick terror into them: and then no wonder that men flee at the noise of a shaken leaf.]

Ver. 16. *Terrors fell upon another* [See *ver.* 12. in a confused flight, it is wont to be.]

*And they said* [The Auxiliary and Stipendiary souldiers said so, when once they saw that there was no good to be done for the Egyptians: *Nebuchadnezzar* having so walked all.]

Ver. 17. *Pharaoh King of Egypt is but a voyer* [A meer flash: one that vaneeth and vapoureth, and that's all. So of *Charles* the eighth King of France, *Guicciardin* faith, that in his expedition to Naples he came into the field like thunder and lightning, but went out like a smoke: more then a man at first, and lesse then a woman at last.]

*He hath passed the time appointed* [He let slip his best opportunity: which, in giving battle, is sometimes the losse of all. *Charles* King of Sicily and Jerusalem was for this fault called *Carolus Cunctator*, i. e. the Delayer.]

Ver. 18. *At Ilioe* [Formalejwands *Elipica*, & *Des preps*: let none presume to swome in that fort.]

*Surely at Tabor is among the mountains* [As Tabor surmounteth and commandeth the little hills round about it, and Carmel the adjoining sea (over which it hangeth a promontory) so shall *Nebuchadnezzar* come into Egypt, and subdue the whole Country.]

Ver. 19. *Oh thou daughter dwelling in Egypt* [But not likely long to dwell there. *Fornish thy self into captivity* [Heb. *make thee instruments* or implements of captivity. *Sarcinis vestisquis collectis*, prepare to be packing.]

Ver. 20.

Ver. 20. *Egypt is like a very fair heifer* [Virtue elegant, a trim bullock, worthipping *Apis* the Bull and *Menia* the Cow, and unaccustomed to the yoke of subjection, as *Hof.* 10. 11. but I shall bring her to it.]

*Destitute of cometh* [Or, *exition from the North cometh, cometh, certo, cito, penitus venit*, *Ezek.* 7. 6. there come those that shall cut up this fair heifer, or fat calf.]

Ver. 21. *After her hired men in the midst of her like fatted bullock* [Heb. *bullock after the fall*, not like to do much good service in respect of their luxury and petulance: *Fat Eglen* had but sluggish souldiers. *Campaia* with her delicacies, matted *Hannibals* forces. These mercenaries carried themselves as if hired *non ad militiam sed jagiam*, not to fight, but to fat themselves.]

Ver. 22. *The voice thereof* [of Egypt] *shall go like a serpent* [Submissa voce loquatur, the shall hiss and whisper, as being daunted and damped, scarce able to muster of utter ought for fear, *Ezra.* 9. 4.]

Ver. 23. *They shall cut down her forests* [i. e. Her many Cities. *Herodotus* telleth of one thousand and twenty Cities that were in the land of Egypt, in the dayes of King *Amosis*.]

*Because they are more then the grasshoppers* [The Babylonian fellers are: and those many hands, will make light work.]

Ver. 24. *The daughter of Egypt shall be confounded* [This is, in plain termes, the sum of all that had been said before.]

Ver. 25. *The Lord of hosts, the God of Israel saith* [And shall he say and not do?]

Ver. 26. *Shall the Word of God be broken?* [See *Job.* 10. 35.]

Ver. 27. *Shall I will punish the multitude of No* [Called *populus No*, *Nah.* 3. 8. (populus as *Nineveh*) so *Galilee* of the *Gensile*: some render it *nourish*.]

*And their Kings* [Here *Calvin* conjectureth that *Pharaoh* had made many of his Princes Kings for his greater magnificence: but this came down soon after. A bulging wall is near unto a downfall.]

*And Pharaoh* [Ephraim, *chap.* 44. 30.]

*And all them that trust in him* [As the Jews in Egypt did.]

Ver. 26. *And afterward it shall be inhabited* [Fourty years after, *Ezek.* 29. 13. sc. in the dayes of *Amasis*, whom *Cambyses* the Persian conquered: after which it remained subject to the Persian Monarchs 150. years since *Cambyses*, being but a baile and tributary Kingdom.]

Ver. 27. *But fear not thou, O my servant Jacob* [If Egypt find so much favour, as *ver.* 26. what mayst thou thou hope for? See the time, *chap.* 30. 10.]

Ver. 28. *Fear thou not O Jacob, &c.* [See *chap.* 30. 11.]

*But correct thee in measure, &c.* [God dealeth much otherwise with his own people then he doth with unbelievers, whose prosperity as it is full of thornes, so their adversity is but a foretaste of eternal torment: whereas all things, even afflictions also, work together for good to them that love God, &c.]

## CHAP. XLVII.

Ver. 1. *Before that Pharaoh smote Gaza* [Called also *Gater* and *Gacera*, having its name not from the Persian *Gaza* signifying wealth or treasure, but from an Hebrew word signifying strength. It was first smitten by *Pharaoh* at his return from *Carchemish* likely, after he had slain *Jafub*, and afterwards worsted the Babylonian at *Euphrates*. Next by *Nebuchadnezzar*, this and the four other satrapies of the Philistines were overrun then when he came against Egypt. After that, it was besieged and taken by *Alexander* the great who laid it waste. Yet was it built again and called *Constantia* after the name of *Constantine* the great but sifter, being one of the chief Cities in Syria, and having received the faith.]

Ver. 2. *Behold mastership upon the North* [The *Gileadites*, as a mighty torrent, shall overflow the whole Country and bury all as it were in one universal grave of waters, as once at the deluge. So *Esa.* 8. 7. This seemeth to have been done]

Javence  
penit.Vix trepida  
ex praemissis  
nullus fortiss  
Bullicis.Lib. 2. Diador.  
c. 1. c. 31.Subjuncti: Epi-  
phronema.Hic dicitur  
Alexandri.

Stipens of.

Ensis de vi-  
canten: l. 4.

done somewhat before Egypt was destroyed: when Moab, Ammon and Syria, and therein Palestine, drank of the same cup.

Ver. 3. *The Fathers shall not look back to their children* Though never so dear to them *(Grecis)* the Greeks call them, and the Latines have their *Filius* of gods but shall be solicitous of their own lives only; *qui de Deo tantulum quidem fuerant solliciti.*

For feebleness of hands Through fear and fail of vital spirits: so as to forget natural affection also.

Ver. 4. *Because of the day that cometh to spoil all the Philistines* God will find a time of vengeance to fall upon the wicked enemies of his people, though he bear long with them. *Patentia Dei quo diuturnius, et minores.* The wicked practiseth against the just and gasheth upon him with his teeth. The Lord shall laugh at him: for he seeth that his day is coming. *Psalm. 37. 12, 13.*

And to cut off from Tyrrus and Sidon The inhabitants whereof were the Philistines kinsmen and confederates, but could not rescue them or deliver themselves from the Chaldean Conqueror.

The remnant of the Country of Caphtor These Caphtorim were neither the Caphtorians, the Cyprians, nor the Cretians, as sundry make them; but as of the same lineage with the Philistines. *Gen. 10. 13, 14.* for their complices and confederates, with whom therefore they were to fare alike.

Ver. 5. *Baldness is come upon Gaza* i. e. Extreme grief, which might have been prevented, had the profited by her former calamity. *ver. 1.* But till God come in with sanctifying grace, Afflictions, those hammers of his do but beat upon cold iron.

Askelon is cut off Or, is silenced: which was wont to be full of singing, dancing and loud living. Here was born, they say, Herod the infanticide, surnamed therefore *Ascalania*.

With the remnant of their valley Palestine lay most of it low, and was yet to be laid lower.

Ver. 6. *O show sword of the Lord* So called because whencesoever it cometh, it is barked in heaven. *Isa. 34. 5.* See chap. 25. 29. *Judg. 7. 18, 20.*

How long wilt thou be as though thou wert quiet? *Evangelium in opere semper* wilt thou ever be eating flesh and drinking blood? war, the shorter, the better. Of the Pirates war, as the Romans called it, *Augustinus* reporteth to the just commendation of Pompey, that it was by him *incredibilis celeritate & temporis brevitate confectum*, quickly dispatch, and made an end of.

Ver. 7. *How can it be quiet?* Heb. *How shalt thou be quiet?* Here the Prophet quieteth himself howsoever by a humble submission to his holy will, who had put the sword in commission. Gods will is the rule of right, neither can force or entreaty prevail ought against it in this world: much less in the world to come, where each one must hold him to his doom, which is irreversible.

# CHAP. XLVIII.

Ver. 1. *Against Moab* That basely brood, infamous for their inveterate hatred of Gods Israel, at whom they were anciently irked, fretted, vexed, though no way provoked. *Num. 22. 3.* whom also they outwitted, by the counsel of Balaam, in the business of Baalpeor. *Num. 25.* had been plagued and judged by the Kings of Israel (by David especially) as also by Sennacherib. *Isa. 15, and 16.* but were no whit amended: and are therefore here, and *Ezek. 25. 0.* threatened with utter destruction by the Chaldeans; and that very much in a scoffing way: like as they were a proud, petulant, scornful people, despisers of all other Nations, but especially of the Jews their near neighbours and Allies.

Ver. 2. *Woe unto Nebo* Their oracle. *Ciry*, as it may seem by the name. See *Esa. 15. 2.* Kirjathaim is confounded It is of a dual form: and so seemeth to have been a double City, as was of old Jerusalem; and as are now Rome, Prague, Cracovia.

Misgab

Misgab is confounded It signifieth the high place: and is the same, say some, with Bamoth. *Num. 21. 20. & Selah. Isa. 16. 1.*

Ver. 3. *There shall be no more praise of Moab* This may be taken either of a City so called, or of the whole Country: as now Muscovia is set out for all Russia. *Atropolis*

*In Hebron they have devised evil against it* Or better thus, *De Hebronem, &c. d. d. Atropolis* concerning Hebron, they (the Chaldeans) have devised evil against it. There is an elegant allusion in the original, to the names of the places both in Hebron and in Muscovia.

Ver. 4. *A voice of crying* They would not cry for their sins: they shall therefore cry for their miseries with desperate and bootless tears: and yet worse one day. *Jun.*

Ver. 4. *Moab is destroyed* i. e. Shall be shortly. *Her little ones have caused a cry to be heard* Whilst they either are forsaken of their parents, as chap. 47. 3. or else flee them to be slain, or carried away captives.

Ver. 5. *Continual weeping shall go up* Heb. *weeping with weeping shall go up* i. e. They shall weep abundantly.

Ver. 6. *Else, save your lives* Whatever else ye lose. *And be like the beasts in the wilderness* Which is little worth: See chap. 17. 6.

Ver. 7. *For because thou hast trusted in thy works* Thy creature-confidence and thine idleness have undone thee.

Chemoth shall go forth into captivity Chemoth (*nuda xix*) the Moabites God, and it thought to be the same with Baschur, or Priapus. He is here called Chemoth by way of contempt.

Ver. 8. *And the spoiler shall come* i. e. Nebuchadnezzar. *As the Lord hath spoken* Who hath given him a commission, and made him his executioner.

Ver. 9. *Give wings unto Moab* Let him flee his utmost — *adit timor altus*: but the Chaldean Eagle will easily overtake him.

Ver. 10. *Confused be that do the work of the Lord deceitfully* Or *sleightly*, or *hastily*, to the better: *Latentes hoc tentoria*. The work of destroying Moab is here mainly meant. But the text taketh in all lawful employments, these are Gods works, and must be done vigorously, with all our might, in obedience to God, and for his greatest glory. Not Soldiers only that have a good cause and a good calling, must likewise take a good courage, and do execution lustily: but Magistrates also, who are *keepers of both Tables of the Law*, must do right to all without partiality: accounting it better to be counted a busy Justice than an idle Gentleman.

Ministers must look to the Ministry which they have received of the Lord, to fulfil the same. Every man in his particular place and station must be not slothful in duty, but fervent in Spirit, serving the Lord: *non tanquam canis ad Nilum, sed ut* *Perbi minister* *est: hoc age.* *Cygnus ad Thamefis*: in Gods immediate service especially, men must flit up themselves to take hold of him: minding the work, and not doing it in a customary, formal, bedulling way. A very Heathen could say, *Ignavia in rebus divinis nefaria*. Dulness in divine duties is abominable. And *Quia King of the Romans* made a Law, that none should be careless or curious in the service of God: and appointed an Officer to cry out to the people at such a time. *Hic aqua*. Mind what ye are about, and do it to your utmost. He that is ambitious of Gods curse, let him do otherwise.

Ver. 11. *Moab hath been at ease from his youth* And his ease hath destroyed him, as *Prov. 1. 32.* He dwelleth near the *Mors mortuum*, and is become a very mere mortuum: i. e. a dead Sex. Because he hath had no changes, therefore he feareth not God. *Isa. 55. 19.* *Sibi confut in facinoribus*. He is rich and rely: here's good booty for the soldiers, who should therefore bestir them.

Ver. 12. *Thou shalt find him wanderers* Perseverant quae peregrinanti agant eum, the Chaldeans vagrants: he be proudly calleth and counselleth them: but they shall make a vagrant of him in good earnest. *L. z* *And*

And shall empty his vessels. &c.] *Moab* abounded with the best wine: but dwelling so near *Sodom*, his grapes also became grapes of *Sodom* and clusters of *Gommorah*: his manners were Sodomitical too. It was but time therefore to send those that should empty his vessels and break his bottles: carry him into another Country where he might get a new take, and his fence be changed.

Ver. 13. *As the house of Israel was ashamed of Bethel*] When their golden calf was carried into captivity.

Ver. 14. *How say ye we are mighty*] *q. d.* Ye have great cause to crack, and to stand upon your gambles, as ver. 2. 29, 30.

Ver. 15. *Moab is spoiled*] *Qua luctuque, cadum majora cum luce reperit.* The same again, but with more exhortations.

Ver. 16. *The calamity of Moab is near to come*] See on ver. 15.

Ver. 17. *All ye that are about him, bemoan him*] And that ye may not want a form, say ye, *How is the strong staff broken*!

Ver. 18. *And sit in thirst*] *i. e.* In want of all things.

Ver. 19. *Stand by the way and spy*, &c.] What brave Rhetoric is here? *Tranquillum quidem, Propheta & Apostolus non effulse artem dicendi: vide Iamnes quantâ elegantia perorat Spiritus Sanctus.*

Ver. 20. *Moab is confounded*] See on ver. 15.

Ver. 21. *All ye that are about him, bemoan him*] In the Cities standing upon that river.

Ver. 21. *And judgement is come upon the plain country*] Such as the most part of *Moab* was.

Ver. 22. *And upon Dibon, and upon Nebo*] These Cities beyond *Jordan* belonged to *Israel*: but *Moab* had seized them, and now Gods Judgement cometh upon them.

Ver. 23. *And upon Kirjathaim*] See on ver. 1.

Ver. 24. *And upon Bezer*] Called also *Bicer*, *Josh.* 23. 36.

Ver. 25. *The horn of Moab is cut off*] *i. e.* His strength, power, glory, Kingdoms: his *Sultans* and *Princes*, with the *Chiefties*.

Ver. 26. *Mak ye him drunk*] *Christus modo omnibus maledictis*: but here is meant a dry drunkenness with the fierce wrath of God. Most things here spoken are to be found in *Isay*: but here more clearly exprest. See chap. 25. 21.

*Moab also shall wallow in his vomit*] As once he did when drunk with wine to the derision of others, for now he shall when drunk with wrath. It will be a woe time with drunkards one day doubleless.

Ver. 27. *For was not Israel a derision unto thee*] *sc.* When he was carried captive by *Salmanser*: didst not thou make thyself merry in his misery, and compote Comedies out of his Tragedies?

*Was he found among thieves*] Was he therefore obnoxious because religious? What reason hadst thou to shout after him, as one would do after a thief that is taken stealing?

*Thou sleepest for joy*] Thou shakest thyself, that is thy head: or thou laughest till thou art ready to break thy midriff.

— *Petulantis flens cachinnus.*

Ver. 28. *And be like the dove*] That is glad to creep in any cranny of the craggy rock, to be hid from the Hawk.

Ver. 29. *We have heard the pride of Moab*] See *Isay* 16. 6. Proud he was then, and the same he is still: no changing in him.

Ver. 30. *I know his wrath*] Passion is the eldest daughter of pride. See *Isa.* 16. 6. *His lips shall not so offend* it] Heb. his barres. Lyes were his refuge, his strength the barres be thrust to and leaved on.

Ver. 31. *Therefore will I howl*] *Isa.* 16. 7. & 15. 5.

Ver. 32. *I will weep with tears for the weeping of Jazer*] Or, more then the weeping of *Jazer*. *i. e.* faith *Jamies*, more largely and lamentably, then *Isay* bewailed *Jazer*, *Isa.* 16. 8. 9.

Ver. 33. *And joy and gladsome is taken*] See *Isa.* 16. 10.

*Their mourning shall be no mourning*] Their cheer shall be changed, their note altered

red from what it was wont to be, at their gathering in the vintage. So it shall one day fare with the drunkards and belly-gods, whose *Latitia vertitur in luctum, plausu in planctum*, &c. mirth shall be turned into mourning, clapping of hands into wringing of hands, hollowing into howling.

Ver. 34. *From Hebron even unto Elealeh*] See *Isa.* 15. 4, 5, 9.

*As a heifer of three-years old*] Which at that age, beginneth to low after the bull.

Ver. 35. *Moreover I will cause to cease*] Such a scarcity there shall be of people.

See ver. 7. & *Num.* 21. 28.

Ver. 36. *Therefore my heart*] See *Isa.* 15. 5. & 16. 11.

Ver. 37. *For every head shall be bald*] This was the doings among the *Easterlings*, in times of mourning.

Ver. 38. *There shall be lamentation*] See *Isa.* 15. 7.

*Like a vessel wherein is no pleasure*] See chap. 22. 28.

Ver. 39. *How hath Moab turned the back with shame*] Heb. neck.

*Submissit tristis colla superba juugo.*

Ver. 40. *Behold he shall fly as an Eagle*] To an Eagle *Nebuchadnezar* is compared, for his strength, swiftnesse, and ravenousnesse.

Ver. 41. *Kerith is taken*] Of this City, some say, was *Judas Iscariot*.

*At the heart of a woman in her pang*] Which is very low: neither is such a one in case to defend her self.

Ver. 42. *Because he hath magnified himselfe against the Lord*] *i. e.* Against his people, who are as the apple of his eye.

Ver. 43. *Fear and the pit*] See *Isa.* 24. 17.

Ver. 44. *He that fleeth*] See *Isa.* 24. 18.

Ver. 45. *Stand under the shadow of Hebron*] As thinking they had had a good bush on their backs.

*But a fire shall come forth out of Hebron*] As once before it did, *Num.* 21. 28, 29, and became a proverb.

*Of the tumultuous ones*] Of those revelling gallants.

Ver. 46. *We be unto thee, O Moab*] See *Num.* 21. 29.

Ver. 47. *Tas will I bring again the captivity of Moab*] *Latiora demum amittias.* But because this was never that we find fulfilled in the letter, therefore it was a preface of the calling of the Gentiles to an interest in Christ, and benefit by him.

#### CHAP. XLIX.

Ver. 1. *Concerning the Ammonites*] Who are taxed in Scripture for their pride, peticulancy, and contempt of Gods *Israel*, whom they had always infested, and now grossly injured, by encroaching upon part of their Country, which they had seized on, as if *Israel* had been *herlesse*, and themselves next akin, which was nothing so. See *Zeph.* 2. 8.

*Has he no beer*] Yes, *Judas* and *Benjamin* not yet captivated.

*Why then dost their King inherit Gad*] *i. e.* *Gilead* (Gad's portion beyond *Jordan*) because it lyeth convenient for him. This, they would have done long before, viz. in *Jezebel's* days: but then it would not be. Afterwards, *Saul* and *David* subdued them: but in *Jezebel's* time they came again, together with the *Moabites* and the men of mount *Seir*, to make a disturbance: but were defeated, 2 *Chron.* 20. Now, when those *Israelites* beyond *Jordan* were carried away, and their land desolated first by the *Syrians*, 2 *King.* 10. 33. and afterwards by the *Assyrians*, 2 *King.* 15. 29. then, in likelihood, it was that the *Ammonites* thus invaded the Country, and laid it to their own (Confer *Am.* 1. 13.) that they might dwell alone, in that part of the earth.

Ver. 2. *Behold the dayes come, saith the Lord*] *sc.* After the subversion of the

Jewish Nation, Ezek. 21. 33, &c. For Judgement commonly beginneth at the House of God.

And I will cause an alarm of war to be heard in *Rabbah* ] *Megalopolis* the Metropolis of the *Aegyptians*; it was afterwards called *Philadelpia*, from *Ptolemy Philadelphus* who reedified it.

And it shall be a desolate heap ] Heb. an hillock of desolation.

And her daughters ] The neighbour Towns, and Villages.

Then shall Israel be heir unto them that were his heirs ] It hath been often observed, that God loveth to retaliate. How this was fulfilled, see 1 *Maccab.* 5. 6. and *Joseph.* l. 13. c. 21.

Ver. 3. How I have hated ] A City of the *Gadites*, but seized upon it seemeth, first by the *Ammonites*, and then by the *Moshites*, chap. 48. 2, 24, 25.

For it is builded ] Not that *At*, *Joab.* 7. 1. but another of that name, beyond *Jordan*; *Gaja* *Ptolemy* calleth it.

And run to and fro by the hedges ] Hide you behind the hedges.

For their King ] Or *Malcham* their idol: as *Chemo*, chap. 48. 7.

Ver. 4. Wherefore glorify thou in the valley? ] Because fat and fertile; as being near to *Sodom* and *Gomorrah*, that pleasant plain, *Gen.* 13. 10.

O backsliding daughter ] Or answered and refractory. Sept. Thou daughter of *Yafseph*, Or of impudence, que ita lascivius sicut puella que libidinatur, & virum

Appetit boni-  
tas regis cry-  
nos filium  
vagan.

gausit, faith *Osteolamp*.

That trusted in her treasures ] Never yet true to those that trusted them, 1 *Tim.*

6. 17. *Plal.* 52. 7.

Who shall come unto me? ] Or, who can come at me?

Ver. 5. Behold I will bring a fear upon thee ] *Panicum* vel bellum.

Ver. 6. I will bring again the captivity ] Then, when *Christ* shall come, the Gentiles also shall be freed from the tyranny of *sin*, and terror of *hell*.

Ver. 7. I will smite newness in *Teman* ] The *Edomites*, and especially the *Temanimites* (of whom *Eliphaz*, *Job's* friend was one) were famous for wisdom, *Obad.*

8. which although it be of excellent use for putting things to the test, yet without the fear of *God* (which is the beginning of wisdom, *Prov.* 1. 7.) and his blessing, it groweth not only unprofitable, but pernicious also. It is said *James*, earthly, sensual, and devilish. See what the Scripture speaketh of it, *Job.* 12. & 1 *Cor.* 3.

Ver. 8. Dwell deep ] Hide your selves in holes of the earth, grots in the ground, clefts of the rocks, where you may best secure your selves from the pursuing enemy.

Ver. 9. If grape-gatherers, &c.] See on *Obad.* 5.

Ver. 10. I have uncovered his secret places ] Where he had hid himself, or his treasures, those secrets of war.

And he shall not ] i.e. Any more a State or a people. Time shall triumph over him, so that he shall but live by fame.

Ver. 11. Leave thy fatherless children, &c.] Thus *God* speaketh to the profane

*Edomites* in derision; but to all true *Israelites*, in serious sadness: and so it is very comfortable, and must needs be a good stay of mind to a dying Saint, as it was to *Claviger* a Dutch Divine. He was held happy of whom *Cassiodorus* saith, *3o* many

Salnee. Pechy  
Christi. par  
3. sons, jo many  
p. 379. Quen  
dren, fo many  
deit familie  
jovers, in  
reddidit Curie  
confulenti.

children, so many Counsellors to the State: but he is happier that can say, *So* many children, so many of *God's* clients, heavens heirs, &c.

Ver. 12. Behold they shall be judgement, &c.] See chap. 25. 29. See also *Obad.* 19. deit familie jovers, in reddidit Curie confulenti.

Ver. 13. I have sworn by myself, saith the Lord ] Because it seemed incredible that *Babylon* should be beaten down: as also to shew how exceedingly *God* was incensed against the *Edomites*, to whom therefore also no comfort is spoken, as it is to *Amos* and *Moab*, in after-times.

Ver. 14. I have heard a rumour from the Lord ] See on *Obad.* 1.

Ver. 15. For few I will make thee ] See on *Obad.* 2. whence *Jeremy* took this, and more besides, or till *Obadiah* from him.

Ver. 16. Thine iniquities ] i.e. Thine iniquity and cruelty wherewith thou frightest folk. Or thine idol, that terrible business, so called in contempt.

Through thou shouldst make thyself ] See *Obad.* 4.

Ver. 17. And Edom shall be a desolation ] Heb. for a desolation. See on ver. 13.

Ver. 18.

Ver. 18. as in the overthrow of *Salem* ] See *Gen.* 19. 24, 25.

And the neighbouring Cities ] Whereof See *Dint.* 29. 23.

No man shall abide there ] As little as in the dead Sea, where no creature can live.

Ver. 19. Behold he shall come up ] *Nebuchadnezzar* or shall.

Like a Lion from the swelling of *Jordan* ] As Lions at such a time are forced to quit their dens, near *Jordan*.

Against the habitation of the strong ] i.e. Against *Idumea*.

But I will suddenly make him run away from her ] As having soon conquered her: or rather I will suddenly make him over-run it. i.e. Get above it, and become Master of it.

And who is a chosen man that I may appoint over her ] Or, For I will give charge to him that is a choice one against her: i.e. To *Nebuchadnezzar*.

For who is that shepherd that will stand before me? ] *3. d.* There is no standing before *God*, and his Lion sent by him.

Ver. 20. Therefore hear the counsel ] Now by counsel things are established.

And his purposes ] Or, contrivements that he hath contrived.

Surely the wall of the flint ] The men of *Nebuchadnezzar's* men shall drag them out of their flint, as dogs do a dead carcass.

Ver. 21. In the red Sea ] i.e. A long way off: yet not so far as the doating *Talmudist* say, the Serpents cry was heard (when the Angels came down and cut off his legs, according to that doom past on him, *Gen.* 3. 14.) &c. all the world over.

Ver. 22. Behold he shall come up and sit ] See chap. 48. 40, 41.

Ver. 23. Concerning *Damasce* ] The chief City of *Syria*, so pleasantly situate, so rich and luxurious, that one compareth it to *Cornibus* or *Ephesus*. *Pulius* the

Emperour in his Epistles, calleth it the City of *Jupiter*, and the Eye of the whole East. *Tamurlan* would not come into it, lest he should be detained there by the delights and delicacies of it. He destroyed it in a displeasure, and built three Towers with the skulls of those he had there slain (for a trophy) with singular skill. It was

built again by the *Salkan* of *Egypt*, and is now possessed by the *Turks*.

There is sorrow in the sea, it cannot be quiet ] Or, There is sorrow as upon the sea which cannot rest.

Ver. 24. And fear hath possessed her ] *Horror* em *fridum* apprehendit, *Shee* thas-  
keth as in a fit of an Ague.

Ver. 25. How is the City of praise not left? ] Why is to praise-worthy and renowned a City to demolished? See ver. 23. Cause enough there was, because it was a valley of vanity, *Psalm.* 1. and *Comm.* *Ysaiah*, and *Baccha* there made their dividend, and thence their Devotion.

Ver. 26. Therefore her young men ] Or, Surely.

Ver. 27. And I will kindle a fire ] See on *Amos* 1. 4.

Ver. 28. Concerning *Kedar* ] These *Kedarites*, the off-spring of *Kedar* *Ismael's* son, *Gen.* 25. 13. dwell or rather abode for most part in *Arabia* the stony, or desert. *Hagar* and his were also called, and afterward *Saracen* of *Sarac* their chief

people came *Alabon* that grand-impolour: and the *Turks* who have now gotten into their hands to great a part of the habitable world. A rude people they were in *Jeremy's* days, and uncivilized; yet because wicked, they are here doomed.

And concerning the Kingdoms of *Hacur* ] Their head-city.

Ver. 29. Their tents and their flocks ] For which they were termed *Scemite* and *Nomades*, as living a pastoral life in tents.

And they shall cry unto them, Fear is in every field ] *Magor-misabib* might be their word, wherewith, loudly uttered, they might fright and overcome these enemies:

like as the *Britons* our Ancestours once overcame a mighty Army of *Saxons* and *Picts* in this Land, by ringing out the word *Hallanjab* with a courage among the

mountains, nigh to which the enemy had encamped.

Ver. 30. Fear, get you far off ] See on ver. 8.

Ver. 31. Arise, go you up into the wealthy Nation ] Or, quiet Nation, that dwelleth without care ] Heb. in confidence: but such a security doth not secure any, but

Uffert. de  
Brit. Eccl.  
primord.

off betrayeth. *In felix felicitas que non est in Domino*, saith *Oecolampadius* here: There's no true happiness, or safety but in God.

Ver. 32. *Turn that are in the uttermost corners* | Or, that have the corners of their hair cut. See chap. 9. 26. and 25. 23.

Ver. 33. *And Hazeel shall be a dwelling for Dragons* | See chap. 9. 11. and 12. 22. and 51. 37.

Ver. 34. *Against Elam* | i. e. The *Medes*, say some; the *Persians*, say others; or a people betwixt both: whose head-City was that *Susa* where *Alexander* found fifty thousand talents of gold besides silver. *Aristogoras* also thus cheered up his soldiers that belagued it; This City if you can but take, *sum jove de divitiis licet cervice*, you may vie with *Jove* himself for wealth. These *Elamites* joined with the *Chaldees* against the Jews, when they first walked *Judea*, and carried away *Jehoiakim*: Hence they are here so threatened, for their cruelty then.

Ver. 35. *Behold I will break the bow of Elam* | In the use whereof they excelled: being very skillful Archers, *Esa.* 22. 6. Gunnes now-a-days carry it, as bows of old.

Ver. 36. *And upon Elam will I bring the four winds* | i. e. Great concussions, enemies on all sides, *Scythians* and *Sarmatians* especially out of the North. *Calvin* thinketh this Prophecy fulfilled after *Alexanders* death, when his captives flrove most fiercely for the Kingdoms of the earth, which he had subdued.

Ver. 37. *For I will cause Elam to be dismayed* | q. d. They trust in their great strength, and hold themselves invulnerable: but I can easily dispirit (and so destroy) them. See ver. 5. 14, 20.

Ver. 38. *And I will my throne in Elam* | i. e. I will solemnly execute my judgments upon these people, as if I sat in my Judgement-seat in a publick Court, in the midst of them.

Ver. 39. *I will bring again the captivity of Elam* | Principally by bringing them to *Jesus Christ*. And so we read, *Act.* 2. 9. of *Parthians*, *Medes* and *Elamites* amongst those first and best believers. *Augustinus* also telleth us, that in the Council of *Nice* there was a Bishop from *Persia*. *And Theodorus*, a very good man, withal a great writer, served the Churches of the *Elamites*.

## CHAP. L.

Ver. 1. **T**He word that the Lord spake against Babylon | Which was built by *Nimrod*: as *Ninive* was afterwards by his nephew *Ninus*, *Gen.* 10. 11. Of the greatness of this City, besides what we read in holy writ, much may be read in *Herodotus* and *Pliny*. It was the head-City of the *Assyrian* and *Chaldean* Monarchy, which lasted above 1700. years. till *Cyrus* the *Persian* took the Kingdom. *Ezra* prophesied against it in several Chapters. *Hidakek* maketh it his whole business. *Jeremy* had felt forth how *Sabotek*, that is *Babylon*, should drink the dregs of the cup of Gods wrath, chap. 25. 26. Here, and in the next Chapter, he discourseth it more at large, shewing how it was that *Babylon* was to drink of that cup: and for more certainty, it is spoken of in this prophetic as already done.

Ver. 2. *Declare ye among the nations* | Let all take notice of the good news: there shall be a general good-delivery; sing therefore for triumph.

Say, *Babylon is taken* | So *Ezra* 21. 9.

*Bel is confounded* | This *Bel* was *Nimrod*, whose nephew *Ninus* set him up for a god. *Morodach* (a restorer of their Empire, whereof *Nimrod* had been founder) was likewise idolized. They are called dry deities (*Idolatrie & Idola*, a name good enough for them) and said to be confounded. See *Esa.* 46. 1. *Sorrows* also: because their sorrows shall be multiplied that halten after another God, *Psal.* 16. 4.

Ver. 3. *For out of the North there cometh up a Nation against her* | i. e. Out of *Media* and *Persia* which lay Northward from *Chaldea*. The Jews had their bare out of the North, (as had been foretold, *Jer.* 1. 14. 15.) *Je.* from *Babylon*. And now *Babylon* is to be banished from the same quarter. This was some comfort doubtless to the poor Jews in captivity, which shall make her land desolate | This was not fulfilled, till many years after.

Cyrus

*Cyrus* indeed began it: but *Seleneus Nicator* finished it, by building near unto it another great City called *Seleneia*. *Flin.* lib. 6.

Ver. 4. *In those days, and at that time* | *Deffinitio* *Babel salus est populo Dei*: so shall it be at the ruine of *Rome*. *Cap.* 26.

The children of *Israel* shall come and the children of *Judea* together | In better times they could not agree: but when they were both in a weeping condition, misery bred unity: as it did also betwixt *Hooper* and *Killey*, when they were both in prison for the truth.

Going and weeping | Tears of sorrow for their sinnes; and tears of joy for their deliverance by *Cyrus*, but especially by *Christ*.

They shall go and seek the Lord their God | Whom they had long been without: and do now long and longer after.

Ver. 5. *They shall walk the way to Zion with their faces thitherward* | As intent *Accusatores* sit upon it, and minding nothing else in comparison. It is good for a man to have his face set towards heaven and to make Religion his business: looking at other things by the by, and out at the eyes end, as it were.

Come and let us joy in our selves to the Lord | Be joyoned to the Lord, so glewed *Judeus esse ad* unto him, as to be one spirit with him, in a conjugal perpetual covenant. *brevis De-*

Ver. 6. *My people have been lost sheep* | *Per avia peccatorum aberrantes*, lost in the maze of sin and misery. *brevis Da-*

Their shepherds have caused them to go astray | True also of *Papists* and *Secretaries*: miserably misled by their pretended *Salvatores*; *Impostores* rather.

Ver. 7. *All that found them have devoured them* | As ravenous creatures do wandering sheep. Stragglers are a fit prey for *Seducers*.

And their adversaries said, We offend not | i. e. God will have it so, *Jer.* 40. 2. but this was no good plea; *Jer.* 2. 3.

The habitation of justice | Or, in the habitation of justice: in a land of uprightness have they dealt unjustly, *Esa.* 26. 10. which was no small aggravation of their sin. *Even the Lord is the hope of their Fathers* | But these, as degenerate children, have no such hope.

Ver. 8. *Remove out of the midst of Babylon* | *Ho, Ho, come forth*, as *Zach.* 2. 6. Away, this is not your rest, for it is polluted, *Mic.* 2. 10. See *Ezra* 48. 20. *Rev.* 18. 4.

Be as the hee-goats | That lend the flocks, *generos & sissimantes*, freely and readily. Sheep are fearful, and therefore go behind: goats are not so, and therefore go before. There is good hope, with one, that we are going out of *Babylon*, when the hee-goats go before the flock: when men of publick place and authority are active for reformation.

Ver. 9. *From the North country* | See on ver. 3. *Their arrows shall be as of a mighty expert man* | Or, of a potent prosperous man, that can hit where he pleaseth, and that without fail.

Neither shall they return in vain | No thistle shall: or no soldier shall miss of booty. For whereas *Babylon*, like a sea, had taken in the wealth of all Nations, so it was meet that it should be exhausted: like as *Sow* was by the *Gather* and *Fowls*, and as *Constantinople* was by the *Turky* and *Tartars*.

Ver. 10. *And Chaldea shall be a people* | See on ver. 9.

Ver. 11. *Because ye were glad, because ye rejoiced* | *Je.* In a thing of naught, as *causam ponit Am.* 6. 13. and in the miseries of my people ye were madly merry: therefore shall ye be let blood in the *vena cava*.

Because ye are grown fat | Ye have laughed your selves fat, you have fattened your selves as in a day of slaughter, or of good cheer. It was at a feast that *Babylon* was taken.

And beloveth as bulls | Or, neigh as steeds, lusty Reeds.

Ver. 12. *Your mothers shall be Jews confounded* | i. e. *Babylon* your mother City: or *Babylonia* your country: or your Monarchical greatness, which being in the last place did waste after other Nations, as *Jer.* 35. was foretold, shall with shame cry out, *Etiam tunc dico me quia primus abineham*, &c. How is it, that I, who was the head of Nations, am now the tail, &c?

Ver. 13.

Diod.

See also. Con-  
fession.

See also. The-  
od. Annot. 390.

Morodach  
propheta  
fuit et post  
exilium ap-  
pellatus.



Ver. 13. *It shall not be inhabited, but be wholly desolate* Babylon standeth not now in the same place as of old: nor is there hardly any ruins of the old City remaining, as travellers tell us. *Panfanus* faith, that in his time, there was naught to be seen of it, but the walls only: and *Hierom* faith, that in his, it was turned into a park for deare. *Omnis in medio specum solitudo est.* See on ver. 3.

Ver. 14. *For she hath sinned against the Lord* Yet then is a link of time, the contagion of the world, the shop of Satan, the adwery of the Saints, &c. So, and much more then is to spiritual Babylon, *cito idem casura, s' effusa vires* (said *Petrarch* long since) that groweth for a downfall.

Ver. 15. *Showt against her round about* As they did once at *Jericho*; she shall come down as suddenly.

She hath given her hand i. e. She hath yielded and cryed quarter: add hereunto, that two Princes of Babylon being displeased by *Balthazar*, sent for *Cyrus* to take the City, and shewed him how he might beid do it. This was giving the hand faith *Calvin*.

As for *his* *hand*, de unto her] — *Nunc enim lex scripta u' adest.* See *Judg.* 1. 5. with the Note.

Ver. 16. *Cut off the tower* Leave not so much as a husbandman alive: who yet are generally spared as harmless, and useful: they were left and let alone by the *Chaldeans* when they carried away the Jews, *2 King.* 25. 12. But here is enjoyed a more severe execution.

Ver. 17. *First the King of Assyria hath devoured him* Many *Assyrian* Kings successively; but especially *Sennacherib*, *Isaiah* broken him: hath left nothing of him but the bare bones.

Ver. 18. *As I have punished the King of Assyria* And accordingly so he did: for a *Sennacherib* first lost his army, and then his life; and then soon after, that Monarchy was dissolved: so after that *Balthazar* was slain, the Empire was transillated unto the *Perfians*.

Ver. 19. *And I will bring Israel again to his habitation* Or to his fold, or his pastures: See ver. 6, 17.

Ver. 20. *The iniquity of Jacob shall be sought for, and there shall be none* Because to the justified no sin is imputed. *Nihil obliuiscis solus prater injurias.* He forgetteth nothing but injuries only, said *Cicero* of *Cesar* flatteringly; say we of God truly. Thuto have known, is to feed in those soul-fating pastures, ver. 19.

For I will pardon them whom I reuerse] *Tegam quod feci; quod eris, regem.* Ver. 21. Go up against the land of *Merathaim*—and against the inhabitants of *Peled*] Two *Babylonian* Provinces, *Ezek.* 23. 23. *Calvin* rendreth it: The land of *excubitors*, and the inhabitants of visitation, i. e. that deserve to be punished. This is Gods commision to *Cyrus*.

Utterly destroy after them] i. e. Their posterity, as *Dan.* 4. 11.

Ver. 22. *A sound of battle is in the land* *Barricus militaris*: this is (not the *Squiter* ext-joyful but) the woful sound: for war is a woe, which no words, how wide foever, can sufficiently let forth.

Ver. 23. *How is the hammer of the whole earth cut asunder?* Babylon was the mawle of many Nations. *Nimrod* began it, and his successours took after him. *Charles Martel* King of *France*, was so called for like cause. *Augustine* also was worthily bid *Hieroclerum malleum* the hammer of hereticks: and *Mr. Arthur Hildersam* *Schismatisurum malleum*, the mawle of *Schismatics*.

Ver. 24. *I have laid a snare for thee* Thon wilt-halt, ver. 27. Babylon was unexpectedly taken by a stratagem, whilst they were in the midst of their revels.

And thou wilt not aware] The palace was suddenly seized upon: but some parts of the City knew not that the enemy was entered, till three dayes after: for it was the greatest City that ever the Sun beheld, faith *Panfanus*; and the most suddainly surprized.

Behold thou hast striven against the Lord] Heb. *hast mingled thy self with the Lord, in certamine scilicet*, to wrestle and fall with him, and to try mawles, &c.

Ver. 25. *The Lord hath spent his arrow* Heb. *irascor*. Now Gods armory is

is once it sub caluque ad diabolum, all things both in heaven and under the cope of heaven, as far as the very devils; whereby he is able to subdue his enemies, and to bring them to nothing. Out of this treasury God took *Darius* and *Cyrus* with their forces, and let them upon this expedition.

Ver. 26. *Come against her* This he speaketh to the *Meds* and *Perfians*; who though they were farther remote then they that could heare the Prophet; yet God, who spake by him, could and did speak home to their hearts, stirring them up by a secret instinct to do this execution.

Ver. 27. *Slay all her bullocks* Heb. *sword* them, sheath your swords in their sides. See ver. 24.

Ver. 28. *The vengeance of his Temple* Spoiled and burnt by the *Chaldeans*, whose *vesters*, as their name also signifieth. Woe then to such as destroy Gods living Temples.

Ver. 29. *According to all that she hath done* See ver. 15. For she hath been proud against the Lord] Who fetterd himself in battle array against the proud, 1 *Pe.* 5. 5.

Ver. 30. *Therefore shall her young men* See on chap. 49. 26.

Ver. 31. *Behold I am against thee O miss proud* Heb. *O pride*, in the abstract; i. e. *O Balthazar*; as of a certain Pope was said,

*Conditor hoc tumulo & felix & vitium.*

Ver. 32. *And the miss proud shall stumble* Heb. *Pride*, or that *man of pride*, *Præfatus ille*, so *Oecolampadius* rendreth it, that stubborn man, who will do wickedly against conviction of conscience.

Ver. 33. *The children of Judah, and the children of Israel were oppressed together* Or, were oppressed alike, &c. In their several deportations; and God mindful of his Covenant, sheweth himself sensible of it; though for present he seemed not to care what became of either of them;

*Ille dolus quoniam cogitat effraen.*

Ver. 34. *Their Redeemer is strong* Or, But their strong Avenger, whose name is the Lord of hosts, he shall thoroughly plead their cause, i. e. right their wrongs. That he may give rest to the land] See on a *Thes.* 1. 8. 9.

Ver. 35. *A sword is upon the Chaldeans* Those (worn swordmen of the Devil.

Ver. 36. *A sword is upon the lyres* i. e. The *ivocongitators* and *wizards*.

*Mendaces nominat divinos*, as it was wont here to be said *a fistr*, a *lyar*.

Ver. 37. *A sword is upon their horses* Upon all their military preparations; whereof see *Herodot.* lib. 1.

They shall become is women] *Elmber*, cowardly and cressfallen.

*A sword is upon her treasures*] Which how inestimable they were, see *Strabo* lib. 15. and *Ptole.* 6. 33. cap. 3.

Ver. 38. *A struggle is upon her waters* Which *Cyrus* did to drain by many outlets, that without any great difficulty he took the City: assaulting it on two sides. *Lih.* 3. cap. 7. *Frontinus* faith that three *Babylon* was taken by this stratagem. 1. By *Semiramis*.

2. By *Cyrus*. 3. By *Alexander* the Great.

And they are mad upon their idols] *Deos sacrificios & truces*, statues of their Kings *idolatrias* and Worthies which were of a huge vast stature. See *Dan.* 3. 1.

Ver. 39. *Therefore shall wild beasts of the desert* See *Ez.* 13. 21.

Ver. 40. *At God overthrown Sodom* See *Ez.* 13. 19. and chap. 49. 18.

Ver. 41. *Behold a people shall come from the North* As ver. 3. 9. See chap. 6. 22.

Ver. 42. *Against thee, O daughter of Babylon* In like sort as thou didst once against Gods *Israel*. chap. 6. 23. Now thou shalt meet with thy match.

Ver. 43. *The King of Babylon, &c.* See chap. 6. 24. *Dan.* 5. 6.

Ver. 44. *Behold he shall come up* See chap. 49. 19.

Ver. 45. See on chap. 49. 20.

Ver. 46. See on chap. 49. 21.



Ver. 36. *Behold I will plead thy cause* ] Not so much verbally as really : here's a present answer to Israel's cry.

Ver. 37. *And Babylon shall become heaps* ] See chap. 50. 39.

Ver. 38. *They shall rear together like Lions* ] When hunger bit : The Babylonians, terrified, and the Persians, tumultuating together. The old Latine Version hath it, *they shake their fluggs hair*.

Ver. 39. *In their heat I will make their faults* ] Or, *I will dispose their drinkings* : that is, I will pour into their cups the wine of my wrath : Now poison mixt with wine, worketh the more furiously. God can punish one kind of drunkenness with another worse.

*That they may rejoice* ] That they may revel it and sleep their last : and so they did, as being slain in a night of publike solemn feasting, and great dissoluteness, which was soon turned in *marorem & metum*, into heaviness and horreur.

*And not wake* ] Till awakened by the found of the last trump. The Chaldee here hath it, *They shall dye the second death, and not be quickened in the world to come*, &c. unto life everlasting.

Ver. 40. *I will bring them down like lambs to the slaughter* ] All that with following here to the end of this section is only then elegant, in holding forth the power, justice, and truth of God in fulfilling this Prophecy exactly, though divers years after.

Ver. 41. *How is Shebäck taken* ] i. e. How is Babylon destroyed beyond all expectation ! See chap. 25. 26.

Ver. 42. *The sea is come up upon Babylon* ] A sea of hostile forces ; what wonder therefore though the be taken ?

Ver. 43. *Her Cities are a desolation* ] See chap. 2. 6. & 9. 12.

Ver. 44. *And I will punish Bel in Babylon* ] Nimrod was after his death called the Babylonian Saturnus : Belus, who succeeded him, the Babylonian Jupiter, as Berosus testifies. This idol of massy gold and of a huge bignesse, was carried away by Cyrus : thus Bel was punished.

*And I will bring forth out of his mouth that which he hath swallowed up* ] Belus ex ore Bel : such an elegancy there is also in the Original. Of the rich presents, spoils, costly furniture found in Bel's Temple, see *Diodore lib. 2*. Those taken from Gods Temple at Jerusalem, and laid up in his, 2 *Chron.* 36. 7. he was forced to segregitate, *Exer.* 1. 7. & 5. 14. See *Job* 20. 12, 15.

*The wall of Babylon shall fall* ] Which yet was strong to a miracle, as being two hundred cubites high (of the Kings cubites which were larger then ordinary) and fifty cubites thick, having a hundred brazen gates, and many flately towers, &c. All shall down faith the Prophet.

Ver. 45. *My people, get ye out of the midst of her* ] This is much pressed, chap. 50. 8. *ver. 6.* and it was but need, for many of the Jews were as hardly drawn to depart thence, as a dog at antics cries, from a far morel.

Ver. 46. *And lest your hearts faint* ] Or, *And let not your hearts faint*.

*And ye fear for the rumour* ] i. e. Of Cyrus his coming : fear it not, all's for the best to you : your redemption draweth nigh.

*A rumour shall come one year* ] i. e. Of Cyrus his preparation, and then another of his expedition toward Babylon.

*Roller against Roller* ] i. e. Cyrus against Belshazzar : so Constantine against Maximian, Maximianus, Licinius, &c. this was for the best to the poor Church of Christ.

Ver. 47. *I will do judgement*, &c. ] See chap. 43. 12, 13. *Exod.* 12. 12.

*And all her slain shall fall* ] Her dancers One rendereth it : their merry dance shall end in a miserable downfall.

Ver. 48. *Then the heavens and the earth, &c. shall sing* ] There shall be as it were a new face set upon the world, and all the creatures shall appear to be well-aid at the downfall of Babylon : under the oppression whereof they even groaned and laboured. See what a life general joy there will be at the ruine of Rome, Rev. 18.

Ver. 49. *So as Babylon shall fall the slain of all the earth* ] Or rather of all the land, i. e. of all Babylon, or Assyria. When God once cometh to make inquisition for the blood of his Saints, woe to the wicked, &c.

Ver. 50.

Ver. 50. *Ye that have escaped the sword* ] i. e. Of the Medes and Persians, who at the taking of the City killed all piously.

*Get away, stand not still* ] Haste home to your own Country : for therefore hath the Lord delivered you from so many deaths and dangers : See *ver. 25*.

*Remember the Lord of us* ] Should not we mind heaven, and hasten thither ? If a Heathen could say, ought not we much more ? *Ingredim est ad clarissimum patriam*, Aug. B. de *ibi Pater, ibi omnia*, Haste we home to heaven : there's our Father, there are all things, *Gen. Dec. 1. 9.*

Ver. 51. *We are comforted because we have heard reproach* ] This is the Jews lamentation, as in the next verse we have the answer to it.

Ver. 52. *Wherefore behold the day is come* ] So soon is God up at the cry of his poor people, *Psal.* 12. 5.

*I will do judgement* ] See *ver. 37. & 49*.

Ver. 53. *Though Babylon should mount up to heaven* ] As her walls are said to have been of an incredible height (see on *ver. 44*) and her tower to have been little less than four miles high, threatening heaven as it were.

Ver. 54. *A sword of every country* ] See *chap. 48. 3*.

Ver. 55. *Because the Lord hath spoiled Babylon* ] Heb. *u spoiling* : for it was long in doing : but as sure as if done together and at once. In like sort many of the promises are not to have their full accomplishment till the end of the world : as those about the full deliverance of the godly, the destruction of the wicked, the confusion of Antichrist, &c.

*And destroyed out of her the great voice* ] Of the revellers and roaring boys : or of their enemies (as some rather sence it) breaking in upon them.

Ver. 56. *For the Lord God of recompences* ] Principis ille & arbitri justitiam, God who loveth to avenge.

Ver. 57. *And I will make drunk* ] See *ver. 39*.

Ver. 58. *The broad walls of Babylon* ] See on *ver. 44*. Or, *the walls of broad Babylon* that greatest of all Cities, saith Strabo : the compass whereof within the walls was near upon three score miles, saith Ptolemy.

Ver. 59. *The word which Jeremiah the Prophet commanded Seraiah* ] This is now the last part, viz. a type used for confirmation of this prophetic Prophecy ; uttered at Jerusalem bably in the fourth year of Zedekiah, which was the first of Nebuchadnezzar, and now to be read at Babylon in the fourth year of Zedekiah, which was seven years before the destruction of Jerusalem, and above Sixty years before the destruction of Babylon. God loveth to fore-sight, but Babylon would not be warned ; which was a just both desert and preface of her ruine.

*When he went with Zedekiah* ] In company with him, say some out of the Jewes Chronicle : at which time Nebuchadnezzar, who had made him King, took an oath of him to be true to him : which he afterwards broke, and was punished accordingly, 2 *Chron.* 36. 13. Others think that Seraiah went not with Zedekiah, but for him, and from him with a present to Nebuchadnezzar, that he might keep his favour, or that he might be reconciled unto him after his revolt from him, 2 *King.* 24. 20.

*And thus Seraiah was a great Prince* ] One that opposed the rebellion against Nebuchadnezzar, or a peace-maker at Court, or the great Chamberlain, Heb. a Prince of rest, or, Prince of Menecha, a place so called, *Isa.* 20. 43. or a quiet, honest and humble Prince : otherwise he would not have been thus commanded by a poor Prophet : especially in a matter of so great danger, as it might have proved, if publicly noticed.

Ver. 60. *So Jeremiah wrote in a book all the evil* ] For Babylon's commotion (if at least the book were read publicly, as some hold it was) and the Jewish captives consolation.

Ver. 61. *When thou comest to Babylon and shalt see* ] i. e. The finfulness, as well as the destructiveness of that City.

*And shalt read all these words* ] Or, *then shalt thou read all these words*. They who hold he did it publicly, extol the authority of the Prophet, the boldness of Seraiah, and the mildness of the King of Babylon, somewhat like that of the King of Nineveh, Jon. 3. but the most think he read it privately : yet not in some closet a pure

by

by himself, but in some private house to his country-men who came unto him.

Ver. 63. *Then shalt thou say, O Lord, &c.* ] The promises are to be prayed over, and then we may expect their accomplishment. Prayer also added to the outward sign, according to God's holy Word, maketh it a sacramental sign.

Ver. 63. *Thou shalt bind a stone to it* ] See the like *Symbol* or *Cross*, Rev. 18. 21. Where, by the mighty Angel, *Alcazar* understandeth the Prophet *Jeremy*.

Ver. 64. *Thou shalt Babylon sick* ] Ceremonies are to little purpose, unless they have divine expositions annexed unto them.

*And they shall be weary* ] That seek either to save it, or to restore it.

*Thou shalt see the words of Jeremiah* ] *sc.* Concerning *Babylon*: See the like concerning *Ahab*, chap. 48. 47.

# CHAP. LII.

Ver. 1. *Zedekiah was one and twenty years old, &c.* ] For the exposition of this whole chapter, see the Notes on 1 *King*. 24. & 25. 2 *Chron*. 36. & *Jer*. 38. 1, 2, 3, &c. It is altogether historical, and set here fitly by *Ezra* or some other Prophet, as an Appendix to the foregoing Prophecy, and as a Preface to the Book of the *Lamentations*, which is nothing else but *Jeremy's* Elegy over their dolorful Captivity: not over King *Josiah's* death as *Hieron* would have it: nor yet is it that Book that *Jehoiakim* cut and afterwards cast into the fire. *Jer*. 36. as some of the Jew-doctors have doted. The *Septuagint* have set this title upon it, *And it came to pass after that Israel was carried captive, and Jerusalem laid waste, the Prophet Jeremy* [as weeping, and wailing and bitterly lamenting the case of his people. Thus they knit together this Chapter and the ensuing *Lamentations*: which the Jews also are still said to read together in their Synagogues, on the ninth day of the month *Ab*, which answereth to our *July*: because that on that day, the City was taken and destroyed by the *Chaldeans*, *Jer*. 52. 7.

## A Com-



# A COMMENTARY OR EXPOSITION ON THE Lamentations of JEREMY.

## CHAP. I.

Ver. 1. *How doth the City sit solitary* ] Some tell us of *Jeremy's* cave, near to *Abeladama*, where he sat in sight of the City now *Adichom*. *ex* destroyed, and made her this *Epiaph*: not altogether *Stroph*. unlike that which *David* once made for his dear *Jonathas*, 2 *Sam*. 1. 17. There he hath his *Ecce admirantis* & *commiserantis*, his wondering and condoling *How* once and again, and a third time, *ver*. 19. 25, 27. And our Prophet hath the self-same (in sense at least) three several times in this one verse: whence the *Hebrews* call the whole book by the name of *Echa* (How) which is the first word in it; and beginneth with the first letter of the *Hebrew* Alphabet. For it must be observed here that (for memory sake especially) this piece of holy writ is, most of it made up in order of Alphabet, *v. c.* the four first chapters; and all of it with singular artifice in a poetical frame: take that one passage for a taste, chap. 5. 16. *Oi na lavu, eichastaxa* (which runneth rhythmically) i. e. wo to us that we have sinned. And whereas other Poetry is the luxury of such learning as is in words restrained, in matter (usually) loose, here it is altogether otherwise. For the Prophet or Poet whether, *il sibi negat credidit solum dari*, maketh it his whole business, to set forth his peoples misery in the cause thereof, their sin and excess: prelling therefore to patience, to repentance, to earnest prayer, and to a confident expectation of a gracious issue, together with a sanctified use of all their sufferings: he had himself been a man of many sorrows all along: and now had his share as deep as any in the common calamity. Besides which, he could truly say with *Cyprian*, *Cum singulis piliis meum capite, meraris & funeris pondera luctuosa paricio: cum plangentibus plango, cum distressed desiles*, i. e. in St. Paul's words, *Wo be to me, and I am not weak; grievous and I grieve not? offended, and I burn not?* 2 *Cor*. 11. 29. And this he expressed in a fluently stile and figurative terms, full of Passion and compassion: as, to show his love to his Country, so to work upon his hard-hearted Country-men, and to excite them to repentance and better obedience.

*How doth the City* ] Lately a City, yea the City, the most famous of all the Cities of the East, saith *Pliny*; but now, alas, of a City become an heape: so true is that

that of *Seneca* speaking of a great City burnt to ashes, *Una dies interstiter nam civitatem & nullam*, there was but one day betwixt a City and no City. *H. Sit solitaria*] Sit on the ground in a mourning posture, as *Jub* did among the ashes, and as *Yehaphan*, after the last destruction of *Jerusalem* by his son *Titus*, caused money to be coined, whereon was stamped the picture of *Judas* in form of a captive woman, sitting sorrowfully under a Palm-tree.

How fits this City late most populous,  
This solitary? like a widow thus?  
Empress of Nations, Queen of Provinces  
She was, that now thus tributary is.

That was full of people] Full indeed at the three soltmn anniversary feasts especially. *Josaphus* testifieth that at the last destruction of this City by the *Romans* there were more then eleven hundred thousand people got into it. And although *Judas* was not above two hundred miles long and fifty miles broad, nothing near so big as *England*, yet what huge armies brought they into the field in the dayes of *David*, *Aja*, *Jehaphan*, &c?

How is she become a widow] Having lost her King, if not her God: happy, if in this last respect, she be but *quasi vidua*, as a widow only and no more (see 2 Cor. 6. 8. with the Note) if God at any time should say unto her, as *Zach.* 10. 6. *She shall be as if I had not call her off, and I will bear her*; or if she could say of her self as that good widow in *Rory* did, *Sola relicta solum Deum sequor*, Being left alone, I will follow after God alone.

She that was great among the Nations] So was *Athen* once the glory of *Greece*, for both Arts and Arms; now a dog-hole in comparison. *Sparta* also, that other eye of *Greece*, is now a small Burrough called *Misfiera*, having nothing to boast of but the same and thoughts of its former greatness.

And Princess among the Provinces] In *David* and *Solomon* dayes especially, when that state was in the flourish, i.e. the praise of the whole earth, and terror to all Nations.

How is she become tributary?] And by that means *melius* and exhaufed, as the *Hebrew* word importeth. So was *England* once, when the *Pope* *Alex*: Oh the huge sums that he sucked hence, to the waiting and impoverishing of the land! Of one of his Agents here it is recorded, that at his departure he left not so much money in the whole Kingdom; as he either carried with him, or sent to *Rome* before him. Some of them derive their *Misere* from the *Hebrew* word *Misra* in the text, signifying *tributary*; and in some respects will they may: *per sam felices pias summo dignissima est & dissoluta*, saith *Rivers*; for it is the bane of mens souls, and a purge to their purses.

Ver. 2. *She weepeth sore*] *Heb.* weeping she weepeth, i.e. Sadly and soakingly, or as we say, favourily: seeking that way to ease her sorrow, which is so deep and downright.

*Expulsiur lachrymis, egeriturque dolor.*

In the night] When grief may have its full force: and when widows are most sensible of their solitary and forlorn condition.

*Jam jaces in vidua squalida sola tero:*

And her tears are on her cheeks] *Harum & perennant*, seldom or never are they off. At hands by weeping, so she by weeping cast off her sorrows, *Job* 39. 3.

Among all her lovers she hath none to comfort her] *Optimum solatium solatium*, saith one: And, *affert solatium lugentibus suppetitium socium*, saith another *Father*. It was no small aggravation of *Jerusalem*'s misery, that her confederates proved miserable comforters, and her allies kept aloof off, so that she had none to compassionate her. This is also none of the smallest torments of the damned *C. Hollis*, that they are unquiet of their best friends and nearest relations.

AB

All her friends have dealt treacherously with her] The *Edomites* and *Mobabites*. *Isaiah* the son of *Nathan*, and *Johanan* the son of *Kareah*, &c. Every inner shall one day take up this Lamentation: And why? they have forsaken the fountain of living waters, and hewed them out broken cisterns that can hold no water, *Jer.* 2. 13.

Ver. 3. *Judah is gone into captivity*] But with no good will: God hath driven them out, for their cruel oppressions and hard usage of their poor brethren that served them. Thus the *Chaldees* *Paraphra*, and not amiss. Others thus; *Judah*, i.e. the inhabitants of the Kingdom, *goeth away*, i.e. willingly leave their country, goods, and dwelling, i.e. before the delatation of *Jerusalem*, because of affliction, i.e. extremity of trouble, and great slavery, &c.

She dwelleth among the heathes] Where she can get nothing better than guilt or grief.

She stands no rest] No more then did the dove in the deluge, *Gen.* 8. 9.

All her persecutors seek her in the Heavits] i.e. At the most advantage to mischief her: a term taken from hunters or high-way-men. The *Chaldees* took the City; when it had been first distressed with famine; and then the Jews that went down to *Egypt* for succour and shelter after *Gedaliahs* death, they caught there, as mice in a trap, as this Prophet had foretold them, *chap.* 42. 43. and 46. but they would not be warned. *Misfaim* proved to be their *Misfaim*, i.e. *Egypt* their prison, or prison.

Ver. 4. *The ways of Zion do mourn*] So they seem to do because unfrequented, overgrown with grass, and out of their kindly order.

Her Prophets lie] For want of employment.

The virgins were afflicted] Or discomfited: those that are usually set upon the merry pin, and were wont to make mirth at those festivities.

And she is in bitterness] *Zion* is: but for nothing so much, as for the decay of Culture and religion, and the loss of holy exercises: when this befallereth, all things else are mere *schabado* to good people. See *Zeph.* 3. 18.

Ver. 5. *Her adversaries are the chief*] *Heb.* are for the head. This was threatened, *Deut.* 28. 13, 14, 43, 44. This, when it falleth out, is a great grief to the godly. Therefore the Prophet *Nathan*, for the comfort of Gods *Israel* wholly in setting forth the destruction of their enemies, the *Assyrians*.

Her enemies prosper] See *Jer.* 12. 1. they prevail and do what they list; so that there seemeth to be neither hope of better, nor place of worle.

For the Lord hath afflicted her] Not so much her adversaries and enemies, or her oppressors and haters (as the words properly signify) than, those that oppress her in action, and hate them in affection.

Her children are gone into captivity] Tho' that were able to go: for the rest were slain, *chap.* 4.

Before the enemy] Driven before them, as cattle.

Ver. 6. *And from the daughter of Zion all her beauty is departed*] Her glory, as *Esa.* 54. 14. that is chiefly the Temple, and the service of God in it: It is now *schabado* with her. The beauty and bulwark of a Nation are Gods holy ordinances.

Her Princess are become like harts] i.e. Heartlesse, bereft of courage; they dare not make head against an enemy.

Before the pursuer] *R. Solomon* here observeth, that the *Hebrew* word *פורס* is written at full, so as it is scarce anywhere else, to note the fullness of the persecution.

Ver. 7. *Jerusalem remembered in the dayes of her affliction*] *Misery* is the best art of *Misery*. Then those priviledges we prized not in prosperity, we recount with the regret: *Bona a tergo foris affluunt*: the worth of good things is best known by the want of them: and as we fee things best at a distance, so here. Afflictions are *pilum* friends.

*Julia lucis*, that do possibly clear the eye-sight.

The adversaries jaw her] i.e. With a spiteful and scornful eye.

And did mock at her *Sabbath*] Calling the Jews in contempt *Sabbatharians*: and jearing them as those that lost more than a seventh part of their time that way; and telling

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cified by the  
sword and  
mler, 100000  
were led to  
Rome in tri-  
umph. *Serm.*  
304. de Tem-  
pore.

She weeps  
when she  
should sleep.

Jun.  
Iul.

Cultus dei de-  
ferunt, de-  
comis habet  
ita. Jun.  
Cunct scriptu-  
ra ne hoc pat-  
et dicit ad-  
vocat.  
Cecolimp.

telling them in scorn, that now they might well awhile to keep a long Sabbath, as having little else to do. *Juvenal* thus describeth a Jew,

Satyr. 5.

*cui septima quæque fuit lux  
Ignavæ, & pariter vile non attingit ullam.*

*Paulus Phagius* telleth likewise of a black-mouthed Egyptian, who said that *Christians* were a *calumnias* of most loathsome lecherous people, that had a foul disease upon them, and were therefore fain to rest every seventh day.

Propertius, aff. dicit, &amp; graviter peccavit.

Ver. 8. *Jerusalem hath given us by sinners* Heb. *hath sinned sin*, hath sinned sinning, by doing wickedly as she could. *Jer. 3. 4.* and having many transgressions wrapped up in her sins and their circumstances, *Levit. 16. 21.* And this is here acknowledged as the true cause of her calamity. Prophane persons lay all the blame in this case upon God: as He in the Poet,

Virg. Æneid. 2.

*O patria, O divum domus Ilium, & inclyta bello  
Mœnia Durandium: serui omnia Jupiter Argos  
Transiisti.  
Postquam res Asia Priamique exierat gentem  
Immersam visum superis, &c.*

*Therefore she is removed* Heb. *therefore is she unto removing* or wandering, as Cain was, when he went to live in the land of *Nod*: or as a menstruous woman is separated from the society of others. *Nitah* for *2 Kings*.

Ad madum Cain fratricide. Figur.

*All that honour'd her* When her ways pleased the Lord.

*Because they have seen her nakedness* Heb. *infamous nakednesses*, for which she hath done penance, as it were, and is therefore despised. Or else it is a term taken from a naked captive woman.

*Yea she hath hid and turned backward* se. To hide her nakedness from publick view. Or, *going into captivity she looked her last* look toward her dear country, and fetch a sigh.

Psalms.

Ver. 9. *Her skirts are in her skirts* *Tacet impudenciam in signum*. She rather glorieth in her wickedness, then is any whit ashamed of it: a Metaphor from a menstruous woman that is immodest. *Ob quam vulgare hoc hodie mulier!* See *Isa. 3. 9.* But whence this gracelesse?

Plura de extremis loquuntur ignem eff. Tact. lib. 2. Bp.

*She remembreth not her last end* i. e. What a black tail of plagues sin draweth after it, and that for all these things she must come to Judgment. *Memorare novissimam* is a good preface from sin: but most men are of *Oikos* the Emperours mind who thought it a piece of daffadilly to speak or think much of death: whereas *Moses* assureth us, that by keeping out the thoughts of death, we keep our spirits void of true magnanimity: and that one of those that will consider their latter end would chase a thousand, *Dent 32. 30.*

*Therefore she comes down wonderfully* Heb. *with wonderments*: Her incogitancy and inconsiderateness, together with the licentious wickedness following thereupon (being more heavy then a talent of lead, *Zach. 5. 7.*) brought her down *with a ponder*, as we say, *ut ad miraculum corruerit.*

*O Lord, behold mine affliction* If not me (as utterly unworthy) yet mine affliction, as thou once didst *Hagar's*, *Gen. 16. 13.* and if I may obtain no favour, yet why should the enemy insult to thy dishonour? *Dent. 32. 27. Psa. 35. 26. & 38. 16. Jer. 48. 26. 42. Zeph. 2. 20.*

Ver. 10. *The adversary* The common enemy both of God and us, out of hatred of the truth and the professors thereof.

*Hath spread out his hand* His plundering and sacrilegious hand.

*Upon her pleasant things* But especially those that were consecrated to the service of God in the Temple. The *Rabbins* here by *pleasant* or *delectable things*, understand principally the book of the Law, which say they, the *Medians* and the *Ammonites* fought for in the Temple, that they might burn it, because therein was forbidden their admision into the Church for ever.

Yer. 11.

Ver. 11. *All her people sigh* And so think to ease their grief.

*They shall seek bread* I the staff of life, which, without repaire by nutrition, would be soon extinct; so in the spiritual life, which made *she* prefer the word before his necessary food. There is a *sanctus* of the Word, which is much worse, *Amos 8. 11a. 5.* *They* against it, and prevent it.

*They have given their pleasant things for meat* Which must be had at any rate: much more must the food of the soul. Our forefathers gave *five Markes* or more for a good book: a *lad of bay* for a few Chapters of St. *James* or of St. *Paul* in English, saith Mr. *Ree*. The Queen of *Cassile* sold her jewels to furnish *Columbus*, *Keckem*, for his discovering voyage to the *West Indies*, when he had shewed his Maps (though our *Henry*) the seventh loth to part with money, I gived his proffers ) and thereby the golden mines were found, and gained to the *Spanish Crown*. Let no man think much to part with his pleasant things for his precious soul: or to sacrifice all that he hath to the service of his life; which next to his soul should be most dear unto him. Our ancestors in Queen *Maries* dayes were glad to eat the bread of their souls in peril of their lives.

*To relieve the soul* Heb. *to make the soul come again*. For *Animantia* *enjuque* *vita in fugam*. Life must be fetcht again by food, when it is fainting away.

*See O Lord and consider* *Quam delicta epularix fallo sum*, to what hard meat I am held, to how strait an allowance: See it, and be sensible of my prisoners' pitance, and how I have made many a meals meat upon the promise, when I have wanted bread, at that good woman once said.

Ver. 12. *Is it nothing to you all ye that pass by the way* *Siste viator*. Stay passenger, halt not at ear to thine: See *Sanctus* thinks that this is *Jerusalem's* Epitaph made by her self, as to be engraven on her tomb to move compassion. The *Septuagint* have *in teo quæ*; *Heu, viator, subaudi clamo*: Woe and Alas, cry I to you. Make ye nothing of my misery? I wish the like may never befall you: *Ne si super vos*; for so some render the words.

*Behold and see if there be any sorrow like unto my sorrow* What we see in the winter, seemeth greater then it is: so in the waters of *Marah*: See chap. 3. 1. It is sure, that no temptation taketh us, but what is *humane*, or common to man, 1 Cor. 10. 13. But what did the *man Christ Jesus* suffer? All our sufferings are but chips of his cross, saith *Luther*, not worthy to be named in the same day, &c.

*Wherein the Lord hath afflicted me* This was yet no small ally to her grief, that God had done it. The *Stoicks*, who held that all came by destiny, were noted for their patience, or rather tolerance, and xequanimity in all conditions.

Ver. 13. *Form above hath he sent fire into my bones* i. e. Like as when the marrow and natural moisture is dried up by a violent fever: or rather, as when the solid parts of bodies below are *lightning* *struck* from above, and scorcht by these sulphureous flames that pierce unto them.

*And he prevailed against them* Or. *And he ruled it*, viz. the fire: i. e. he directed and disposed it.

*He hath spread a net for my feet* And to hamper me an unually creature, *ut constrilla facrum inruinam*, that there is no escaping from him: yea the more I strive to get out, the faster I sink.

*He hath turned me back* I laid me on my back. My calamities come thick, one in the neck of another; words are too weak to utter them: and yet here is very great cop and variety of words: so that *Psalmists* saith this book may well be called the *Lamentations* of *Lamentations*: like as *Solomon's* Song is called for its excellency *The Song of Songs*.

Ver. 14. *The yoke of my transgressions is bound by his hand* *Compellunt est*. Or, *is bound upon his hand*: that is, the Lord carteth them in his continual remembrance. *They are wreathed* Wrapped and wreathed together as a strong cord. My sins are twisted together, with One, and sadly accented: so are the punishments of my sins, faith the Church here, neither can I get free: but as the heifer, by wriggling against the yoke, galleth her neck, so do I.

*And comes up upon my neck* *Præclarum solent meoile, & terquet, marum virtutem index, & infigne.* Bbb

He

*He hath made my strength to fail* ] Heb. *he hath caused my power to flumble, i. e. to flumble, as to fall*: for he who flumblen and yet fallen not, getteth ground.  
*From whom I am not able to arise* ] Only God can raise me: and it is a work worthy of God, who

*Dejiciis ut relevas: premis ut solatia prebes.*

Ver. 15. *The Lord hath trodden under foot* ] As unfavourably; that is, he hath covered with the greatest contempt.

*All my mighty men* ] Vulg. *My Magnificos or Gallants*; in whom I too much trusted.

*In the midst of me* ] In the very bosom of their mother; as Caracalla killed his brother Geta, confecting the sword wherewith he fo killed him.

*He hath called an assembly against me* ] *Pocast adversum me tempus*, for the Vulgar version hath it; (and *Calvus* to the time purpose) *He hath called the time against me*: i. e. a set time wherein to destroy my strong ones. Howbeit One maketh this inference from the words. For the very time which we shall be henceforth

D. Playfer.

condemned: and for every day which we have spent idly, we shall be henceforth. This is true, but little to the present purpose: like as *Elislaus* said, *Ahiaphis* counsel was good, but not now.

*The Lord hath trodden her as in a wine-press* ] By another like *Metaphor*, God said to have trodden *Babylon* as a *threshing floor*, Jer. 51. 33.

Ver. 16. *For these things I weep* ] *I Jerusalem*, as ver. 2. Or, *I Jeremy*;

Ovid.

*Nam faciles motus mentis generosa capis.*

*Mine eye, mine eye runneth down with water* ] *Continuitatem* significant: *inno emphaticus* dicit; *Quod* like I weep excessively, and without intermission. God would bleed afresh again upon all good occasion. As for worldly sorrow, there must be a stop put to it, lest what we have ever-weep, we be forced to unweep again.

*Because the comforter that should relieve my soul is far from me* ] This was very sad, and made both eyes run down with water. God Rood aloof off, men were slack to shore up a poor sinking soul. This was a condition and complaint not unlike that of *Saul*, 1 Sam. 28. 15. *I am sore distressed: for the Philistines are upon me, and God is departed from me*, &c.

Ver. 17. *Zion* *spreadeth forth her hands* ] But to whom? To God? She should have done it sooner; namely whilst he stretched out his hands to her all the day long. To the Babylonians; as *barbarus* nil *ultra* *probat*, but his *tender* *mercy* is mere cruelty. God will not take the wicked by the hand, faith *Biddell*, Job 8. 20. Men may not, when as God will not. No better course can be taken in this case than that prescribed creature.

*And there is none to comfort her* ] See ver. 16. This is oft complained of as a most heavy affliction.

*The Lord hath commanded* ] What marvel then that their hearts were so set off from him, who had been so careless of keeping Gods Commands?

*Jerusalem is as a unchaste woman amongst them* ] Or, as an abominable, *tanquam* *impudica*, vel *tanquam* *forida* *aliqua* *forde*. Gods people are more shamefully lighted and reproached in the world, than any else; and the godliest, most

of all.

Ver. 18. *The Lord is righteous* ] Whatever I suffer, or lay haply in my passion, that may seem to found to the contrary. Righteous are thou O Lord, and just are thy judgements, said *David*, *Psal.* 119. 137. and after him *Chalcidius* the Emperor (when depoyed by the traitor *Phocas*) and the noble *Durysilus* when he heard of the death of his only son, slain in the *Low-Countries*.

*For I have rebelled against his Commandments* ] Heb. *against his mouth*; and have therefore deserved this to feel the weight of his hand; to hear the rod and who hath appointed

appointed it: because I would not hear the word and who preached it. *I have imbrued his mouth*, as some render the Hebrew text, and therefore am worthily imbrued by him.

*Hear I pray you, all people* ] See ver. 12. But how agreeth this with that of *David*, 2 Sam. 1. 20. *Tell it not in Gath*? It is answered that *David* there would not have that slaughter in *Gath* to be repeated as the hand of the Philistines, but of God.

*My virgins and my young men are gone into captivity* ] Are carried out of this land, the signe of Gods favour, and of heaven it self: And here lay the pinch of their grief. Let young ones and maids (*quibus boae frons laxari solent*) obey God, unlesse they had rather perish.

Ver. 19. *I called for my lovers, but they deceived me* ] My confederates, idols, and other *suavi-hearts*, never yet true to any that trusted them. See Jer. 42. 20. & 30. 14.

*My Priests and mine Elders, &c.* ] What then became of poor folk? and how gracious was God to *Jeremy* in the provision made for him by the King, who yet loved him not?

Ver. 20. *Behold O Lord, for I am in distress* ] Thus ever and anon he is lifting up her soul to God by an holy *Apostrophe* in some short yet pithy expressions. And surely if a long look toward God speedeth, *Psal.* 34. 4. 5. *Im.* 2. 4. 7. how much more an hearty Ejaculation, as here?

*My bowels are troubled* ] *Exultant, bullant, vel innumescunt*: non solum *stulant*, aut *strepunt*, ut *alibi*. My bowels boyle and bubble, or are thick and muddy, as waters are after and in a tempest: or it is a *Metaphor* from morrow made by mingling water with lime and sand. She was in a great *perurbation*: and fought easie by submitting to Gods Justice, and imploring his mercy.

*Mine heart is turned within me* ] Or, *turneth it self upside down*. See *Hos.* 11. 8. *For I have grievously rebelled* ] This was the right way to get ease and settle all within, viz. to confesse sin with aggravation, putting in weight, laying on load.

*Around the sword bereaveth, at home there is as death* ] Famine especially (which is worse then the sword, chap. 4. 9.)

— & plurima mortis imago.

R. Solomon interpreteth it of evil Angels.

Ver. 21. *They have heard that I sigh* ] My friends have, and yet they pity me not: this was a great vexation, and much complained of. See ver. 2. 16. 17. 19.

*All mine enemies have heard of my trouble: they are glad* ] This *incommoditas* is the devils *disfate*: the wicked compose Comedies out of the Saints Tragedies, and revel in their ruines. But God people, in this case, have a double comfort. 1. That God hath done it (and not the enemy) that he hath a holy hand in all the troubles that befall them. 2. That their enemies shall not scape scotfree, but be foundly punished.

*Thou hast done it* ] Or, *but thou hast done it*: and sure we are, thou wilt not overdo.

*Thou wilt bring this day that thou hast called* ] The dismal day of vengeance, that thou hast threatened *Babylon* with, especially by *Jehoi* and *Jeremy*.

*And thou shalt be like unto me* ] Their future desolation is my present consolation.

Ver. 22. *Let their wickedness come before thee* ] God had pronounced *Babylon*s destruction, and therefore the Church might safely pray it: Thank the like of spiritual *Babylon*. God seemeth to forget the inferences of his enemies, and deliverance of his people: we must minde him, and then it will be done. Only let us fee to it, that our fire of zeal for Gods glory burn clear, without the smoke of self-ends, and of private revenge.

*As thou hast done unto me for my transgressions* ] This was it that put a sting into all her sufferings: but then she had this to support her, that her sighs for her sins were many, and that her heart was faint or heavy through fear of wrath, yet not without

without hope of mercy, which made her thus to repaire unto him by Prayer. *Qui*  
*nihil sperat nihil orat.*

## CHAP. II.

Ver. 1. **H**ow has the Lord covered the daughter of Zion with a cloud? ] Heb. With a thick cloud, nothing like that bright cloud wherein he appeared to his people, as a token of his grace, at the dedication of the Temple, 1 Kings 8. 10. How come it about, and what may be the reason of it? Ob in what a wonderful manner and by what strange means hath the Lord now covered and his people (whom he had established as Mount Zion) with blacked calamities and confusions, taking all the lustre of happiness and of hope from her, and that is his anger, and again in the day of his anger?

- tantene animis celestibus ira?

And cast down *hell* to heaven to the earth *1* : e. From the highest pitch of felicity, and to the lowest pitch of misery. This was afterwards said of *Jerusalem* : e. but when *Miscab* the *Moravite* prophesied, that *Zion* should be plowed as *Field* and *Jerusalem* laid out on heaps, it seemed a Paradox, and very few believed him. *Christ* and his disciples also had a conceit that the Temple and the world must needs have one and the same period : which occasioned that mixt discourse made by our Saviour, *Mat.* 24. But God's gracious promise is not typed to a place : The Ark, Gods foot-stool, and the Church, *Jerusalem* itself, fell in *Sion* : so is the Church militant in continual motion, till it come to triumph in heaven : and those that with *Paraphrase* are lifted up to heaven in the abundance of means, may be brought down to hell, for an instance of divine vengeance.

*And remembered not his foot-stool* ] The Temple and therein the Ark : to teach them, that he was not wholly there included ; neither ought now to be sought and worshipped anywhere but above. *Servant reads.*

Sept. Ver. 2. The Lord hath swallowed up all the habitations of Judah ] Κατέκρινεν, as the sea swalloweth up a ship; as an earthquake swalloweth up whole town-ships: as fire swalloweth up fuel, or as Moses his serpent swallowed up the Sorcerers serpents.

*And bath not pissed*] This was worse then all the rest. *164. 47. 6*

He hath thrown down ] Not shaken them only and so left them standing; but utterly subverted them, and that in great displeasure, *Deo irritato, & irato*, God set the Chaldeans, and was the Author, not of their evil will, but of their work.

*He hath brought them down to the ground* ] Though for their height they seemed to threaten heaven.

He hath polluted the Kingdom and the Priests] Which were held holy and inviolable: *Profanavit regnum caeli*, say some Rabbins here, He hath profaned the Kingdom of heaven: for so they accounted the Commonwealth of Israel; which Josephus calleth *εὐαγγελία* a God-government. But now God had disfranchised them, and cast them off as a thing of naught.

Ver. 3. *He hath cut off in his anger all the horn of Israel*] i. e. All the strength and beauty: the royal majesty especially, *Psal.* 89. 24. & 132. 17.

*He hath drawn back his right-hand* ] Wherewith he was wont to shelter them, and to fight for them: Or, *Israel's right-hand*, *sc.* by disabling them: for it is God that strengtheneth and weakeneth the arm of either party, *Ezek.* 30. 24.

And he burned against Jacob.] Or, in Jacob: i. e. He declareth his displeasure among his people as clearly as a flame of fire that is easily discerned.

Ver. 4. *He hath bent his bow like an enemy* ] He doth not only help the enemies, but himself fighteth against us with his own bare hand. He hath bent his bow, *id est, vim suam ulericem*, faith *Origen*, that is, his avenging force: So the Poet faineth that *Apollo* shot his deadly shafts into the camp of the *Grecians*.

He stood with his right hand ] Heb. *He was set*: Vulg. *Firmavit dextram suam.*

*In the tabernacle of the daughter of Zion*] in Jerusalem that was sweetly situated, as a tabernacle pitched in a pleasant plain; but now a field of blood.

*He hath poured out his wrath like fire*] i. e. Abundantly and most vehemently, perinde ac *Ætna, Hecla, &c.*

Ver. 5. *The Lord was an enemy*] This, the secure and foolish people would not be drawn to believe, till now they felt it: therefore it is so reiterated.

but in cases of this kind people love to say the same things over and over.

And hath increased—mourning and lamentation] Heb. lamentation and lamentation, q. d. this is all he hath left us. And thus she speaketh mourning, but not

Ver. 6. And behold violently taken away his tabernacle.] *Reds ad deplorandam religionem*: nothing grieves a good soul so much as the loss of religious opportunities. Old *El's* heart was broke before his neck, at the news of the Ark taken. *As if it were of a garden*] As if it were some cottage or hovel set up for a short time in a garden, for the repose of the gardener. *Eccl. vi.*

He hath *destroyed his places of the assembly*] Whence we were wont to hope for help, in answer to our prayers. There it was that he formerly *brake the arrow of the bow, the shield, and the sword, and the battle*, Psal. 76. 3. See the Note there. Hence a *Chron.* 4. 9. the great Court of the Temple, where the people used to pray, is called *Gonaz-rab*, that is help and defence.

The King and the Priest] Zedekiah, and Seraijah; and with them, the Kingdom and the Priesthood.

*Hæc jam pro vili, sub pedibusque iacent.*

Ver. 7. *The Lord hath cast off his Altar*] She goeth over it again, as the main matter of her grief, that she was bereft of the outward exercises of religion. His altar God had cast into a corner, as that which was an eye-sore to him : — his Sanctuary he abhorred or dissolved, &c.

*They have made a noise in the house of the Lord.] Where God was wont to be praised with heart and voice, now the enemies reboate and roar out Jo triumphe, Jo n*  
*Peau, Victoria, all's our own.*

Ver. 8. *The Lord hath purposed to destroy* } *Non casu, non subito, non temere, sed*  
*mature & destinato decreto.* Gods Providence (which is nothing else but the carry-  
 ing on of his decree) extendeth to smallest matters; much more to the subversion  
 of States and Cities.

He *thas stretch out a line*] *ic.* Of destruction, or a levelling line: See 2 *King.* 21. 13. *Ezra.* 3. 4. 11. *Jerusalem* was built by line; and *foir* was destroyed by him who doeth all things in *number, weight, and measure*.

Ver. 9. *Her gates are sunk into the ground* | So they seem to be, because laid on the ground, and covered with rubbish. *The Rabbinis* say, that the gates sank indeed into the ground, that they might not come into the enemies power, because the Ark had once passed thorough them; and when the Priests that carried it sang, *Lift up your heads O ye gates*, &c. they opened of their own accord.

*The Law is no more*] *sc.* Read, or regarded. *Inter arma silent leges*: the noise of wars drowneth the voice of Laws.

Her Prophets also find no vision from the Lord.] See [Pal. 74: 9. with the Note. Jerem. was alone, and haply thought when he saw all ruined, that he should probably be no more. Ezekiel and Daniel were far remote. This was no small affliction that is here complained of. How woebegone was sinful *Szal*, when in his distresse he could have no answer from God, either by *Urim*, or *Vision*, &c. but had the devil to preach his dangerous.]

Ver. 10. *The siders of the daughters of Zion*] Who sat once aloft passing sentence; and held themselves, haply, too high to be told their duties by a poor

*Sit upon the ground*] After the manner of mourners.



*And keep silence*] Who were wont to be the oracles of the Country.  
*They have cast dust upon their heads*] Those white heads of theirs, which they had stained with foul practices.

*They have girded themselves with sackcloth*] Heb. *sacks*, instead of filices.  
*The virgins of Jerusalem*] Who were wont to walk haughtily, and with stretched-out necks, *Isa.* 3. 16.

*Hang down their heads to the ground*] As if they were ashamed of themselves, and had small joy of their beauty, and former bravery.

*Ver. 11. Mine eyes do fail with weeping*] Those *fountains*: (as the Hebrew word signifies) are even drawn dry. I have wept till I can weep no more, as *David* did; or I have wept my self blind, as *Paulinus* the son of *Portiger* (once King of *Eng. land*) is said to have done.

*My bowels are troubled*] Heb. *benumbed*. See chap. 1. 20.

*My liver is poured upon the earth*] I have well-nigh vomited up my gall, as *Job* 16. 13.

*For the destruction*] Heb. *the breath even to rivers*: as young trees or ships are broken by tempests.

*Because the children and sucklings swoon in the streets*] *Miserabile etiam infans pectusculum*, a rueful sight.

*Ver. 12. They say to their mothers*] *Lage & luge*.

*Tu quibus ista leges incertum est, Lector, oculis:*  
*Iste quidem sciet scribere vix potui.*

As oft as I read the *Lamentations* of *Jeremy* (saith *Gregory Nazianzen*) my voice faileth me, and I am overwhelmed with tears: the misery of that poor people cometh under my view as it were; and my heart is therewith very much affected, and afflicted.

*Where is corn and wine*] *Frumentum dicunt non panem*: *Corn* they would have been glad of, though unground laid one; *Wine* they ask for and not water, which noteth an ill custom in their mothers to drink wine, and to give it their little ones: but by *corn and wine* here may be meant necessary food, to keep them alive.

*When their soul was poured out into the mothers' bosom*] As it were giving them their lives again, seeing they yielded them no food to preserve them alive.

*Ver. 13. What thing shall I take to witness for thee?*] *q. d.* Thou art such a mirror of Gods heavy judgements, that I know not whence to borrow arguments, nor where to find examples for thy comfort; so matchless is thy misery. It exceedeth that of the *Egyptians* under *Moses*, of the *Canaanites* under *Jeroboam*, of the *Philistines* under *David*, of the Hebrews under *Eli*, &c. It is even imparallel, and inexpressible: I have but one *Simile* to set it forth by: and it is this.

*Thy breach is great, like the sea*] As far as the sea exceedeth the rivers, so doth thy calamity exceed that of other nations.

*Who can heal thee?*] None but an Almighty Physician: surely in mans judgement, thy bruise is incurable, and thy wound is grievous, *Jer.* 30. 12.

*Ver. 14. Thy Prophets*] *Thine* and not *mine*; for thou art miserable by thine own election, accessory to thine own ruin.

*Have (see vain and foolish things) for thee*] Visions of vanity, senseless and favourable fluff: the fruits or rather froth of their own fancies, *Jer.* 23. 9, 10, &c.

*And they have not discovered thine iniquity*] Conviction maketh way for conversion, and to preventeth utter subversion.

*But have fear for their self-burdens*] *viz.* Against *Babylon*: in confidence whereof thou hast been hardened and heartened in thy sinful practices, to thine utter undoing.

*And cause of banishment*] *sc.* Eventually, and as it hath proved.

*Ver. 15. All that pass by here clap*] See chap. 1. 18.

*In this the City*] Gods palace upon earth, the porch of Paradise, &c. as they said of *Jerusalem* when the lay torn with dogs, *Isa.* 64. 10.

*O quantum hac Niobe Niobe imitatur ab illa?*

Ver. 16.

*Ver. 16. All thine enemies opened their mouths against thee*] They speak largely and freely to thy dishonour, the very banks of blasphemy being broken down, as it were.

*We have swallowed her up*] But shall find her to be bad meat, such as they shall digest in hell. See *ver.* 2. 3.

*Certainly this is the day that we look for*] Pray we, that the *Papists* may never see here their long looked for day, as they have long called it.

*Ver. 17. The Lord hath done that which he had devised*] Or, performed what he purposed. See *ver.* 8.

*He hath fulfilled his Word that he had commanded*] That is, his threats annexed to his commands, and to that great authority as they.

*In the day of old*] And not two or three days only since. Gods menaces are ancient, and infallible: not uttered in error only: neither is his forbearance any acquaintance.

*And he hath caused thine enemy to rejoice over thee*] Still the Prophet calleth off this distressed people from the jeers and infolencies of their enemies whom they too much looked upon, to the just judgement of God who turned those dogs loose upon them, to bark at them, and to bait them, in manner aforesaid.

*Ver. 18. Their heart cryed unto the Lord*] *i. e.* They cryed *frantically* at least, if not *furiously*. Some think it was not a cry of the *Spirit* for grace; but only of the *Flesh*, for ease and freedom from affliction: wherefore the Prophet in the next words turned to the walls of *Jerusalem* which were now broken down, bidding them weep, sigh the people would not. And surely the stony walls of mens houses, standing with bells of water on their faces before foul weather, shall witness against such hard hearts as relent not, and to prevent not the terrible tempest of Gods wrath for their iniquity. There are that render and sense the text thus, *Their heart cryed against the Lord*, *i. e.* the adversaries cryed their whole power to devise blasphemy against God: let the Church therefore pray in hope to be heard and to speed the better for the others infolencies. Their by *Wall* understand the people within the wall; Others *O Mura*, *qui nunc est mura ruina*, O poor shattered wall; or O City which art now nothing but bare walls, without housing and inhabitants.

*Ver. 19. Arise, cry in the night*] A fit time for meditation and prayer, as we read of *David*, *Psalm* 119. and of the son of *David*, *Luk.* 21.

*In the beginning of the watches*] When others are in their first (which is their deepest and sweetest) sleep, break thy self of thy rest, that thou mayst give God no rest. *Esa.* 62. 6, 7. *Omnibus vigis et modis miseriam tuam exprope Domino*, belire thee every way: all's but little enough.

*Pour out thine heart like water*] That is, saith *Sanchez*, weep till thou hast wept thy very heart out, if it were possible. Or as others, *pour out thine heart to God* in humble and ingenuous confession and supplication: but, because it broken in water, (whereof every drop will come out) and not in *aria*, whereof some will still stick to the sides of the vessel. *Tandem pectus non effundens uis, ea confudit*, saith *Austin*. He who pretendeth to repent, and yet parteth not with his sins, doth but increase them.

*Lift up thine hands toward him*] But withal thy heart, chap. 3. 41.

*For the life of thy young children*] See on *ver.* 11. 12.

*Ver. 20. Behold, O Lord, and consider to whom thou hast done this*] Even to thine own inheritance, who suffer harder and heavier things commonly than any others: And why? *regentia beneficia, ingratia ipsius, regentia supplicia*, their offences are increased, their punishments are aggravated by their obligations.

*Shall the women eat their fruit, children of a span-long?*] That they did so in the siege of *Jerusalem* by the *Chaldeans*, it appeareth by this question. In the famine of *Joseph*, de *Joseph*, de *Samaria* under *Jerem* was did likewise: as also at the last destruction of *Jerusalem* by the *Romans*; and at the siege of *Sancerre* in *France*, Anno 1572. See the sad effects of sin, and thence in, if but for the ill consequences of it.

*Shall the Priest and the Prophet be slain in the Sanctuary of the Lord?*] It seems they were so, (but who they were read not) although God had cautioned, *Teneb not mure amonitum et do my Prophets no harm*. Priests were slaughtered, where they

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used to slaughter beasts for sacrifices: but it may be they were nothing better than *Thomas Becket* the devil's Martyr here, and *Adam Biston* that butcherly Archb. shop in Scotland, who when himself was butchered, cried out *Kill me not, for I am a Priest*.

Ver. 21. *Thou young and the old lie on the ground in the streets*]. Oh the use of war! oh the bloody work that the sword maketh whereforever it is in commission! Well may it be called *an evil*, an *only evil* by an *Antiochian*, *Ela*, 45. 7.

Ver. 22. *Thou hast called us in a solemn day my terrors*]. i. e. My terrible enemies the *Chaldeans*, being called in by thee their *Generallissimo*, came on as cheerfully as if they had come to a solemn feast or some merry meeting; and not to a siege, and to a bloody war; which they cannot bucknow to be a *trique* trifle, such as both sides usually suffer by.

*Those that I have swaddled and brought up*]. *Singula hec verba ponderanda sunt*: theical: Indeed this whole book is so: which is the reason that there is no great coherence in some places thereof to be discovered. For as he that is under some grievous affliction, without observing of order, now cries, now prays, now laments, now complains, &c. so doth the Prophet here, in the name of the Church, pour forth himself tumultuously in a flood such words as his grief mislaid unto him; and grief is no methodical speaker.

## CHAP. III.

Ver. 1. *I Am the man*]. Here *Jeremiah* in the name and place of all the Jewish people, setteth forth his sufferings very passionately, and elegantly: a man in misery: See on chap. 1. 12.

Ocul.

*By the rod of his wrath*]. i. e. Of Gods wrath, whom yet he nameth not *p. a magnum* afflictus, but referreth to him all his sufferings, and alludeth here, say some, to that rod, *Jer.* 1. 11.

Ver. 2. *He hath led me and brought me into darkness*]. *Perflat* (emper in *Metaphora* posteris, say some, who by *rad* in the foregoing verse understand Gods *sp. heret* mand, wherewith, when he is displeased, he driveth his unruly sheep into dark and dangerous places: See *Psal.* 13. 3. 4. *Mic.* 7. 9.

Nunc inde con-  
tinuatur verba.  
rat. Jun.

Ver. 3. *Swords against me he turned*]. *Metaphora* a *colaphis*, *verberibus*, a *Metaphor* from buffetters who double their blows; beating their adversaries on both sides, as the smith doth his red-hot iron upon the anvil, till he hath shaped it.

Ver. 4. *My flesh and my skin hath he made old*]. *Wrinkled* it and *waxed* it, so that I am not like my self: *falla videbor* *anus*, as the said: See *Psal.* 32. 3.

Ver. 5. *He hath broken my bones*]. Decayed and impaired, and that with greatest torment, as befallen when bones are broken.

Ver. 6. *He hath bowd against me*]. Bulwarks and batteries.

Ver. 7. *He hath broken my teeth*]. Or, *with venom and vexation*: See *Jer.* 8. 14. In thele and the like hyperbolical expressions we must note, that words are too weak to utter the greatness of the Saints grief, when they lie under the scie of Gods wrath, and heavy displeasure.

Ver. 8. *He hath set me in dark places*]. Dungeons haply which are a kind of graves, and where poor prisoners lie as forgotten. The *Perfians* called their prisoners *alibi obliuioni*: And *Ezekiel* saith that *Babylon* was to the Jews as a grave, where they lay for dead, till those dead bones lived again, *chap.* 37.

Ver. 9. *They that be dead of old*]. Free among the dead, and forgotten. It may be said of a Saint in some cases, that

*Vivis, et est vixit nescio ipse sua.*

Ver. 10. *He hath bedged me about*]. Surrounded me with troubles, brought me into straits inextricable, and importable.

Ver. 8.

Ver. 8. *Also when I cry and shout*]. A: poor Prisoners use to do, for relief and release.

*He hath cut out my prayer*]. Or *hath cut his ear to my prayer*. This was very grievous to any good heart: more then it could be to *Tudy*, a stranger to the true God, who yet bewaileth the matter to his brother in these words, I would pray to the gods for thole things; but that, alas, they have given over to bear my prayer.

Ver. 9. *He hath enclosed my wayes with broken stone*]. i. e. Most strongly and closely, so that none can come at me.

*He hath made all my paths crooked*]. So that all things go crofs with me: and although they were never so well devised, yet still they fort out unto the work.

Ver. 10. *He was unto me as a Bear lying in wait*]. So that if I do but offer to stir, or seek to make escape, I am in danger to be devoured.

*And as a Lion in secret places*]. God hath many waies and means to meet with sinners. He can stop them in their course, as he did *Salam*, *Jonas*, others.

Ver. 11. *He hath turned aside my wayes*]. As *ver.* 9.

*And pulled me in pieces*]. As a Bear or Lion doth the silly sheep, that falleth into their paws. *Carnali* *quodam* *intemperie* *hec effusa sunt*. The Vulgar hath it, *He hath broken me in pieces*, i. e. Attempting to leap over his hedge, *ver.* 7. his stone-wall, *ver.* 9. In the year 1590 *Nicolaus Frischlin* that famous Poet, Orator, and Philo-

*Alfred. chron.*  
480.

soph, attempting to escape out of prison, was so broken, *Ac capite ad talia, Ac cute* ad ossa.

Ver. 12. *He hath bent his bow*]. *Chap.* 2. 4.

*And set me as a mark*]. Which he is sure to hit. The *Benjamites*, *Judg.* 20. the *Parthians*, *Alcon* the *Cretian*, *Dimian* the Emperor were excellent archers: but

*Non semper series quodcumque minabitur arcus.*

Gods arrow never misseth the mark.

Ver. 13. *He hath caused the arrow of his quiver to enter into my reins*]. *Heb.* *Reus fuit se.* *des* *littim.*

— *phor* *stram* *gravidam* *agittis*.

*Lik* 2. *ed.* 24.

*He hath many like complaints, chap.* 7. 10. & 8. 4. & 16. 12, 13. See there.

Ver. 14. *I was as a derision to all my people*]. Or, to all peoples. Our Saviour suffered all this, and much more, for us.

*And their song all the day*]. Or their *laue* or *ket*, whom they plaid on at pleasure, and desired no better sport.

Ver. 15. *He hath filled me with bitterness*]. *Heb.* *bitterness*: alluding as some think, to that *juu* *en* *ambamma* in *quo* *intinebant* *agnum* *paschalem*, sauce of bitter herbs wherewith they did eat the Passover (the joyce of them expressed:) to minde them of the bitter afflictions which they suffered in *Egypt*.

*He hath made me drunk with wormwood*]. Or *Hembae*, or *Wolfe-bane* rather, *succo* *cicuta*.

Ver. 16. *He hath also broken my teeth with gravel-stones*]. i. e. With gritty bread: See *Prov.* 20. 17.

*He hath covered me with ashes*]. The Greek and Latin have it, *He hath fed me* *meo*. *With ashes*, which was worse then that bread made moit of saw dust, wherewith they fed the *Maries* times.

Ver. 17. *And how hath removed my soul far off from peace*]. Prosperity and I are twain: we are utterly unacquainted.

Ver. 18. *And I said*]. But not so wisely. I was even almost tumbling into the pit of deperation: I was straddling over it, as it were, but God preferred me.

*My strength and my hope is perished*]. My strength to bear these miseries, and my hope to be ever freed of them.

Ver. 19. *Remembering mine affliction and my misery, the Worm-wood and the gall*]. i. e. The bitterness that was in it, but of mine own commingling. *Impatients quique* *bu* *affligitur*, Impatience redoubleth an affliction.

Ccc 2

Ver. 20.

Ver. 20. *My soul hath them still in remembrance* ] But it is not good to plod overmuch in this case. Such bitterness should be swallowed whole, and not chewed upon, unless it be for our further humiliation.

Ver. 21. *This I recall to my mind* ] This? what? Gods infinite mercies, that 'scape of good hope' : See ver. 22. So *Psal.* 119. 56. *This I had* : that is, this comfort, or this ability to keep thy precepts.

Ver. 22. *It is of the Lords mercy that we are yet consumed* ] That we are yet on this side hell. His sentence was much in the mouth of that famous *Maria* *Egyptiaca* : and should be much in our minds and mouths, for a lenitive !

*Beatus* *huius compassiones* *fuit* *ver* ] Or are not spent, wasted ; but, as the oil in the cruse, as the spring ever runneth, the Sun ever shineth, &c. This should ever shine in our hearts, as the Sun doth in the firmament.

Ver. 23. *They are new every morning* ] *Yea every moment*. We have continual experiments.

*Great is thy faithfulness* ] Gods mercy moved him to promise : his Truth to perform. See 2 *Sam.* 7. 18, 21. with the Notes.

Ver. 24. *The Lord is my portion* ] And that's enough for me, should I never have more. See Notes on *Psal.* 16. That which giveth content in any portion, is, 1. The favour and presence of God. 2. That it is from the hand of a Father, 3. That it comes to us in the Covenant of Grace. 4. That it is the purchase of honest endeavours, &c. *Pate autem*, *ipse Lector*, faith an Expofitor. See here, next.

For it doth not, after the manner of filly women, throw out empty words without wisdom : but teacheth all along, either overtly or covertly, that all things here below, how highly soever esteemed, are vanity and soon lost : but the grace of God is solid and stable. — *Christum tollere nemo potest*. Christ is a notion unlooseable, as One once answered to those that asked him, why he was still merry and cheerful?

*Said my Soul* ] Not my mouth only : but I speak it from my very heart, which rejoiceth in Gods portion more than the many do in the increase of their corn and wine, *Psal.* 4. 7.

*Therefore will I hope in him* ] *Exspectabo ut teneam per speciem, quoniam teneo per spem*. Ver. 25. *The Lord is good unto them that wait for him* ] Which few can skill of, and I have somewhat to do to hit on, but would not now have mislead of for all the world.

*To the faint that seeketh him* ] Not giving over till he findeth him.

Ver. 26. *It is good that a man should both hope and quietly wait*, *Heb. be silent* : not with a Pythagorical or monastical silence, *sed non licet loqui locis & horis certis*, but with an humble submission to Gods holy will, a patient and peaceable behaviour under his hand ; waiting for a good use thereof, and a precious issue in the best time : To frame the heart whereunto, *Aurora* *huius* *sublellitur* *serenitas*.

Ver. 27. *It is good for a man that he bear the yoke from his yoke* ] The yoke of Gods law, and the discipline of afflictions : it is good to be betime in Gods nursing-bank, and remain a good while there, that he be trained up in the school of afflictions, that he be a well-beaten Soldier to the Croffe. The deception of such a one followeth.

Ver. 28. *He sitteth alone* ] *Sisto solitaria*, as being much in meditation, according to that counsel of the Preacher. *In the day of adversity confider*. And keepeth silence ] When Gods hand is upon his back, his hand is upon his mouth : See on ver. 26.

*Because he hath hope in upon him* ] Or, *when he hath taken it upon him, taken up*.

Ver. 29. *He putteth his mouth in the dust* ] He lyeth low at Gods feet : putting himself into the hands of Justice, yet in hope of mercy. See 1 *Cor.* 14. 25.

*If so be there may be hope* ] *Heb. Prædicatione* *there is hope*, q. d. doubtlesse there is : however, I will try, I shal have lost many a worle labour.

Ver. 30. *He giveth his cheek to him that smiteth him* ] Humility (the produce of

*Exspectabo*  
*teneam*  
*per speciem*  
*quoniam*  
*teneo*  
*per spem*  
*Psalm.*  
*4. 7.*  
*Exspectabo*  
*ut teneam*  
*per speciem*  
*quoniam*  
*teneo*  
*per spem*  
*Psalm.*  
*4. 7.*

*Pet. 3. Elucidi.*  
*Dilecti Abbat.*

*Emphatic lo-*  
*quitur.*

*Et hoc expectem*  
*evu ditionem*  
*continens. Figo.*

*Quo scilicet*  
*inhibita*  
*verbo*  
*admon-*  
*itione*  
*ista*  
*divi.*  
*Hor.*

of affliction sanctified) is still at her lesson, or rather practising what she hath learned. *David* having suffered by *Abisalom*, can well enough bear with *Simeon's* tongue smittings : and the Apostles, after they had been in prison, departed from the Council rejoicing that they were so far graced as to be disgraced for the name of Jesus, *Act.* 5. 41.

*He is filled full of reproach* ] He can bravely bear all contumelies and contempts for his confidence, taking them as crowns and confirmations of his conformity to Christ.

Ver. 31. *For the Lord will not cast off for ever* ] No, nor at all : however he may seem to some to do. *Non deserit animi deserat*, faith a Father : *He doth not put his people far from him*, as the word here signifieth.

Ver. 32. *For though he cause grief* ] As sometimes he doth in very faithfulness, and that he may be true to his peoples souls.

*Yet he will have compassion* ] He will repent and return and leave a blessing behind him : that's certain, *Psal.* 12. 18.

Ver. 33. *For he doth not afflict willingly* ] *Heb. From the heart, Non nisi coactus, Non ex Deo* as that Emperour said, when he sealed a writ for execution of a condemned person : *volens, propriè* I would not do it but upon necessity. It goeth as much against the heart with God, as it can do against the hair with us :

*He doth quiesce cogitur esse ferox.*

Ver. 34. *To crush under his feet all the prisoners of the earth* ] i. e. All those that are in misery, to lay more load upon them, and so to crush them to pieces, yet to grind them to powder. This he could as easily do as bid it be done : but he takes no such delight in severity and harshness.

Ver. 35. *To turn aside the right of a man* ] To wrest his right by false witness and corrupt means, as wicked men use to do before the face of the most High, or of a Superior under colour of law : God liketh none of all this, though efficacious for excellent ends he suffereth it to be, and ordereth it when for it is.

Ver. 36. *To subvert a man in his cause* ] By legerdemain to tilt the balance of Justice on one side.

*For the Lord appeareth not* ] *Heb. facit not. Non videt, i. e. non est visum est*, it seemeth not good unto him : he liketh it not.

Ver. 37. *Who is he* ] *I am impudens & imperitus* : Can any one be so simple as to think that the enemy could do ought against us, but by the divine permission and appointment? God, as he made all by his power, so he mangeth all by his Providence. This, the Egyptians heretofore physically set forth by punishing God, 1. As blowing an egge out of his mouth, that is, as making the round world by his Word. 2. As compelling about that Orb with a girdle, that is, keeping all together, and governing all by his Providence.

Ver. 38. *Out of the mouth of the most High proceedeth not evil and good* ] i. e. Prosperity and adversity? *Psal.* 124. 2. *Who doubteth of that?* *Amos* 3. 5. *Ista* 45. 7. Talk not then of 'are and blind Fortunes.

Ver. 39. *Wherefore is a man in mourning* ] Mourne immoderately, or murmur causelessly? If he mourn let him mourn for his sin, as the cause of his suffering, let him revenge upon that : If he be tempted to murmur, let him remember that he is yet alive, and that's more then his part cometh to, for it is the Lords mercy that he is not consumed, and sent purging hence to hell. Life in any fence is a sweet mercy : even that which to the afflicted may seem a lifeless life, as *Prov.* 15. 15. Let this patient, that we are yet alive.

*A man for the punishment of his sin* ] *Heb. man for his sin* ? For sin doth as naturally draw and lead punishments to it, as the Load-stone doth Iron, or Turpentine fire : wherefore also the same word in Hebrew signifieth both.

Ver. 40. *Let us search and try our ways* ] i. e. Make accurate enquiry into them : to find what we find our selves to be a whole new-found world of wickedness, Search we therefore, and do it thoroughly : Many either search not at all (they cannot endure their domestic Audits : its death to them to reflect and recognize what they

what

they have done) or as though they defired not to find : they search, as men do for their bad money : they know they have it, but they would gladly have it passe for current among the rell. Heathens will rise up in judgement against Iuch : for they preached and practised self-examination ; *Pythagoras* once a day ;

*Non prius in dulcem declines lumina somnum,  
Quam prius exalta reputaveris alia diei, &c.*

Serm.

*Phocylides* thrice a day, if *Stoheus* may be believed.

*And turn again to the Lord* ] Let self-examination end in reformation : else sin will be thereby but imboldened and strengthened, as idle vagrants and lawless subjects are, if questioned only, and not punished and restrained. Of turning again to the Lord. See the Notes on *Zach.* 1. 2.

Ver. 41. *Let us lift up our hearts with our hands* ] Holy hearts, pure hands. Instead of wrangling with God, as ver. 39. let us wrestle with him in prayer : this is the only way to get off with comfort. *Nazianzen* saith, that the best work we can put our hands unto is, *in celum extendere, ad precesque expandere*, to lift them up to God in prayer. But then it must be with a true heart, Heb. 10. 22. See *Job* 11. 13. with the Notes.

Ver. 42. *We have transgressed and have rebelled* ] We have committed evil, and omitted good, and failed in the manner, and are therefore justly punished. Let God hear such words fall from our mouths, let a work by our hearts, and then we may have any thing.

Ver. 43. *Thou hast covered with anger* ] Overwhelmed us with thy judgements. None out of hell have ever suffered more than the Saints : they have felt the sad effects of displeased Love.

Ver. 44. *Thou hast covered thy self with a cloud* ] Hid thy face from us ; and *scattered* thyself as a judge doth (when he hath passed sentence upon a malefactor) that he may not be solicited to reverse it.

*That our prayers should not pass through* ] The veil of the Temple was of no *de-*barring matter but thin and pervious, that the incense might easily passe thorough it into the Holy of Holies : but now it was otherwise ; God had set a *barre* betwixt him and his people.

Ver. 45. *Thou hast made us as the off-scouring* ] *Eradicationem* saith the Vulgar : *radicem potius*, not the rooting out, but the scraping off. As the Jews did rather *extrinsecus* radere peccata quam *intrinsecus* eradicare, shave off their sinnes outwardly then root them out from within : so God made them as despicable as the parings of a pavement, or of a leprout house.

*And refused* ] See 1 Cor. 4. 13. with the Notes.

Ver. 46. *All our enemies have opened their mouths against us* ] i. e. Reviled and derided us : See chap. 2. 16.

Ver. 47. *Fear and a fear is come upon us* ] Heb. a *pis* : Great terror, and no way to escape. See *Jsa.* 24. 17. 18.

Ver. 48. *Mine eyes runneth down* ] Heb. *mine eye descendit*, i. e. Falleth as it were wholly away. See chap. 1. 16. & 2. 18.

Ver. 49. *Mine eye tricketh down and catcheth not* ] Put fire under the still, and water droppeth from roils. Fiery afflictions caused drops of repentance : and Repentance, like the philosophers stone, maketh golden affliction, 1 Pet. 1. 7.

Ver. 50. *Till the Lord look down* ] i. e. God but see the Rainbow of found Repentance in our hearts, and he will soon shine forth, and cause it to clear up.

Ver. 51. *Mine eye, still mine eye* ] *Isidorus* quidem videmus oculis fieri, we more than the most passionate women use to weep, when they are most grieved. *Because of all the daughters of my city* ] Or, more than all the daughters, &c.

Ver. 52. *Mine enemies chafed me sore* ] In most eager and extreme manner, with utmost cruelty and craft.

*As a Bird* ] Eaten from bush to bush.

Wittem

*without cause* ] *Jeremy* and the godly party might say so : but not *Zedekiah* and other perfidious ones.

Ver. 53. *They have cut off my life in the dungeon* ] Where I lead a *lifeless life*, such as did *Roger Bishop of Salisbury* in King *Stephens* time, who sustained such miseries in prison, *ut vivere natus, mori nesciret*, that live he would not, and yet dye he could not.

*And cast a stone upon me* ] As they did upon the mouths of dens, dungeons or sepulchres, to make sure work. The *Chaldees* hath it, *they flung me*.

Ver. 54. *Waters flowed over mine head* ] Many and great miseries have overwhelmed and oppressed me, both in body and soul. These are frequently compared to waters.

*Then I said, I am cut off* ] i. e. From the land of the living, but God was better to me than my hopes.

Ver. 55. *I called upon thy name, O Lord, out of the low dungeon* ] See *Psal.* 130. 1.

Ver. 56. *Waters heard my voice* ] Seem a mans case never so desperate, if he can but find a praying heart, God will find a pitying heart. Prayer is the best lever at a dead life.

*Hide not thine ear as my breathing* ] As breathing is a proof of animal life ; so is prayer, though never so weak, of spiritual. If therefore you cannot speak, weep (*stus* *lape* *actur* *non affuit*, tears also have a voice, *Psal.* 39. 12.) if you cannot weep, sigh, (a storm of sighs may do as much as a shower of tears,) if you cannot sigh, yet *breath*, as here : God feels breath ; and happy is he that can say, *In te spero & respiro*, in thee I hope Lord : and after thee I breath or pant.

Ver. 57. *Thou drawst near* ] This thou hast done, and thus I hope thou yet wilt do. Experience breedeth confidence.

Ver. 58. *O Lord, thou hast pleaded the causes of my soul* ] whereof those *Babylonians* were no just judges.

*Thou hast redeemed my life* ] It is the life, may the soul of the Saints, that the wicked hunt after, though they do not always profess so to do.

Ver. 59. *O Lord, thou hast seen my wrong* ] Thou hast seen it and art sensible of it : that's my comfort ; for

*Ecce Deus Reddeat Supra.*

*Judge thou my cause* ] As *Psal.* 43. 1. See there.

Ver. 60. *Thou hast seen all their vengeance* ] See on ver. 59. The Saints fire the better for their enemies spite and cruelty : and they may very well plead and present it to God in prayer.

Ver. 61. *Thou hast heard their rap and catch* ] Their spiteful speeches, and taunting terms have come into thine ears.

*And all their imaginations* ] Heb. Their contrivements. As the eyes of the Lord are upon the righteous, and his ears are open to their prayers, *Psal.* 34. 15. so he both seeth the ill carriage, and heareth the ill language of graceless persons against the godly.

Ver. 62. *The lips of those that rose up* ] See on ver. 61.

Ver. 63. *Behold, their sitting down and their rising up* ] Or, at their both sitting down (to meat) and at their rising up (from meat) I am their mulck-maker, their table talk, and the matter of their mirth : they make sport with us, as the Philistines did with *Sampson*. *David* complained of the like evil-dealing, *Psal.* 35. 15. 16. 17.

Ver. 64. *Render unto them a recompence* ] Call them to an account : and require them. Let their mulck be marred, and the meal once ended, send them in reckoning.

Ver. 65. *Give them sorrow for heart* ] In place of their mad mirth and sinful mulck : turn their *Psalms* (as the vulgar rendereth the word *Musick* in the foregoing verse) into a black *Saw*, as they call it, *ferale carmen*, a doleful ditty. *Dabo eis formam cordis*, saith the Vulgar. And indeed the word rendered *sorrow* signifieth a *bird*

Term.  
ERUDITIONIS,  
SCIENTIE & PA-  
MENTIS. ER-  
UDITIONIS &  
ERUDITIONIS.

Lib. 2. cap. 32.  
See and weep with the same eyes.

Pro omnibus  
filiis.

A lapide  
Mr. Burroughs  
Huf.  
Opreculum cor-  
dis, ut ap-  
pofe-  
ma cordis.

*laid or cover.* It noteth, faith one, the *Cardiacus paffio*, whereby the heart is fo oppressed, and there is fuch a flopping, that it is as it were covered *ficus fcutis*, as with a fhield; there is a *fid* as it were, put over the heart, to keep off the moft refrefhing cordials, and fo the heart is fuffocated with forrow. It is as if he fhould fay, put them into fuch a condition, that no creature may yield them the leaft refrefhment.

*Spira was in this condition.* All the curfes written and unwritten in thy book. This is not more a prayer than a prophecy. How effectual Chrifs curfe is, may be feen in the withered fig tree in the Golgef, prefently dried up by the roots.

Ver. 66. *Perfecute and defroy them in anger* Sith they are thine and our implacable and irreformable enemies: be thou, Lord, implacably bent againft them, to their utter deftruction: and fith they think us not worthy to breathe in the common aire (whom thou haft made heires of the world together with faithful Abraham our Progenitor) defroy them from under thefe heavens of thine, in the compafs and cope whereof thou reigneft and ruleft all.

*From under the heavens of the Lord* Do thou, O Chrif, (to whom the Father hath committed all judgment) root them out from under the heavens of thy heavenly Father. Thus fome Paraphrafe the words: and obferve therebence the myftery of the Trinity: like as they do from Gen. 19. 24.

## CHAP. IV.

Per. 2 Fl.  
guet.

Ver. 1. *How is the gold become dim?* How? by way of wonderment again, as chap. 1. 3. *g. d. Quo tanto celtre hominum, & qua tanta indignatione Dei?* What have men done? and how hath God been provoked, that there are fuch ftrange alterations here all on the fudden? By gold and fine gold here underftand the Temple overlaid by Solomon with choice gold: or Gods people (his fpiritual Temple) who had now loft their luftre, and dignity.

*The ftones of the Sanctuary are poured out* Come tumbling down, from the demolished Temple.

Sept. 21 juo.

Ver. 2. *The precious fons of Zion* Thofe Porphyrogenei, as the Greek Emperours children were called becaufe born and bred up in a room made up of precious ftones. Underftand it of the Jews in general (Gods peculiar people, precious in his fight and therefore honourable, *Ifa. 43. 4.*) of *Zedekiah* fons in particular (who as did alfo the reft of the Jewifh Nobility, if *Jeftophan* may be believed) powdered their hair with gold duft, to the end that they might glitter and fparkle againft the beams of the Sun. The precious children of the Church are all glorious within, by means of the graces of the Spirit, that golden oyle, Zach. 4. 12. and the blessings of Gods: of Zion, which are far beyond all other the blessings of heaven and of earth.

Pfal. 134. 3.

*An earthen piftcher* Weak and worthleffe.

Vulg. Lamin.

Ver. 3. *Even the fce-woman* Heb. *Wholes or Soles*: which, being *Amphibii*, have both a willingneffe, and a place convenient to fuckle their whelps.

*The daughter of my people is become cruel* She is fo perforce, being deftitute of milk for want of food, but much more by feeding upon them, ver. 10. and chap. 2. 20. Oh what a mercy it is to have meat! and how inexcufole are thofe unnatural mothers that neglect to nurfe their children, nor out of want but wantonneffe! Surely as there is a blessing of the womb to bring forth, fo of the breaft to give fuck, Gen. 49. 25. and the dry breafted barren women have been taken for a curfe, *Hef. 9. 14.* as fome interpret that text.

Ver. 4. *The tongue of the sucking child cleaveth* For want of fuck. That was a miracle which is recorded of the old woman of *Belton* in *Lancashire*, who took up a poor child that lay crying at the breafts of her dead mother (ifain, among many others, by Prince Ruperts party) and laying it to her own dry breafts that had not yielded fuck for above twenty years before, on purpofe to fill it, had milk came to nourifh it, to the admiration and comfortment of all beholders. This and another like example of Gods good providence for the relief of little ones whom their mothers could

could not relieve, may be read of in Mr. *Clarke* Mirror for Saints and Sinners, Edit. 3. fol. 495. 507.

*And no man breaketh it unto them* The parents either not having it for them, or not having an heart to part with it to them.

Ver. 5. *They that did feed delicately* Such uncertainty there is of onward affluence. Our *Richard* the fecond was famifhed to death. *Henry* the fecond Duke of Excefter, grand-child to *Jehan* of *Gauant* was feen to run on foot bare-legged after the Duke of *Burgundy* s train begging his bread for Gods fake: This I faw, fith *Philip de Comines*. Thus *Henry* was brother in law to King *Edward* the fourth, from whom he fled.

*They that were brought up in fcarles* Qui nutritur in croceis fuis coccia, that is *Quia nutritur in croceis fuis coccia*, that were gorgeoufly arrayed, or, that rolling on their rich beds, wrapped themselves in costly coverlets.

*Embraces dunghills* There take up their lodgings, and there alfo are glad to find any thing to feed on, though never fo courfe and homely. The Lapping is made an *Hyperbolyck* of infelicity, becaufe he hath as a coronet upon the head, and yet feedeth upon the worft of excrements. It is pity that any child of God, wafht in Chrifts blood, fhould bedabble his fearlet robe in the finking gulle of the worlds dunghill: that any one who hath heretofore foared as an Eagle, fhould now creep on the ground as a beetle, or wallow as a fowine in the mire of fenfuality.

Ver. 6. *For the punifhment of the iniquity of Zion is greater* For *Sodom* was defroyed by Angels, *Zion* by malicious men: The enemies were not enriched by *Sodom*, as they were by *Zion*. *Sodom* was defroyed in an infant; not fo *Zion*, for the had her punifhment piecemeal: firft a long feige, and then the lofs of all, after a world of millions fufained in the feige. *Julius Cæfar* was wont to fay, It is better once to fall then alwayes to hang in fufpence. *Angufine* wifhed that he might dye fuddenly: His life he called a *Comedy*, and faid that he thought he had acted his part therein pretty handfomly: Now if he might foon paffe through death, he would hold it an happineffe. Soldiers wifh is thus fet forth by the Poet;

quid enim? concurrunt, hora  
Memento aut cito mori venis aut victoria lata.

It is the ancient and manful fafhion of the *Englifh* (who are naturally moft impatient of lingering mifchiefs) to put their quarrels to the trial of the fword, as the *Chronicles* obferve.

Ver. 7. *Her Nazarites* Who ferved God in a fingular way of abftinence above other men. Thefe had their rules given them, *Num. 6.* which whiles they obferved, *They were purer than fwee, whiter than milk* Temperance is the mother of beauty, as luxury is of deformity. This is nothing to the Popifh Votaries thofe *Epicures* and *Abby-lubbers*,

Quorum luxuria totum non fufficit orbi.

Some by *Nazarites* here underftand their *Nobles*; and fuch as wore coronets on their heads: *Nazar* is a crown; 2 Sam. 1. 10. 2 Kings 11. 12. thus *Jefteph* was a *Nazarite*, Gen. 49. 26. So *Daniel* and his three Associates, in whom that was verified,

Gratior eff pulchre vultus in corpore virtus.

Ver. 8. *Their vilage is blacker then a coal* Heb. *their vilage* is more darkened then blackneffe, *fc.* With famine, fear, grief, and car: thofe vultures have lo fed upon them, that all lightneffe and lovelineffe is loft. Think the fame of Apostates: God may complain of fuch, as *Mic. 2. 8.*

Ver. 9. *They that be flain with the fword are better* They fuffer leffe pain in dying,

dying, they are soon dispatch. See on ver. 6. But Famine is an hard weapon.

*Triste genus mortis miseris mortibus omne:  
Est tamen impii triste perire famæ.*

*For these pine away* ] By a lingering death, as *Drusus the Roman*: to whom meat being denied, he had eaten the stuffings of his bed, saith *Suetonius*; and our *Richard* the second who was *Tamulized* and starved to death at *Pomfret Castle*, where his diet being served in and set before him in the wonted Princely manner, he was not suffered either to taste, or touch thereof.

*Stricken through for want of the fruits of the field* ] Those precious fruits of the earth, as *Jamies* the Apostle calleth them. There as a sword defend us from death; and the want of them, as a sword, tenneth us thorough. In the time of *Otho* the Emperor there was so great a scarcity of bread corn in *Germany* for three years together, that many thousands dyed of hunger. In remembrance of which great dearth, there is yearly baked at *Exford* a little loaf, such as was then sold for much money.

*Ver. 10. The hands of the pitiful women have sodden* ] *Sodden* them rather than *reast* them, left they should be discovered by the smell, and so in danger to be despoiled of them, as it fell out at the last siege by the *Romans*. *Legt & Luge*.

*They were their meat* ] *In eadem viscera, ex quibus existant, vivisunt*: they returned into the same bowels, whence they came forth.

*Ver. 11. The Lord hath accomplished his fury* ] Which he had long deferred, but now hath paid it home. *Cave vixit a clausis duplicata*.

*He hath poured out his fierce anger* ] As it were by whole buckets, or pails-full. Gods anger may be set out in *minutæ*, as there may be much poison in little drops: But woe be those on whom it is poured.

*He hath kindled a fire in Zion* ] His wrath is like fire that furious Element, which at first burneth a little upon a few bords, but when it prevaleth, it burneth forth into a terrible flame.

*Ver. 12. The Kings of the earth, &c.* ] These knowing how impregnable a piece *Jerusalem* was: how the *Jehozib* of old held out the Tower of *Zion* against *David*, how long it had kept out *Nebuchadnezzar*, viz. for two years (space almost; how it had been preserved by God against *Sennacherib*, &c. looked upon it as in a sort insuperable, and could not but see a divine vengeance in the destruction of it.

*Ver. 13. For the sins of her Prophets* ] These, these were the right cause of her ruin. Not that the People were not faulty (for they loved to have *is* *se*, *Jer. 5. ult.*) but those were the ring-leaders in that general defection.

*Ver. 14. They have waxed as blind men in the streets* ] Well might a certain Expouitor say, *He vixit cum sequentibus varie exponitur*. The sense in short is this, faith One, that the Jews misled by their Prophets and Priests, were so blind in knowledge, that every example of sin led to evil: which, for want of grace, they could not refrain from.

*Ver. 15. They cried unto them* ] The enemies in a mockery said aloud unto the Jewes.

*Ver. 16. It is unclean, depart, depart* ] *Mimifis*: *g. d.* You that are so pure, and (as people say profanely amongst us) so *Pope-holy*, that none must come a-near you, but get away as far and as fast as they can, as if they were Lepers, &c.

*They said among the Heathen* ] The blind *Ethiopes* beholding the Jews wickedness, have judged that it was impossible God should suffer them any longer to live in his good land, sith they would not live by his good Laws.

*Ver. 16. The anger of the Lord hath divided them* ] Say the Heathen still, concerning the wicked Jews: *continuator enim hic insinuat Mimifis*.

*He will no more regard them* ] Heb. look after them, *sc. facis blanda ac benevola*, in mercy, he hath utterly rejected them: For why?

*They rejected not the persons of the Priests* ] But wilyly intreated them: See *Chon. 36. 16.*

*Ver. 17. As for us, our eyes as yet failed* ] With long and vain looking: as *Psal.*

*Sacerdotes  
apud omnes  
gentes sunt  
incommodi  
et  
ministerium.*

*Psal. 119. 82. 133. For, As for us, some render* *(Cum ad hoc effemus)*, while as yet we were, *sc. a Nation*: for now we are none. *Fuimus Troes*.

*In our watching we have watched for a Nation* ] *sc.* for the *Egyptians*, *Jer. 2. 18.*

*Ver. 18. They hunt our steps* ] There is an elegancy in the Original, as if we should say, *They hunt our houses*.

*That we cannot go in our streets* ] Because of their forts, from whence they shoot at us. Satan doth so much more:

*— cui semina mille,  
Mille nocendi artes. —*

*Our end is come* ] We are an undone people.

*Ver. 19. Our persecutors are swifter than the Eagles* ] Those swiftest of all fowl: whom *Pindarus* therefore calleth the *Queen of Birds*, as the *Delphin* is of fishes for like swiftness. The *Egyptians*, their pretended helpers, were slow as snail; the *Chaldees* swifter than Eagles.

*They pursued us* ] Or they chased us, or traced us, like blood-hounds.

*They laid wait for us in the wilderness* ] They met us at every turn: and left us no means of escape.

*Ver. 20. The breath of our nostrils* ] King *Zedekiah*, in whose dowfall we drew as it were our last breath. The *Chalde* Paraphrast understandeth it of *Jehoiachin*, with whom indeed dyed all the prosperity of the Jews, as with *Epaminondas* did that of the *Thebans*; and with *Theodosius*, that of the Western Empire.

*The Anointed of the Lord* ] Who yet for his perfidy was vilely cast away like *Saul*, as though he had not been anointed with oyle, *2 Sam. 1. 2. 1.*

*Was taken in their pite* ] A term taken from hunters, *Book. 12. 13.* See *ver. 20. Jer. 52. 8.*

*Under his shadow* ] As the chickens do under the hens.

*Ver. 21. Rejoice and be glad* ] This is spoken to *Edom* by a certain Ironical and bitter concession: *g. d.* Do so if thou hast any mind to it: but thou shalt soon be made to change thy cheer. Thy *steering* at us shall be soon turned into *fearing* for thyself: thy mirth into mourning.

*That dwellst in the land of Uz* ] *Jab's* country, called also *Siria*, saith *R. Solomon*, and haply from *Seir*. Evil is at next door by to those who rejoice at the evils of others.

*The cup shall pass through unto thee* ] The quaffing cup of Gods Wrath, *Jer. 25. 18. 29.*

*And shall make thyself naked* ] To the scorn of all: as drunkards who are void of shame and common honesty, baring those parts that nature would have covered, see *Jer. 49. 10.*

*Ver. 22. The punishment of thine iniquity is accomplished O daughter of Zion* ] A word of comfort in the close of this doleful dirty. The Sun of Righteousness loveth not to set in a cloud. See *Isa. 40. 1.* Profane *Elegies* have no comfort in them, as this hath.

*He will no more carry thee away into Captivity* ] i. e. No more in haste; after thy return from *Babylon*. Carried away they were again, many ages after by the *Raccommodat* *manu*, whom to this day they therefore call *Edomites*, and the *Pope* hierarchy *the* *bad* *the* *11.* *wicked kingdom of Edom*, which they say shall be certainly destroyed, as it is here also foretold: and then shall they be brought back again to *Jerusalem*, and there rejected by their Messiah. See the *Chalde* Paraphrast upon this text.

*He will discover thy sins* ] i. e. Punish thee soundly for them, in the sight of all men. See on *Psal. 52. 1. 2. Jer. 20. 17.*

## CHAP. V.

Ver. 1. **R**ecapitulation, O Lord, what is come upon us ] This last Chapter is a brief might be the better remembered and considered by the Reader. The ancient Greek and Latin Bibles stile it *Jeremias prayer*. Herein the Prophet, or rather the Church layeth open, as a Lazar, her sores and sufferings; and beggeth to be remembered and considered of God. Not that either *forgetfulness* or *inobedience* can be found in him (for All things both past and future are present with him) but these are Metaphorical expressions, and He alloweth us to be his *Rememberancers*.

*Confiter and behold* ] Heb. *bricola* and *fec*: *Afflictum cum effectus conjunctum significat*.

*Our reproach* ] This is that which mans nature is most impatient of: to the Saints it is so much the more grievous, because they do quarter Arons with Christ.

Ver. 2. *Our inheritance is turned to strangers* ] So the Jews called all other Nations, as the *Greeks*, *Barbarians*. From hence to ver. 19. there are so many verses, so many several complaints. Whiles we are in this vale of *misery* and *vally* of *tears*, we are full of many ailments, and fill to have somewhat to cry for.

Ver. 3. *We are orphans and fatherless* ] And so are become thy clients: just objects of thy pity, *Hos*. 14. 3.

off. 1. Ver. 4. *We have drunk our water for money* ] Fire, water, and air, are common good, *que jure nature sunt omnium & singulorum*, saith *Cicero*. *Lyfsmakers* paid dear for a cup of water when he parted with his Kingdom for it. *Dives* would have done as much in hell for a drop, and could not have it.

*Our mind is sold to us* ] This was revenge to them (who had enough of their own growing, or might have it from the Commons for teaching) but just upon them for their abuse of it to the service of the Queen of heaven, *Jer*. 7. 18.

Ver. 5. *Our necks are under persecution* ] For that we would not stoop to the sweet yoke of thine obedience, but held it heavy, now we are under an intolerable yoke of extreme slavery.

*We labour and have no rest* ] Who once troubled God: *holy rest* by bearing burden and working thereon, *Jer*. 17. 21. In many places amongst us, Gods Sabbath is made the *wylder* and *dunghill* for all resale businesses. The Sabbath of the Lord the *sanctified day* of his Rest (saith a Reverend writer) is *sinfully troubled and disgraced*. The Sabbath was never so profaned (saith such another Reverend man yet living) with heart, hand, foot, tongue, pen and pfeife, as of late. And is it not just with God that those who would juggle his religious Rest out of its right, should be relieved in their condition? as *Lam*. 5. 5. Thus He. All wicked men acted and agitated by the devil day and night, may well cry out as here, *We labour and have no rest*: but they are not sensible of this well merited curse.

B. King on Jos. Lec. 7. Mr. Tey his Fable, before 1. xli. April 26. 1643.

Ver. 6. *We have given the hand to the Egyptians and to the Assyrians* ] Enemies to the Chaldeans, no less than they were to us: but hard hander (that driveth the wolf out of the wood) hath made us glad to be beholding to them for bread: so ill have the cruel Chaldeans believed and rewarded us for our work.

Ver. 7. *Our fathers have sinned and are not* ] They had their payment, but not comparable to ours: who have *ourselves* sinned, and do therefore justly bear the punishment of both their sins and our own too.

Ver. 8. *Servants have ruled over us* ] And they are usually most insolent; as was *Tibialis* the servant, *Neb*. 2. 19. *Cicero*, after the defeat given to *Pompey*, complained in a certain Epistle, Lords we could not away with, and now we are forced to serve our fellow-servant. This was *Cassius* curse to be a servant of servants, *Gen*. 9. 25. See the Notes there.

Ver. 9. *We gat our bread with the peril of our lives* ] So did our good Ancestors the bread of life, while their Preachers also were glad to do as *Isaiah* did, *Judg*. 9. 31: when they had delivered what they had to say, run away, and fly for their lives. See 2 Sam. 23. 17.

*Because of the sword of the wilderness* ] Where rovers and robbers lay in wait

Nobis foret juxta illius (et melioris) quam visum in istam visum.

## Chap. 5. A Commentary upon the Lamentations of JEREMIAH.

wait for us: neither could we pass them without apparent peril.

Ver. 10. *Our skin was black like an oven* ] Or, as a chimney, *Isa*. 31. 9. being filled with the fire that is within it.

*Because of the terrible famine* ] *Propter preclatam famem*, because of the tempests of famine, which, like a violent storm, beareth down all before it.

Ver. 11. *They ravished the women in Zion* ] Heb. *they lambed*, i.e. they dishonoured: although *Virgo invicta vixit quidem passim, violata non passim*. The Chaldees Paraphrased thus, The wives were ravished by the Romans, and the maidens by the Chaldees: for the Jew-doctors do understand this book of the *Lamentations* concerning both the destructions of Jerusalem.

Ver. 12. *Princes are hanged up by the hand* ] Made to dye a dogs death, and (as Calvin. some will have it) by their own hands, *anagogice*. The faces of the Elders were not honoured.]

*Magna fuit quondam capitis reverentia cani: Inque suo pretio ruga senilis erat.*

Old.

But now it was otherwise with the Jewish Elders, who haply were not worthy of their years, as we say: like as the Princes had done wickedly with both hands earnestly, and were therefore not undeservedly hanged up by the hand: But if *Quakers* amongst us might have their way, our families (such One) would soon be like the cabbins of the *Lusitanians* in Sicily, where every body was at liberty, and none regarded or revered their venious or superiors.

Ver. 13. *They took the young men to sell* ] i.e. To do any base and abject business, *Exod*. 11. 5. & 12. 29. *Frustra enim hic Hieronymus & alii Solimnitium quid cogitant*.

*And the children follow under the wood* ] Being not able to stand under such unreasonable burthens as were laid upon their backs.

Ver. 14. *The Elders have ceased from the gate* ] Where they were wont to sit, *Gen*. 34. 20. to judge between party and party.

*The young men from their music* ] From their ordinary and honest recreations and sports.

Ver. 15. *The joy of our heart is ceased* ] Heb. *keperit Sabbath*, i.e. is vanished, and that because we made not Gods Sabbath our delight, as *Isa*. 58. 13.

Ver. 16. *The crown is fallen from our head* ] i.e. All our glory both of Church and State, because we refused to serve God, which indeed is to *regni in videri* *refuse*. Now neither is all this, nor any of this spoken to exasperate or exultate peoples hearts to fret against God, or to faint under their pressures, but to put them upon the practice of true humiliation: that so they may not lose the fruit of their Afflictions: whence the following passage,

*Woe unto us that we have sinned* ] Which as it runneth sweetly and rhythmically in the Original: so it pointeth us to that favor and sovereign practice of tamenting our sins more than our miseries; and humbling our selves to the utmost under the mighty hand of God, that he may lift up in due season.

Ver. 17. *For this, our hearts are faint* ] *Ponit symbolum vere contritionis*, we are *sinful* even at heart: our iniquity as so many daggers at our hearts, or bearded arrows in our flesh.

*For these things our eyes are dim* ] We have well-nigh wept them out: whereby nevertheless our minds have been enlightened.

Ver. 18. *Because of the mountain of Zion which is desolate* ] *q. d.* Next unto our sins (which are our greatest sorrow) nothing troubleth us more then this, that the public exercises of Piety are put down: *Sion*, the seat of Gods Sanctuary is desolate.

Ver. 19. *Thou O Lord remainest for ever* ] *Aliquis totus totus desperasset, as that good man said once in like case*: Otherwise I should have but small joy of my life. But those are everlasting and invariable in efficacy, truth, will and promises: This is mine Anchor-hold.

*Thy throne from generation to generation* ] i.e. Thy most equal and righteous ordering of all things, *nam nobis quaedam conspiciuntur currere videntur*, though some things

*Labyrinthe fuit latus corda curvavit, seu liquores animae pae catu.*

things may seem to us to be somewhat confusedly carried, and even to *run on wheels*, yet it shall one day appear that there was a *wheel within a wheel*, Ezek. 1. that is, an over ruling and all-disposing Providence.

Ver. 20. *Wherefore dost thou forget us?* [Sith thy Covenant runs otherwise? 2 Sam. 7. 14. See on ver. 1.]

*And forsakest us so long time* [Heb. *to length of days*, as Psal. 23. 6. Not for Seventy years only, but to the end of the world: till wrath is come upon us to the utmost, as 2 Thes. 2.]

Ver. 21. *Turn thou us unto thee* [That thou maist turn thee to us, as Zech. 1. 3. Let there be a through-reformat on wrought in us: and then a gracious reformati on wrought for us.]

Ver. 22. *But thou hast utterly rejected us* [This is a sad Catastrophe, or close of this doleful ditty. Sometimes Gods suppliants are put hard to it in the course of their Prayers: the last grain of their faith and patience seemeth to be put into the scale. When the Son of man cometh with deliverance to his praying people, shall he find faith in the earth? Hard and scarce: And yet he comes off when they have even done looking for him: he is seen in the Mount, he helpeth those that are forsaken of their hopes: *Hallelujah*. Sure it is that God cannot utterly reject his people whom he hath chosen. Rom. 11. *Trenantius* tendeth it, and to the Margin of our Bibles hath it (and I think better) *For wilt thou utterly reject us, or be extremely wrath with us?* i.e. *supra modulum nostrum*, according to thine infinite power, and above all that we are able to bear? I cannot think it, neither doth it consist with thy Covenant.

Here (as also at the end of *Ecclesiastes*, *Isaiah* and *Malachi*) many of the Hebrew Bibles repeat the foregoing verse, *Turn thou us unto thee O Lord*, &c. yet without price, lest any thing should seem added thereby to the holy Scriptures. The reason here of read in the end of the Prophecy of *Isa*. This is also here observed by the most renowned Mr. *Thomas Gataker*, whom for honour sake I name, and to whose most accurate and elaborate Annotations upon *Isaiah* and *Jeremy* I have been not a little beholden, all along. These he finished not long before his death, to the great glory of God and good of his Church: And of him, and this worthy Work of his I may fitly say as a learned man doth of *Magellanus* the Portingall (that great Navigator) that the *Straits* or *Sea* now called by his name, *via navigations suavit & immensum gloriam & mortem ei attulerit*, was both his death, and his never-dying Monument.

*Fitium Magellanicum.*  
Voxhorn. his. bar. universa.

1 Sam. 7. 12.

*Hitherto hath the Lord helped us.*

A Com-



A  
COMMENTARY  
OR  
EXPOSITION  
ON THE  
BOOK of the Prophet  
EZEKIEL.

CHAP. I.



*The Book of the Prophet Ezekiel* [The Book of *Ezekiel*, so the Hebrews call it, and forbid any to read the beginning and ending of it till he be thirty years of age, because it is so abstruse and mysterious. *Nazianzen* calleth this Prophet, *The Revelator of great things*; and *Isidore*, the Interpreter of visions and mysteries. Another calleth him the Hieroglyphical Prophet. A third *Jeremy* called, a blind stout up, and a lap. *you know not what is in it*, &c. Contemporary he was to *Jeremy*, though in another Country, and a great confirmer of what he had foretold, but could not be credited. To him therefore (as to many others) *Ezekiel* became (according to the import of his name) *The Strength of God*, who mightily enabled him (as *Lameter* well noteth) with a stout and undaunted spirit, to reprove both people and Princes, and to threaten them more terribly and vehemently then *Jeremy* had done before him. But, in the substance of their Prophecies, there is no small conformity. *Fernus* *Ezekielum servum Jeremiae primum extitisse*, saith *Nazianzen*: Some have affirmed that *Ezekiel* had sometimes been *Jeremiae's* servant, as was afterwards *Baruch*. Ver. 1. *Now it came to pass in the thirtieth year* [i.e. Since the Book of the Law found, and that famous Passover kept in King *Joash's* days, 2 King. 22. & 23. since the eighteenth year of his reign, ver. 33. So elsewhere, they began their account from some memorable mercy or remarkable accident: as from the promise made to *Abraham*, the birth of *Isaac*, the departure out of *Egypt*, the division of the Kingdom into that of *Israel*, and the other of *Judah*, &c.]

*In the fifth day of the month* [Which was the Sabbath-day, say some: confer chap. 3. 16. Then was this holy Prophecy in the Spirit, as was afterwards also *John* the Divine upon the Christian Sabbath, Rev. 1. 10.]

*As I was among the captives* [In *Babylon*. That rule of the *Rabbins* therefore holdeth not, viz. that the Holy Ghost never spake to the Prophets, but only in the holy land.]



His life and  
death by D.  
Barrow.

Speed. 335.  
Dei, Crati Dei,  
civitas Dei.

Existens co-  
titit.

Sabbatias.

Hor.

*By the vision of Chobar* Which was *visus vel ramentum Euphratis*, a part or channel of Euphrates. There sat the poor captives, *Psalm* 137. 1. and there this Prophet received this *Visum* (here) and his *Visitation* in the next chapter. It is observed, that by the sides of rivers sundry Prophets had visions of God: by a river side it was that *Paul* and his company met to preach and pray, *Acts* 16. 13. And of Archbishop *Ussher* (that most reverend man of God) it is recorded, that a certain place by a water-side he frequently resorted (when as yet he was but very young) fortuitously to, recount his sins, and with floods of tears to pour them out in confession to God.

*Thus the heavens were opened* Not by a division of the firmament, saith *Hierom*, but by the faith of the believer. The like befall *Steven* the Protomartyr (when the stones were buzzing about his ears, *Acts* 7.) and (if we may believe the Monkish writers) *Wulfstan* Bishop of *Salisbury*, when he lay adying.

*And I saw visions of God* i. e. Offered by God, or excellent visions. *Ezekiel* was once called a Priest and a Prophet, but a *Seer* also: *Abraham* was the like, *Job* 8. 56. with *Gen* 20. 7. This was no small honour.

*Ver. 2. In the fifth day* The Sabbath day, likely, that *Queen of days*, as the Jews call it: see on *ver. 1*.

*Which was the fifth year of Zedechiabim captivity* With whom *Ezekiel*, and other precious persons (called by *Jeremiah* good figs) were carried captive, *chap* 40. 1.

*Ver. 3. The Word of the Lord came expressly* Heb. by being bathed, or bathed in the Word, *Accurate saltem est*, it really wrought upon me, and made me a Prophet. *Urio Ezekiel* the Priest? Whom therefore some have called *Urim* and *Thummim* in *Babylon*.

*The son of Buzi* This *Buzi* was *Jeremy* (so called because despised for his plain dealing, as some *Rabbins* have affirmed) is as true as that *Ezekiel* himself was the same with *Pythagoras* the Philosopher: which yet some Ancients have fondly fancied.

*In the land of the Chaldeans* Though a polluted land, *Mic* 2. 10. and the dwelling-place of wickedness, *Zach* 5. 11. the mother of harlots, and abominations of the earth, *Rev* 17. 5.

*By the river Chobar* The *Rabbins* call it the *Sabbat*-river: and further tell us, that it runneth not, but reflects on the sabbath-day.

— *Credas Judeas Agis* :  
Non ego —

*And the hand of the Lord was there upon him* Not only came Gods Word expressly to him, but the power and Spirit of God came mightily upon him: so that he felt the intrinsic virtue of this hand (as one phraseth it) the Spirit of God in his own heart: it was a quick and lively word unto him, and to as many as believed.

*Ver. 4. And I looked and behold* In this ensuing mysterious vision of a whirlwind, four Cherubims, four wheels, a Throne upon the firmament, *formidabilis Dei forma* propositus, is set forth the appearance of the likeness of the glory of the Lord, as it is expounded, *ver* 28. that hereby the peoples arrogance might be the better subdued, the Prophets doctrine more reverently received, and the Prophet confirmed in his calling. The sum of this celestial vision is, that the Divine Providence doth rule in the world, and is exercised in all parts thereof, and not only in Heaven, or in the Temple, or in *Jury*, as the Jews then thought. As for the changes in the world (which are here compared to *Wheels*) they befall not at all adventures, or by hazard; but are effected by God, though all things may seem to run upon wheels, and to fall out, as it falleth forth. At the day of judgement, at utmost, men shall see an harmony in this discord of things; and Providence shall then be unravelled. Meanwhile, God doth wrappe himself in a cloud and will not be seen till afterwards. All Gods dealings, below, will appear beautiful in their season, though for present we see not the conpignity and linking together of one thing with another.

*A whirlwind came out of the North* i. e. *Nebuchadnezzar* with his forces: See *Jer* 1. 43, 44, 45. fitly compared to a whirlwind for suddenness, swiftness, irresistibility,

irresistibility. *A lapide tellecth of whirlwinds in Italy* which have taken away *Tabulam equi*, stables with horses, carried them up into the aire, and dashed them against the mountains. See *Habbak* 1. 6, 7, 9, 10. and consider that those *Chaldeans* were of Gods sending.

*A great cloud* [ *Nebuchadnezzars* army, *Jer* 4. 13. that *pedum equiumque* Liv. numer. (2 King. 25. 1. chap. 39. 9) that stormed *Jerusalem*.

*And a fire infolding it self* Heb. that receiveth it self within it self, as in an house on fire. Understand it of *Nebuchadnezzars* wrath against *Jerusalem*, much hotter then that furnace of his seven times more then ordinary heated, *Dan* 2. or rather of Gods wrath in using *Nebuchadnezzar* to set all on a light fire.

*And a brightness was about it* The glory of Divine presence, shining in the punishment of evil-doers.

*Out of the midst thereof as of the colour of Amber* Not of an Angel called *Hamael*, as *Lyra* (after some *Rabbins*) will have it. *Jarchi* confesseth he knoweth not what the word *Hamael* meaneth. This Prophet only bath it here, and *ver* 27. and *chap* 8. 2. as *Daniel* also hath some words proper to himself.

*Ver. 5. Also out of the midst thereof* i. e. From Gods glorious presence.

*Came the likeness of four living creatures* i. e. Angels *chap* 10. 8, 14, 15, 20. *Intelligentia animalis* Truly calleth them. See like visions, *Dan* 7. 9. *Rev* 4. 6, 7. *Quell. Acad.* There are said to be four: because God by his Angels diffuseth his power thorough the four quarters of the world.

*They had the likeness of a man* i. e. For the greater part: they had more of a man then of any other creature, as hands, legs, &c. *ver* 7. 8.

*Ver. 6. And every one had four faces* To let forth, saith an Expocitor, that the power of Angels is exercised about all creatures. It is as if the Angels did beat on them the heads of all living, wights, i. e. did comprehend in themselves all the Elements and all the parts of the world: not as if they did move or act by their own power, but as they are Gods hands and Agents, employed by him at pleasure, for the good of his Church especially, *Heb* 1. 14. as being fit and ready to every good work: so should we strive to be, *Tit* 3. 1.

*And every one had four wings* To let forth their agility, their incredible swiftness, far beyond that of the Sun, which yet, if *Belarius* reckneth right, runneth more in *Deum*, in the eighth part of an hour, seven thousand miles: others say many more, *grad* 7.

*Ver. 7. And their feet were straight feet* Importing their right progresse in executing Gods will. We must also make straight or even paths for our feet: lest that which is lame be turned out of the way, *Heb* 12. 13. See *ver* 9.

*And the sole of their feet was like the sole of a calves feet* Round, and therefore easily turned: The Angels as they see every way, so they are apt to go every way, and this with the greatest facility that can be.

*And they sparkled* So swiftly they went, that their feet seemed to sparkle or strike fire.

*Like the colour of burnished brass* Burnished not blemished; polished, not polluted.

*Ver. 8. And they had the hands of a man under their wings* Faces, wings, hands: all to express, saith one, the sufficiency of Gods Providence for all means of help. A little of the Angels, saith another, is set forth by these faces, wings, hands, feet: but the distinct knowledge of Angels as Angels is reserved till we are like the Angels in heaven. Great Angels they are: but act invisibly, for most part: Their hands are under their wings.

*Ver. 9. Their wings were joined one to another* To shew the unity of Angels, the uniformity also of their motions in Gods service: there is a fitness and agreeableness betwixt them.

*They turned not when they went* i. e. Till they had effected that they went for; and then they did, as *ver* 14.

*They went every one straight forward* The Angels, in the execution of their office, keep a straight course, without deviating or detrecting, without cessation or ceipitation. Our eyes should also look right on, *Prov* 4. 25. and we should make straight steps for our feet, *Heb* 12. 13. This is Angel-like. *St. Paul*, that earthly Angel did so, *Phil* 3. 13, 14.



God manifested in the flesh, &c. 1 Tim. 3. whereof this was a kind of prelude. To like purpose also was that vision, *Iſa.* 6. 1. with *Joh.* 12. 39, 40, 41.

Upon the heads of the living creatures [Between them and the Lord Christ, as a screen, and supplied likely the office of that other pair of wings, *Iſa.* 6. 2. See *Exod.* 24: 10.

Vide Plin. lib. 17. cap. 1. Co. ydine est gelu coactum.

Was as the colour of the terrible crystal [Heb. of the formidable frost, that is, of the most vehement frost; a Persians of crystal. All things above are dreadfully glorious: as all things below are pellucid, pervious, and clear to Gods eye, like a clearest Crystal. The firmament is so clear, that Christ flecth through it. Its a molten looking-glass, *Joh.* 37. 18. and thine Altheis are utterly out who ask How doth God know? can he see through the dark clouds? *Joh.* 22. 13.

Ve. 23. Were their wings strait [sc. When they flew: for at other times they covered their bodies with them, *ver.* 11. in reverence to Christ, their Creatour, and Lord.

The one toward the other [They serve the Lord Christ with one shoulder or consent, they do all mind the same thing.

Congeries firmium facies ad ampliat.

Ver. 24. And when they went, I heard a noise of their wings [A very great noise, as is here set forth by a threefold similitude.

Like the noise of great waters [Which fall with an horrible fragor, as with the Cataracts for instance: See *Pſal.* 46. 3.

As the noise of the Almighty [i. e. As thunder, *Pſal.* 29. 4. & 18. 13.

The voice of [stretch] When a man cryeth aloud, lifteth up his voice like a trumpet, *ſe clamavit ut tintera tingeret.*

As the noise of an host [Barrius ille militaris, besides the roaring of Cannons, rattling of wheels, beating of drums, &c. This none heare, but the spiritual man, who *aiſceus* with all things, 1 Cor. 2. 15. and hath his senses habitually exercised to discern good and evil, *Heb.* 5. ult.

They let down their wings [As expecting a new commission.

Ver. 25. And there was a voice from the firmament [i. e. From above the firmament, even from Christ on the throne.

When they stood [When all was hush: So *Rov.* 8. 1. there was half an hours silence in heaven, that is in the Church on earth, when the seventh seal was opened. Sedate and silent spirits are fittest to hear Christ's voice, *Joh.* 4. 16.

Ver. 26. And above the firmament [See on *ver.* 22.

As the likeness of a throne [Far beyond that of Solomon, 1 King. 10. 18, 19. That was of ivory, but this of Saphire: that had a rich canopy over it, but this the azure sky under it: See *Exod.* 24. 10. all to set forth Christ's kingly dignity, and surpassing Majesty.

And upon the likeness [All was but likeness and appearance, because all was visional here.

As the appearance of a man [This was the Man Christ *Iſus*, and this is the last and best part of the vision, viz. Christ set by his father in supercelestial places, far above all Principality and Power, &c. *Ephes.* 1. 20, 21. One of Anſius's widows was to have seen Christ on earth. But comes after, and witheth rather to have seen Christ in his glory, and on his heavenly throne.

Ver. 27. And I saw as the colour of amber [See *ver.* 4. Heb. *chafomal*, which being read backward (as the Cabalists observe) is *Lammahshech* or *Lammahshech*, i. e. Mellis.

As the appearance of fire [Christ is very terrible in his executions: and even our God (as well as the Jews God) is a consuming fire, *Heb.* 12. ult. See *Exod.* 23. 20. From the appearance of his eyes even upward [This may well be understood of Christ's Divinity, as the pure downward, of his Humanity, partaking of the same most resplendent glory, by virtue of the hypostatical union, and having partnership with the Godhead, according to its measure, in the works of redemption and mediation.

Ver. 28. As the appearance of the bow that is in the cloud [Here (as in the simile, or as in pot of dory) the deeper the sweeter. The Rainbow was set for a sign of

of the Covenant of mercy to mankind, *Gen.* 9. 12. *Iſa.* 54. 12. See *Rev.* 10. 1. with the Note.

This was the appearance, &c. [For no more of God can be seen by any mortal wight, *Exod.* 33. 20. This and other Prophets saw the Chert, but not the Rider in it, as the Rabbinis say.

I fell upon my face [As astonished, and as adoring the Divine Majesty.

And I heard a voice [This, the Vulgar Latin prefixeth before the next Chapter. *Quasi fides* *aut submit-*

## CHAP. II.

Ver. 1. And he said unto me [Christus solus sic inſte ab alto, Christ from his lofty throne thus bespake me, who had now my mouth in the dust, and had no more to say but this, *Speak, Lord, for thy servants heareth.*

See of man [So this Prophet is called almost in hundred times in this Book: a few times in this short Chapter. The reason hereof I take to be this, faith a judicious Divine. He had visions both more in number and more rare in kind revealed unto him, then any other Prophet had. Now, lest he should be exalted out of measure through the abundance of Revelations, the Lord often putteth him in mind of his estate by nature, that he was but a son of man, a mortal man, even a worm.

Stand upon thy feet [God, for good ends, casteth down sometimes those that are dearest to himself: but then he comforteth the abject, 2 Cor. 7. 6.

D. Gough.

Deſciti ut relevet, premis inſolatione preſtet.

And I will speak unto thee [So *Dan.* 10. 11. Oracles are for standers, not prostrate ones: they require utmost attention of body, intention of mind, and retention of memory. See *Num.* 23. 18. *Judg.* 3. 20. with the Notes.

Ver. 2. And the Spirit entered into me [This was right, when Word and Spirit went together. See *Iſa.* 59. 21. with the Notes.

And ſit me upon my feet [Called me off from earthly cares, and made me hear savingly. In the Scriptures the Holy Ghost speaketh *ſeriatim*, 1 Tim. 4. 1. Let him that hath ears to hear, hear &c. Let him draw up the ears of his mind to those of his body, that one and the same found may pierce both.

Ver. 3. I send thee to the children of Israel [So they will needs call themselves: But what faith God, *Mic.* 3. 7. O thou that art named the house of *Iſachar*, in the Spirit of the Lord hastened? are these his things? See the Notes there.

To a rebellious nation [Heb. *Gemiles*: to the Jews call us Christians in scorn: so God calleth them here in great contempt, a rebellious nation (See *Amos* 9. 7.)

Gentes Apostatice, as the Vulgar here hath it.

They and their fathers have transgressed against me [A serpentine seed they are, a race of rebels, neither good egg nor bird, but *Malicorvus mala corva*.

Even unto this very day [being nothing bettered by all that they have suffered: See *Iſa.* 16. 13. *Iſa.* 1. 5.

Ver. 4. For they are impudent children [Heb. *hard of face*. Sin hath ended such impudency in their faces that they can blush no more then a sack-but. *Osmum* *ſerrem*, faith *Cicero* to *Pſis*, that brazen face of thine: and *Darius* his *voluntus* in a brazen porch *chrymari* *neſcit*, Thou canst not blush, much less bleed for thine offences, faith *Seneca* to one.

And stiff hearted [Duri cordes, incurvis cervicibus, quæque citius frangitur quam flexura, such as will sooner break then bend. Men are so much stiffer, stiffer, are no better. We do even waste a still-flower, draw water with a sieve, &c.

And ſend thee unto them [About hard service: *ſed curam exegeris non curacionem*, it is the cure and not the cure of the charge, that is charged upon thee.

Thou shalt say unto them [Preſciscere, & Prophetaus. Thou shalt be as my mouth, *Iſa.* 15. 19.

Ver. 5. And they, whether they will hear, or whether they will forbear [Some *re-* *fractiles* will not so much as hear a Minister of God: but bid him, as those old *Italians*

Bern.

*Italians* once did the *Roman* Embassadour, *ad quercum dicere, se interim alia alturus*, speak to the popes, they had somewhat else to do then to give eat to them. See 1 *Cor.* 1. 22. Of those also that do hear, scarce the hundredth man believeth our report, saith *Calvin*: nay (saith the thousandth man saith *Chrysostom*.

*For they are a rebellious house* ] They are full encouragement. Hence *Prophets* have to hung off, as *Moses*, *Isa*, *Jonah*, *Jeremy*, &c. *Know* who called first to preach, burst forth into abundance of tears. *Bradford* was hardly persuaded by

*Bucer* to enter into the Ministry. *For* *thou knowest that there hath been a Prophet amongst them* ] Let them prove incorrigible, they shall also prove inexcusable, and self-condemned. See 2 *Cor.* 2. 16. with the Notes. Convinced they shall be, if not converted: and who knows how the world, now flighted, may hereafter work upon them? *Sapientia* and *entia* verbum molestis, *insipientia* fructuose ] Of their hardly looks (such as *Steven Gardiner* set upon *Dr. Taylor*, and was well told of it) of their bitter scoffs, dreadful threats, as if they could undo us at their pleasure. Our times are in Gods hands: kill us they may, but hurt us they cannot. See *Jer.* 1. 17. *Matth.* 10. 25. When *Bonner* said to *Hawke*: A faggot will make you turn; No, no, said *Hawke*, a point for your faggot, you shall do no more then God permitteb you, &c. A Minister

All. &amp; Man.

Hiconym.

All. &amp; Man.

All. &amp; Man.

1443.

Quasi hoves

quasi agnati.

Thronibus

apertis. Hor.

Sempiterna in illa

c. 140.

Festis obsequio

Ihu &amp; in

flava.

Ver. 6. *Be not afraid of them* ] Of their hardly looks (such as *Steven Gardiner* set upon *Dr. Taylor*, and was well told of it) of their bitter scoffs, dreadful threats, as if they could undo us at their pleasure. Our times are in Gods hands: kill us they may, but hurt us they cannot. See *Jer.* 1. 17. *Matth.* 10. 25. When *Bonner* said to *Hawke*: A faggot will make you turn; No, no, said *Hawke*, a point for your faggot, you shall do no more then God permitteb you, &c. A Minister as *God* should live by faith, and not by sight: he should muse his hearers afraid of him rather, as *Herod* was of the *Baptist*. *Vilium* of *Baptist*, &c. When *Endecia* the Emperice threatened *Chrysostom*. Go tell her, said he, that I fear nothing but sin. I will rather choose to dye, said *Calvin*, then comply with those that refuse to submit to Church discipline.

*Though thorns (or rebels) and thorns be with thee* ] *Refractarii* & *spines*, such as thou canst not handle without hurt, deal with without danger, 2 *Sam.* 23. 6. *Psal.* 55. 21. & 58. 10. *Mic.* 7. 4. catching they are and scratching, as sharp pointed thorns, *Numb.* 32. 55.

*And thou shalt dwell among scorpions* ] Which are most venomous and perilous creatures, joynted with fiery serpents, *Deut.* 8. 15. *Play* faith, that there is not one minute wherein it doth not put forth the thing to do mischief. It is also a crafty creature, & occultis machinationibus ferit. The Churches enemies are cruel-crafts, *Neh.* 4. 11.

*Be not afraid of their words* ] Their bubbles of words. *Nur* be dismayd at their look ] Their furellings and brow-beatings.

*Though they be a rebellious house* ] A race of rebels. *For they are most rebellious* ] Heb. *rebellio*, in the abstract; as if they had been transformed into fins nature.

Ver. 8. *Be not their rebellious like that rebellious house* ] It is no hard matter to symbolize with sinners: See *Isa.* 6. 5. with the Note; to dwell among them, is dangerous: for sin is catching, and oft *Epidemical*. Precious therefore and worthy of all acceptance is the *Apollines* council, *Rom.* 12. 2. Lawyers tell us, that we must not look too much what men do at Rome, as what they ought to do.

*For thus I give thee* ] i. e. The word, ver. 9. that is, whatsoever I shall henceforth dictate unto thee, do thou get it by heart, digest it, propound it to the people, work it first upon thine own, and then upon the affections of thine hearers. See *Rev.* 4. and observe how alike the Lord dealt with *Ezekiel* and *John* the Divine.

Ver. 9. *Behold a hand was sent* ] A hand from heaven: A hand is index: rei & instrumentum operis operantis.

*And loe a book* ] The Jews folded or rolled up their books upon a cedar stick, to preserve them from dust and other dangers: See on *Isa.* 8. 1.

Ver. 10. *And he spread it before me* ] Till Christ unfold heavenly mysteries, men under-

Palmoni ham  
midabber.  
Dan. 10.

understand them not, *Rev.* 5. 9. *Matth.* 11. 27. 1 *Job.* 1. 18. & 15. 15. He is the excellent Interpreter.

*And it was written within and without* ] To shew abundance of miseries coming on the Jews, and others.

*Lamentation and mourning and Wo* ] Foretold all along this volume, till Chapter 40. sad songs, doleful ditties.

7177 gemitus  
fuit eumbe.  
11. 38. 14.

## CHAP. III.

Ver. 1. *Son of man, eat that thou findest* ] Eat this roll or volume, without reservation, or so much as *discretion*: yield simple obedience to the heavenly vision: It was in vision doubtless, that the Prophet did eat the roll, and not in very deed; as the foolish Patient did the Physicians *Recipe*, or as *Mr. Lewis* of *Alb. & Mon.* *Manchester* made the Bishops Summoner eat the citation which he brought for his wife (a Martyr in *Queen Maries* dayes) by letting a dagger to his heart, and to drink to it, when he had done. It was *non vestis*, sed *spiritus*, saith an Interpreter: See ver. 10.

*Eat this roll, and go speak unto the house of Israel* ] First learn, and then teach others, that thou mayst utter my mind readily, dexterously, and affectionately; speaking a corde ad cor, and digging thy discourses out of thine own bosom, as it is said of *Origen*, and after him of *Petrus Comestor*, who merited that title, because by his *Ex initio* too often allegations of the holy Scripture, he seemed to have eaten it up and digested it. *dis offensa*.

Ver. 2. *So I opened my mouth* ] Without delays or consults, I obeyed Christ's *Alacritudo* command, & *hausi quas amando dantem prohibere*, and yielded to become a *Pro-nol* 347.

phoe. This was well; but not long after, *Ezekiel*, through infirmity of the flesh, would have declined the office, and therefore sought to lurk among his countrymen at *Telabid*, ver. 15. till Christ called him out again and new-employed him. v. 16.

*And he caused me to eat that roll* ] See on ver. 1.

Ver. 3. *Cause thy belly to eat, and fill thy bowels* ] i. e. Deeply and duely ponder and practise those holy truths thou hast to press upon others: preach thine own experiences, &c. See 1 *Tim.* 4. 15.

*And it was in my mouth as honey for sweetness* ] So was Gods Law to good *David*, *Psal.* 119. 29. 103. to *Isaiah*, *Scripturae sunt deliciae meae*, saith he. Thy Scriptures are my delight: to *Alphonso*, King of *Arragon*, who professed he had rather lose his Kingdoms, then be without the knowledge of Gods blessed book, which he had read over above a dozen times, together with such Commentaries thereupon as those times afforded. See *Rev.* 10. 10.

Ver. 4. *Go get thee into the house of Israel* ] This was a hard task, all things considered: but hard or not hard, there was a necessity of going on Gods errand. *Necessitas* est tui car, non ut vivas, as he once said.

*And speak with my words unto them* ] But see they be wiser, and then I'll bear thee out: then also they will the sooner take impression. Speak as the Oracles of God, 1 *Pet.* 4. 11.

Ver. 5. *For thou art not sent to a people of a strange speech and of an hard language* ] Heb. deep of lip, and heavy of tongue: as *Jonas* was so sent, and with that now press to the Natives in *New-England* in their own language, not without some good success.

*But to the house of Israel* ] Amongst whom thou must use *evangelii* & *vernaculi* sermone, who also are well seen in the Scriptures; they are indeed Gods Library-keepers, which is no small privilege, *Rom.* 3. 2. and therefore the better to be dealt with.

Ver. 6. *Surely had I sent unto thee, they would have hearkened* ] Or, If I had sent thee to them, would they not have hearkened unto thee? It may seem by the *Nimrod*, that they would, for they repented at the preaching of *Jonah*, *Matth.* 12. 41. as one single *Sermon* made by a meer stranger, who sang to doleful a ditty to them, that their City should be shortly destroyed, &c. *Vatavian* rendreth this text *Dispercam nistis audientem, si ad eos te misissem*. And couldest thou but skill of for-  
rain

Vbi meli i fcl.

Qui ridet  
ferunt, &  
quasi a profano  
de quibus bon  
haurum inquit.

Mr. Whist. reign languages, thou couldest not easily be without Disciples. The punishment of strange language, faith a grave Divine, was an heavy punishment; next to our calling out of Paradise, and the Flood.

Protop.

Ver. 7. *But the house of Israel will not hear thee unto this* They will not: See the like, Job. 5. 40. and 8. 44. A mans will is his hell, faith Bernard. And it is easier, faith another, to deal with twenty mens reasons, then with one mans will. What hope is there of those that will not hear: or if they do, yet have made their conclusion aforehand, and will stir no more then a stake in the midst of a stream?

For they will not hear thee unto me? Speaking unto them in the Scriptures. See Hof. 8. 12. *Malai*. 10. 24. 25. Job. 15. 18. &c. Let this speech of God to the Prophet comfort faithful Ministers contra cervicofos & cerebrofos istos hypocritas that reject or resist their preaching. What are we that we may not be slighted, when as Christ himself the Arch-Prophet is?

Curtius.

Impudent: Heb. *Stiffs of forehead*: This was a point next the worst. *Illum ego percipio dico cui peripio pador*, said that heathen: he is an undone man who is past shame.

Ver. 8. *Behold I have made mine eyes strong against their faces* I have fledged thy forehead, and strengthened thine heart, that thou shalt budge for none of them: I have rendered thee inquerable.

Ver. 9. *As an adamant harder than flint* Heb. *Strong above a Rock: instar rupis que in mari vadit horridi Jovis, & irati, ut ita dicam, Neptuni servidit assultibus neque verberata, non cedit, aut minuitur: sed obtendit altissimum scilicet latius, & firma durit, cunctis uide impetum sustinet ut frangit.* This invincible courage and constancy in Gods Ministers, the mad world esteemeth and counteth brave and perrinary: but these know not the power of the Spirit, nor the privy armour of proof that such have about their hearts.

Joh. Womet Polynath.

Dura ut hic animus solidus ex adamante creatus. Hesiod.

*Fear them not, &c.* See chap. 2. 6.

Ver. 10. *Son of man, all my words receive in thine heart, &c.* This is to eat the root, to turn it in succum & sanguinem, that it may fully nourish: See on ver. 1. 2, 3.

*Go get thee them of the captivity* The fruit whereof they have lost in great part: because fo little amended thereby.

*Unto thy people* For I can scarce find in my heart to own them. So Ezek. 32. 7. God fathers that rebellious people upon *Misra*.

*Whether they will hear, or whether they will forbear* q. d. let them chuse: and if they have a mind to it, be miserable by their own election. See chap. 2. 5.

Ver. 12. *Then the Spirit took me up, and I heard behind me, &c.* This was for the Prophets encouragement, and to put mette into him, as it were, that he might the better bear up amidst all, sich he should shortly bear a part in that Angelical consort, whose *anacopia* ist *Jayantia*, as *Tandores* hath it, their dayly service is finging of Psalms.

*Blessed be the glory of the Lord from his place* i. e. From heaven, where Saints and Angels glorifie his name without ceasing or ficiency. *Monica* after a discourse with her son *Augustine*, about the happiness of heaven, concluded thus, *Quantum ad me attinet, fili, nulla te amplius deficiat in hac vita. Quid hic facis?* As for me, what make I here, sich I take no more pleasure in any thing that is here to be had? A picture of a globe of the whole earth, faith one, set out with all the brave things that sea and land can afford with this sentence encircling it round, *To be with Christ is for ever*, is a Christians Emblem, and should be his ambition.

Ver. 13. *I heard also the noise of the wings of the living creatures* In consent with the former doxology.

*Thou touchedst one another* Heb. *Kissed*: noting the love and good agreement that is betwixt the holy Angels: no woman is so well affected to her sister, as they are one to another, in serving God and his people.

*And the noise of the wheels* As the Angels, fo all actions and motions do, as they can, sing praise to God.

Ver. 14. *So the Spirit lifted me up* As it did afterwards also *Philip*, Act. 8. 39. not *visually* but *really*. And

And took me away To Tel-abib.

And I went in bitterness, in the heat of my spirit Heb. *I went bitter in the hot anger of my spirit*, q. d. I was in a great pee, as considering that Gods truths must be spoken, however they are taken: and full ill they would be taken from me by mine untoward Country men. This made me, for the time, much out of temper: but I soon denied my self, and got the better of mine unruly passions. For

The hand of the Lord was strong upon me I was overpowered by the Spirit of God, who soon brought those high thoughts of mine into captivity and conformity to Christ, 2 Cor. 1. 5.

Ver. 15. *Then I came to them of the captivity of Tel-abib* Which was the name of some chief place or plantation of the Jews in captivity, faith *Diodat*. It was id the middle part of *Mesopotamia*, faith *Junius*. between two rivers, *Chabar* and *Saccarab*.

I [as where they sat] Skulking, and lurking, or at least not acting according to my propheticke function, and the gift bestowed upon me, which I ought to have stirred up and exercised for the good of my fellow-captives. This he freely confessed, as giving glory to God, and taking shame to himself.

Seven days Which circumstance of time increased his finnes, faith *Valanus*.

Ver. 16. *And it came to passe at the end of seven days* Probably on the *Sabbath-day*, that day of grace, and opportunity of holiness. God glorified his forgiveness in coming to his offending Prophet, as the Physician doth to his sick Patient: and by setting him a work again, feeling up his love to him: like as he also did to the eleven Apostles, by sending them abroad to preach the Gospel, after that they had so basely deserted him at his apprehension, and death upon the Cross.

Ver. 17. *Son of man* So Christ constantly calleth this Prophet, to keep him humble. See chap. 2. 1.

*I have made thee a watch-man* 1, who am the chief Bishop and Shepherd of souls; 2 Per. 2. 25. have set thee in thy watchtower, with charge to look well to my flock, with golden fleeces, precious souls, that none be lost for want of warning. See therefore that thou be *Episcopus*, not *Apiscopus*, an over-seer, not a by-stander, a Watcher, not a sleeper: *fenneculus Pastorum est gaudium Inopum*. Shall the Shepherds sleep *Ephemeridi* when as the wolves watch and worry the flock? Act. 20. 29. 30. *Horadatus* tel. de tim. Dei. Let of one *Enemio*, a City-shepherd, who for sleeping and suffering the Wolf to enter the fold and kill fifty sheep, had his eyes pulled out. God threatenech the like punishment upon sleepy watchmen, idol-shepherds, *Ezek*. 11. 17.

Therefore hear the word at my mouth Who am the Arch-Prophet, the only Dauntour of my Church, *Malai*. 23. 8. and 17. 4. admonish them therefore in my words, foretell and foretell them their danger in my name, and read. See *Habak*. 2. 1. 2 Cor. 5. 20.

Ver. 18. *When I say to the wicked, Thou shalt surely dye* When I bid thee tell the wicked from me it shall be ill with him; for the reward of his sins shall be given. *I/a*. 3. 11. even death the wages of sin, *Rom*. 6. 23. death of all sorts, which is the just hire of the least sin: woe then to the wicked, say.

And thou shalt warn him not warning Heb. *non exhorteris*, *Ec*. *non dissimulas*, if thou do not distinctly and clearly warn him, seeking to rob off his soul, and to make his soul clear and circumpect, as *Psal*. 19. 12. *Ecclesi*. 4. 13.

To save his life That iniquity may not be his ruine. Sin haies hell at the heels of it.

But his blood will I require at thine hand These are *falsimonia*, *non verba*, not words but thunderbolts, faith *Erasmus*. This sentence sounding much in his eares made *Asaph* confident and instant in preaching, and premonishing the people of their dangers. Bernard also, for the same reason, thus bespakech his hearers: if I deal not freely and faithfully with you, it will be to your losse, and mine own danger. *Timeo inique damnare vestrum: timeo damnationem meam, si tacueris*.

Ver. 19. *His shall dye in his iniquity* Because now he filleth with open eyes. De temp. 99. Many sorrows shall be to such wicked as will not be warned, *Psal*. 32. 9. 10.

But thou shalt deliver thy soul i. e. From these other-mens sins, 1 Tim. 4. 16. *Ver*. 20.

E ff

Ver. 20.



*vis.* Anno 1601. will I reckon the sin of *Ireland*; and dare say that those whom you embrace shall be your ruin, and you shall bear this iniquity. And it fell out accordingly: for, forty years after, *vis.* Anno 1641 began the Rebellion and destruction of *Ireland*, done by those Papists and Popish Priests then connived at.

Ver. 7. Set thy face toward the *signe of Jerusalem* [Steel thy countenance, be stern and resolute, to shew that the Chaldees should be so. Thus this Prophet proceeded to write as it were in *Hieroglyphicks*, and to preach in *Emblems*.]

*And thou shalt be successful* [i. e. Thou shalt do what thou wilt, as *in fine expeditores*, for quicker dispatch. Even Orators also pleaded with their right arm (as *Osculapadius* here noteth) strop up, and stretch out.

*And thou shalt prophesy against it*] By these signes and dumb shewes at least: See chap. 3. 26.

Ver. 8. And behold I will lay hands upon thee [To shew that he was unchangeably resolved to ruin *Judah*, whom the Prophet here personate. Some make the sense to be this, I will give thee strength to hold out in that thy long lying on one side, till the City be taken. Of a Noble man of *Lovania* it is storied, that he lay sixteen years in one posture, *vis.* with his face upwards. And *Pradus* saith he saw a mad man who had lain upon one side fifteen years.

Ver. 9. Take thee also unto thee wheat and barley, &c. [Promiscuum farraginem, to shew what shall be the condition of the City in the time of the siege: Miscellanea bread shall be good fare, but hard to come by in that grievous famine.]

Three hundred and thirty days shalt thou eat thereof [Not sleep all the while, as some Papists would have it, grounding their conceit upon their *Trent* Translations of ver. 4. Sleep thou also upon thy left-side, &c. but lying and sleeping are distinct things, as may be seen, *Psal.* 3. 5. & 4. 8.

Ver. 10. Twenty fitches a day [Five ounces, or ten at most: not *Prisoners* patience, quia proinde per diem trahitur magis anima quam sustentatur. See this complained of *Lam.* 1. 11. 19. & 2. 11. 12. 19. 20. & 4. 9. 10. & 5. 6. 9. 10. They had fished in green, and now they are punished with cleanness of teeth. The famine of the Word is far worse.]

Ver. 11. From time to time shalt thou drink [i. e. At thy fit times, in *statuta tempora comparato*, make no waste: the least drop is precious.]

Ver. 12. And thou shalt eat it as barley cakes [Baked on coals made of home; fuel, man-dung burnt.]

And thou shalt bake it with dung [For want of wood. *Lam.* 5. 4. To the hungry soul every bitter thing is sweet, *Psa.* 27. 7.]

In their sight [This then was more than a vision.]

Ver. 13. Eat their defiled bread [Not able now to observe that ceremonial purity in their meats which God had commanded. This was just upon them for their worshipping those their *idolatries*.]

Ver. 14. Ah Lord God, behold my soul hath not been polluted [Neither had it been here by eating suchlike bread, because God bade him do it, and his command legitimated any thing. But a good soul feareth and deprecateth all kind of pollution: *Kept* [i. e. pure, 1 Tim. 5. 22. Abraham from all appearance of evil, 1 Thes. 5. 22. The Prophet in this Prayer of his is very patheticall, *Ah Domine Jehovi*: not *Jehova* but *Jehovi*. See the like *Gen.* 15. 2. 8. *Devi*: 3. 24. & p. 26.]

For from my youth up [Let us be as careful of spiritual uncleanness, since the devil's excrement, the corruption of a dead soul. *Confutamus Copronymus* is reported to have delighted in flesh and fish. The Panther preferreth man-dung before any meat: so do many feed greedily on sin murdering souls.]

Ver. 15. Use I have given thee *Commanding* [This was done mitigation. Something God will yield to his praying people when most bitterly have against them.]

Ver. 16. Behold I will break the staff of bread [Bread shall be very scarce, and that which men have, shall not nourish or satisfy them; they shall have *appetitum caninum*. See *Ia.* 3. 1. with the Note, and take that good counsel, *Amos* 5. 14. 15. lest we know the words of good by the want of it.]

Ver. 17. And be assayed [at their fruits and disappointments.]

And

*And consume away for their iniquity*] *Levit.* 26. 31. They shall pine away in their iniquity: this is the last and worst of judgements there threatened, after those other dismal ones.

## CHAP. V.

Ver. 1. *And thou, son of man*] See on chap. 2. 1.  
Take thee a sharp knife [This was the King of *Babylon*, as *Ia.* 7. 20. The *Turk* is at this day such another. *Mahomet* the first was, in his time, the death of 800000 men. *Selymus* the second, in revenge of the loss received at *Lepanto*, *Turk Hill*, would have put to death all the Christians in his dominions.]

Take thee a barbers razor [Not a decussif razor, as *Psal.* 51. 2. but one that will do the deed; sharp and fare. *Pliny* telleth us out of *Varro*, that the *Romans* had no barbers, till 454 years after the City was built: see in *introduction*.]

And cause it to pass upon thy head and upon thy beard [As hairs are an ornament to the head and beard, so are people to a City. But, as when they begin to be a burthen or trouble to either, they are cut off and cast away: so are people by Gods Judgements, when by their sins they are offensive to him; dealing as *Dionysius* did by his god *Asculapius*, from whom he presumed to pull his golden beard. *David* felt himself shaved in his Embassadours: so doth God in his servants (whose very hairs are numbered, *Matth.* 10. 30.) in his Ministers especially (who, by a speciality, are called *Gods men*, 1 Tim. 6. 11. & 2 Tim. 3. 17.) with whom to meddle is more dangerous then to take a Lion by the beard, or a bear by the hair.]

Thou take the ballance to weigh [This sheweth that Gods Judgements are just, to a hairs weight: And *capillus meus* [nam habet unbram, saith *Mimus*.]

And divide the hair [Dixi nos quasi pilas habere, saith *Plinius*: imo quasi pilos, saith *Another*.]

Ver. 2. Thou shalt burn with fire a third part [i. e. with famine, pestilence, and other mischief, during the siege of *Jerusalem*. *Pythagoras* gave this precept among others, *Unguis, crinibusque prorsumque continentur*. But God findeth so little worth in wicked people, that he regardeth them not, but casteth them, as excrements, to the dunghill, yea to hell, *Psal.* 9. 17.]

And smite about it with a knife [They shall be slain with that sharp knife or sword, ver. 1. after that the City is taken.]

Thou shalt scatter in the wind [Sundry of them shall fly for their lives: but in running from death they shall but run to it, *Amos* 9. 1. 3. 4. & 2. 13. 14. 15. 16.]

Ver. 3. Thou shalt also take thereof a few in number [A remnant is still reserved, that the Lord (God may dwell among men, *Psal.* 68. 18. See *Jer.* 44. 28. 2 King. 25. 12. *Ia.* 1. p. 6 & 10.]

Ver. 4. Then take of them again and cast them into the midst of the fire [Thus evil shall hunt a wicked man to ever throw him, *Psal.* 140. 11. (See the Note there) he shall not escape, though he hath escaped: his preservation is but a reservation to further mischief, except he repent.]

And burn them in the fire [Such he meaneth as were combustible matter: for there were a sort of precious ones amongst them, who being brought by God through the fire, were thereby refined as silver is refined, and tried as gold is tried, &c. *Zach.* 13. 9. See the Notes there.]

Ver. 5. Thou is *Jerusalem*] i. e. This head and beard is to be shaven, ver. 1. by the hair of the head to come thence the wife men of that City are figured out, by the hair of the beard are the strong men: the razor of Gods severity maketh clean work, leaveth no hair or lump behind.]

I have sown in the midst of the nation [At the head, heart, and center of the earth: See *Psal.* 74. 10. *Ezek.* 38. 12. and God had peculiar ends it, that the Law might go forth out of *Zion*, and the Word of the Lord from *Jerusalem*, and that all Nations might flow unto it. *Isa.* 2. 2. 3. *Talis est Roma Christiana*, Such now is *Roma* to Christians, saith *a Lapide*, but *I-y-a* straw there, lay we; or as the Glossie saith upon some decrees of Popes, *Hec sunt creta*, I believe it not. See *Rev.* 17. 5.]

Ver. 6.

Pe. lincis fene  
ne simulacrum  
Cocculum.

P. am. echi  
hui. P. p. a. non  
ad p. u. m. i. g.  
nem, sed a  
alio. Q. q. si  
n. a. i. u. m. u. s.  
u. o. l. l. a. r. i. u. m.  
C. o. m. m. i. s. s. i. o.  
c. a. l. l. u. m. P. o. l.

Polan.

p. p. a. c. o. n. s. u. e. t. u. d. i. n. e. s. i. c. u. t. f. a. c. i. d. i. u. m. f. i. c. i. t.

Ver. 6. *And he hath changed my judgements into wickedness* ] This was a foul change: this was to do evil as he could. Jer. 3. 5. this was ingratitude of the worth fore; such as *Socrates* called *inimicum sibi non manifestum* in justice. Such a wretched change is complained of Jer. 2. 11. & Rom. 1. 23, 25. Jude 4. but nowhere in so high an expression as this, as One observeth.

*More than the Nations* ] Because the Jews had better Laws, but worse dispositions than they.

Ver. 7. *Because ye multiplied* ] sc. Your transgressions and superstitions, or because ye have *abounded* with blessings, and made me to ill a requital. Some render it *Quia multiplicasti plus quam viginti gentes*: and indeed there were many murders committed amongst them, and many revolts from foreign Princes, whom they had sworn to serve.

*Neither have done according to the judgements of the nations* ] But have *over-sinned* them *qui deos suos quamvis viles & multos non mutant*, who change not their gods (as you have done Me, Jer. 2. 10. 11.) but follow the natural light of reason (some of them at least do so) Rom. 2. 14. which you have debauched. See 1 Cor. 5. 1. Eccl. 16. 46, 47, 48.

Ver. 8. *Behold I am against thee* ] Whether thou wilt believe it, or not. Thou holdest it unlikely, but shalt find it true, and that I am very serious, not saying these things in *terrorem* only. *Ecces me adversum te venientem*, so some render it, Behold I am upon my march against thee, and will punish thee surely, severely, suddenly.

*And will execute Judgements* ] For the non-execution of my Judgements in the former sense taken, as ver. 7.

*In the sight of the nations* ] In whose sight thou hast sinned, and who will rejoyce at thy fallings.

Ver. 9. *And I will do in thee that which I have not done* ] None shall suffer so much here, or sink so deep in hell, as a profane Jew, a carnal Gospeller: who is therefore worse than others, because he ought to be better. Oh the height and weight of those Judgements that shall be heaped upon such. See Lam. 4. 6.

*And whereunto I will do as any more the like* ] For where ever read we that the fathers did eat their sons in an open visible way? and the sons, the fathers?

Ver. 10. *Therefore the fathers shall eat the sons* ] See this fulfilled in the pitiful mothers, Lam. 4. 10. and may it be thought such one, that their hungry husbands shared not with them in those viands? Oh the severity of God. *Cavebis, si pavabis*.

*And the whole remnant of thee will I scatter* ] A miserably directed people the Jews are to this day; banished out of the world as it were, by a common consent of Nations.

Ver. 11. *Wherefore as I live saith the Lord* ] This is Gods usual oath (in this Prophet especially) and therefore should not be used as an oath or affirmation by any other; sith He only liveth (to speak properly.)

*Therefore will I also diminish thee* ] Or, *I will break thee down*, or *I will shew thee*, as ver. 1. Jer. 48. 37.

Ver. 12. *A third part of thee, &c.* ] See ver. 2.

Ver. 13. *Then shall mine anger be accomplished* ] God is then said to be angry, when he doth what men do when angry, viz. 1. *Choler*, 2. *Smite*.

*And I will be comforted* ] This also is spoken after the manner of men, who are much comforted when they can be avenged: Their long is, Oh how sweet is revenge!

— *animusque explēte juvabit.*

The same word in Hebrew that signifieth *vengeance*, signifieth *comfort* also: for God, will be comforted in the execution of his wrath. But what a venomous and vile thing is sin, that causeth the most merciful God to take comfort in the destruction of his creature?

*And they shall know that I the Lord have spoken in my zeale* ] That is, ferociously threatened

threatened by my Prophets, whom they have vilipended, and derided, but shall now feel the weight of their words.

*When I have accomplished my fury in them* ] This he doth not usually all at once, but by degrees: he suffereth not his whole wrath to arise till there be no remedy, as 2 Chron. 36. 16.

Ver. 14. *Moreover I will make thee waste* ] In *ariditatem*, a dry and barren wilderness; whose fruitfulness and pleasantness is so much celebrated, not only by divine but profane Authors also. See Psal. 107. 34. with the Notes.

*In the sight of all* ] See on ver. 8.

Ver. 15. *So it shall be a reproach and taunt* ] See this fulfilled, Lami. 2. 15. 16.

*An inscription* ] They shall enjoy thy folly, grow wise by thy harms. I will *plac. Exem. plac.* make thee an example to the Heathen.

*An afflictment* ] A terror, some render it.

Ver. 16. *When I shall send upon you the evil arrows of famine* ] Not to warn you (as *Jonathans* arrows did *David*) but to wound you to the heart, and to lay you heaps upon heaps, *Dens. 32. 23, 24.*

*And break your staff of bread* ] See chap. 4. 16. *penuria fit penurie*, saith *Oecolampadius* here; you shall want money to buy your bread.

Ver. 17. *Evil beasts, and they shall devour thee* ] Rob thee of thy children, destroy thy cattle, make thee few in number, and thy high way desolate, as was long before threatened, *Levit. 26. 22.* See 2 Kings 17. 25.

*I the Lord have spoken it* ] I *Iehovab*, who will give being to my menaces as well as to my promises.

#### CHAP. VI.

Ver. 1. *And the Word of the Lord came unto me* ] *Junius* observeth, that this delivered on the Sabbath day; that's the proper season of preaching.

Ver. 2. *See thy face toward the mountains of Israel* ] i. e. The Jews, who are haughty and hard as mountains, who are *asperi & inculti*, rough and rude, as Mount *Lebanon* is to be. In Mount *Olivet* it self (besides other mountains) they boldly set up their idols, even in the sight of the Lord; so that he never looked out of the Sanctuary, but he beheld that vile hill of abominations; called therefore by an elegant *Aggregation*, the Hill of Corruption, 2 Kings. 23. 13.

Ver. 3. *Behold I, even I will bring a sword upon you* ] Because ye are polluted by mans sins, and so made hateful unto me. For as God thinks the better of the places wherein he is sincerely served; yea where his Saints are born, *Psal. 87. 5.* or make abode, *Isa. 49. 16.* to the worse of such places where Satans seat is.

Ver. 4. *Your images shall be broken down* ] Heb. your *Sun-images*, whence also *Iupiter Scaevola* had his name, which *Macrobius* saith was the same with the Sun. *Lik. 1. Sat. cap. 23.* See 2 Chron. 23. 5.

*And I will cast down your slain men* ] *Cruentatos vulneratos, vel interfectos vestros*, such as when wounded, flye to their idols for safety.

*Before your idols* ] Heb. your *dis stercorei*, dung-hil-deities, more loathsome then any excrements.

Ver. 5. *And I will lay the dead carcases of the children of Israel, &c.* ] That in the very places where they have sinned, there they may suffer. So in the valley of *Hinnom*, and at *Pilatæ Prætorium*, &c.

Ver. 6. *In all your dwelling places* ] *Omnia vertram & vertram funditus*: I will turn all topsey-turvy.

*Your walls shall be abolished* ] Those *tailorum toties*, your *Mawmetts* and monuments of idolatry. This the Prophet telleth them again and again: that he might waken them, and work them to repentance.

Ver. 7. *And ye shall know that I am the Lord* ] That I am *discretus Dominus*, one that will be as good as my word. So shall all, not idolaters only, but brokers of heresies also, *que ferore & fœdera colunt: sine facinus*, saith *Oecolampadius* here.

Ver. 8.





the enemy shall shortly take all, & qui lausculia habuerunt, et latum pedem reprobant, and no man shall be master of his own, nay not of a molehill.

For wrath is upon all the multitude thereof. Or, upon all the wealth thereof. To like purpose the Apostle, 1 Cor. 7. 29. This then I say brethren, The time is short, or trusted up, contraited, Let them that have wives be as though they had none; they that weep as though they wept not; they that rejoice as though they rejoiced not; and they that buy as though they possessed not, &c. *Rebus non modo sed commode*, said the wise beaaten. Hang loose to all things here below: and labour after that undefiled and unfading inheritance, 1 Pet. 1. 4.

Ver. 13. For the silver shall not return, &c. At the year of Jubilee, by reason of the lands delation.

Which shall not return. Or rather, it shall not return, &c. void and ineffectual: but shall be accomplished.

Neither shall any strengthen himself in the iniquity of his life. That's but an ill defence. The spirit of power and of a sound mind are fully set together, 2 Tim. 1. 7. Mens iniquity will be their ruin. *Musger* rendeth the text thus, *For those when as the wife was to the whole multitude thereof, no man returned, neque ullus propter iniquitatem suam pro anima sua se roborabat*, neither did any one (by reason of his iniquity) strengthen himself for his own soul, i. e. use means to escape the just punishment of it.

Ver. 14. They have blown the trumpet, even to make all ready. But all to no purpose; for God hath despised them (as he did the old Canaanites, the Saxons, and Philistines in that *Vittoria Helleisapente*, the Germans against the *Heffists* in *Bohemia*, &c.) and struck them with a Panick terror, with utter dependancy: so that they were feeble and faint-hearted, and the strong were become as tow, Isa. 1. 31.

Ver. 15. The sword is without, and the pestilence, &c. No safety can be to such as are pursued by the divine vengeance, called thereore by the Greeks *Απερσιες*, because there is no outrunning of it. Of these three judgements (seldom separated) see chap. 4.

\**ἡ ἀπορία τῶν ἀνθρώπων ἐν τῷ αἵματι*

Ver. 16. But they that escaped of them. Here we have the mournful repentance of them that escaped, *Fors autem sic ut, malo denuo accepto, oculos aperimus*, saith *Lavater* here.

All of them mourning, every one for his iniquity. Thus *Hezekiah* mourned at a dream, Eza. 38. 14. And we mourn fore like doves, saith the Church, *Ja*. 59. 11. happy if he every man for his iniquity, and not for the punishment of it only or mainly. See that it be a sorrow according to God, a sorrow to a transmutation, 2 Cor. 7. 10, 11.

Ver. 17. All bonds shall be feeble. As after some grievous disease, or as in extreme cold weather: ye shall not be able to handle your armes, wherein ye so trust. God strengteth or weakeneth the armes of either party, *Ezek*. 30. 24.

And all knees shall be weak as water. *Plures aqua: ex gravi angustia, vel potius urina, ex pavore*. Not so those that wait upon God, *Eza*. 40. 30, 31. Let wicked *Thral's* think on this.

Ver. 18. They shall also gird themselves with sackcloth. They shall be a miserable mourning people for a long while.

Horrors shall cover them. Such heart-quake as in earth quakes: *borripilante*. *Stomus* shall be upon all faces. *Fusus arebus pavidis*: ashamed they shall be of their doings, ashamed of their disappointments.

And baldness upon all their heads. A sign of sorrow among the Jews. The Roman (contrarie) in times of sorrow suffered their hair to grow, saith *Plutarch*: so did *Mephiboseth* in *David's* days.

Ver. 19. They shall cast their silver in the streets. As burdenfome, and not beneficial to them. Thus *Julius* threw away his wages of wickedness: and many on their death-beds detect their cursed hoards of evil-gotten goods: saying unto them

as

as once *Charles* the fifth did, *Abice sine, abice longe*, away from me, away, away. *Their gold shall be removed*. I shall be for a dung-hill, saith the *Valgar*: it shall be esteemed, as it is the guts and garbage of the earth.

Their silver and their gold. See *Psalm*. 11. 4. *Zeph*. 1. 18. *Eccles*. 5. 8. with the Notes.

They shall not satisfy their souls. Silver and gold are not eatable, as *Midus* found, and the great *Chaliph* of *Babylon*, whom *Hasden* the great *Chan* of *Tartary* assailed to death in the midst of his insatiable treasures; which though they were in valour great, and with great care laid together, yet served they him not now to satisfy nature best contented with a little.

Because it is the gambling block of their iniquity. Their wealth is the occasion of their wickedness: and they are much the worse men for their worldly substance. See *Psalm*. 52. 7. with the margin. *Jer*. 5. 27, 28. *Luk*. 16. 9, 13.

Ver. 20. As for the beauty of his ornaments. That is mine *Ark*, saith *Jehoiada*: or my silvers and gold, *ver*. 19. as others.

He sit in majesty. In *superbium* possit, so some render it, they were proud of their bondage: their good and their blood of together, as the proverb is.

Therefore have I set far from them. I will (for their ingratitude and abuse of my good things) take away mine own and be gone, as *Hof*. 2. 8, 9.

Ver. 21. And I will give it into the hands. So he did the pleasant land to be plundered, the Sanctuary also to be rifled and ransacked by the *Babylonians*, *Syrians*, *Romans*, &c. See *Lam*. 1. 10. with the Notes.

And to the wicked of the earth. Sept. to the *Poss* of the earth.

Ver. 22. My face will I turn also from them. From the *Chaldees*, that they may spoil at pleasure: or from the *Hyrcanians*, that they may perish without succour.

And they shall pollute my secret place. Even the Holy of Holies, wherein none was to enter but the high Priest once a year: yet (besides these *Babylonian* burglars) *Heliadars* and *Pompey* did, but the one fell mad, and the other never prospered after it.

For the Robert shall enter into it. *Efractores*, by this name *Breachmakers*, the Jews at this day term our Nobles and Grandees.

Ver. 23. Make a chain. Which is an emblem of bondage.

For the land is full of bloody crimes. i. e. Capital crimes, unjust sentences and other deadly evils.

Ver. 24. Wherefore I will bring the worst of the heathen. *velut carnifices*, who may plunder you to life, and take away your lives, *Hab*. 1. 6, 7, 9. The Jews were bad enough, but the *Chaldees* were worse, if worse might be, Malignants at measure, *Pontopolitans*, breathing devils. A hard knot must have a harder wedge, as the Proverb is.

I will also make the pomp of the strong to cease. I will crush the crests of those Potentates, and lay them low. See *Eze*. 14. 11, 12.

Their holy places shall be defiled. *Sacella & lararia cornu*, their Chappels or Oratories made in or near unto their houses for divine worship.

Ver. 25. Defriction crumb. Not, mercy shall come, as the *Septuagint* ill render it; but utter excision: as when a weaver cutteth the web he hath finished, out of the loom, *Ja*. 38. 12.

They shall seek peace. Of God, but all too late: of the *Chaldees*, but all in vain: for they were Cockatrices, and would not be charmed, *Jer*. 8. 17. 15. & 12. 13. & 16. 5. Note here how *Jeremy* and *Ezekiel* say the same thing: as being acted by the same spirit.

Ver. 26. Mischiefs shall come upon mischiefs. *Afand ex alio maligno*. I will heap mischiefs upon them, *Deut*. 32. 23. What is called evil or mischiefs by a specialty, *Eze*. 45. 7.

And remour shall be upon remour. 6. Of *Nebuchadnezzar's* advance, acts and achievements.

Then shall they ask a vision of the Prophet. As a drowning man catcheth at the spig of a tree, which before he sighted.

But the Law shall perish from the Priest. Not only Prophecy, which is an extraordinary

egg

ordinary

ordinary gift, shall fail them, but also the ordinary preaching of Gods Word, and all good advice and provision of humane wisdom. And yet this foolish people were wont to foath up themselves and say, *The Law shall not perish from the Priest, nor wisdom from the Ancient*, Jer. 18.

Ver. 27. *The king shall mourn* ] With a funeral mourning, as the Sept. expresse it: with a continued mourning, as the Hebrew importeth. *The Prince shall be clothed with desolation* ] *Opprobrium tristitia ad superum.* And the heads ] Which they had to oft lifted up to vanity. According to their desires? See ver. 3, 4, 8, 9.

## CHAP. VIII.

Ver. 1. [N the sixth year.] Of *Seconiah's* captivity.

In the sixth month ] *Elul*, answerable to our *August*.

In the fifth day ] Which was Sabbath-day, faith *Junius*.

At 1 [at in mine house] In *Mesopotamia*, among the captives.

And the Elders of *Judah* sat before me ] As their wont was upon the Sabbath-day, 2 *King* 4. 23. These Jews were ever learning, but never came to the knowledge of the truth. Yet God will here with them, and taught them better.

I had the hand of the Lord God fill above upon me ] i. e. The Spirit (the Spirit of Prophecy, faith the *Quaker*) to whom the abiding and perfecting of Gods Work is congruously attributed. He is fitly said to brood the waters, *Gen.* 1. 2. to overshadow the Virgin *Mary*, *Luke* 1. 35. to seal the elect, *Ephes.* 4. 30. to add *ultimum munus*; for God the Father doth all by the Son, through the Holy Ghost. *Ezekiel* had here a mighty impulse of the Spirit, which fell upon him *quasi fulgur* of peace & tranquillity, as lightening.

Ver. 2. *Thou beholdest and loon likeness* ] Of a man, likely. This was the Lord Christ, whose eyes are like a flaming fire, *Rev.* 1. 14. and even our God (as well as the Jews God) is a consuming fire, *Heb.* 12. 29. Here, in the fire, was set forth his vengeance against the wicked; in his brightness upwards, his Majesty say some; his Clemency, say others.

As the colour of amber ] Or, of a coal intensely hot, as *chap.* 1.

Ver. 3. And he put forth his hand ] As to me it seemed: for all was visional, not real.

And took me by a lock of mine head ] *Tantum hirsu inefficacum servum.* The Prophet seemeth to have had no great mind to the matter: but there was no remedy. *Ducunt volentem fata, nolentem trabunt.*

Where was the seat of the image of jealousy ] Of *Baal* likely, for whom wicked *Ahaz* had been so zealous, 2 *Kings* 16. 14. and against whom God was ever so jealous, as to devour whole lands by the fire of his jealousy, *Zeph.* 3. 8.

Ver. 4. And he hold the glory of the God of Israel ] i. e. The glorious God of Israel, *Acts* 7. 2. See there.

Now there ] i. e. At the inner gate where that image of jealousy stood. The Jews were great idolaters before the Captivity; not so afterwards, *Rom.* 2. 22.

According to the vision ] This befel for his further confirmation, *verbum abjiceret*, no aim: this was now the third time; and all was but enough.

Ver. 5. The way toward the North ] Where was the greatest concourse of idolaters.

At the gate of the Altar ] Why so called, see 2 *Kings* 16. 14.

This image of jealousy in the entry ] Idolatry committed in Gods own Temple was most abominable; as when an adulteress hath her stallions under her husband's nose, *Misalline* like.

Ver. 6. *Thou I should go far from my sanctuary* ] Which is now become *ominum impietudinum Arx* (as was once said, of *Pompey's* great theatre at *Rome*), a receptacle of all piquery, & impietis genus arcum, as afterward *Florent* unworthily called it.

And thou shalt see greater abominations ] All sins are not equally sinful then, as the

the *Sticks* affirmed: but there are degrees of abominations. See *Dem.* 32. 5. with the Note.

Ver. 7. And he brought me ] *Mythologu* *ille Angelus*.

To the door of the court ] Of the Priests court.

A hole in the wall ] Which should have been kept in better repair.

Ver. 8. Behold a door ] A secret door, by which they entered into their idol-chappel. Such privy-passages there are in the Popish Monasteries, and in the whole Romish religion not a few. *Ante paucos annos convenerunt Monachi & Nonne, &c.* The Council of *Trent* was carried by the Pope with such infinite guile and craft, as that themselves will even smile at the triumphs of their own wits (when they hear it but mentioned) as at a master-stratagem. But the Author of the history of that Council hath found a hole in the walls of *Rome*, and many of our worthy Champions have digged and discovered their detestable practices.

Ver. 9. Go in and behold the wicked abominations ] No words are had enough for sin. *Solomon* calleth it wickedness of folly, even foolishness of madnesse, *Eccles.* 7. 25. mischievous madnesse, *chap.* 10. 13. So *Luke* 16. 11. Mammon of unrighteousnesse, and 1 *Pet.* 4. 3. abominable idolatries.

Ver. 10. And behold every form of creeping things ] These, belike, were their *diminution gentium*, their petty-deities, their vulgar idols; whereof as there was great store, so too great respect given unto them. This piece of idolatry the Jews had learned of the *Egyptians*, who madly worshipped Oxen, Ases, Goats, Dogs, Cats, Serpents, Crocodils, the bird *Ibu*, &c. *Præter impietatem ingens stultitie excupationis ostenditur*, faith *Theodoret* on this text: besides their impiety, were these men in their wits, think we? And what shall we say of Popish superstition? Do not they religiously worship *offense Deos*, reliques of Saints, painted doves resembling the Holy Ghost, the Ass whereon Christ rode, they say, on Palm-Sunday? The tayl of that Ass they shew *Mill* at *Genoa*, and require low obeysance to *Wolph*, *mem.* *test.*

Ver. 11. And there stood before them seventy men of the Ancients ] The whole *Sanhedrin* or great Council haply. Councils may erre, and have done often. The ill example of these Ancients was very attractive. *Magnates Magnates.*

Thacathah the son of Shephania ] A Chieftain among them; and haply, President of the Council, whom they called *Nasi* or Prince. His father *Shephania* was Scribe in *Joshua's* dayes, as some think, 2 *Kings* 22. 12.

And a thick cloud of incense went up ] *Abundantia nobis*. Papists to this day cenfe their images: *semel singulis inurbibus ducant sacerdotes*, faith the Roman Masse-book. The Primitive Christians were pressed by their Persecutors to throw at least a little frankincense into the fire: which when *Origen* and *Marellinus* did, through infirmity of the flesh, they were call out of the hearts of good people, and branded with the name of *Thurificati*, i. e. Incensed persons.

Ver. 12. What the Ancients of Israel do in the dark? ] Idolatry is a deed of darkness. The Athenians had their *Elenfusia*, the Romans the rights of their *Bona Dea*, and the Egyptians their *Offrida Pansia*, all done in the dark. The Popish Temples are many of them dark: and some lo shuffed with presents and memories, that they are thereby made the darker.

For they say, The Lord seeth us not ] Atheisme is the source of all sinfulness. These fools, being in the dark, thought that God could not see what they did there.

The Lord hath forsaken the light ] Hath call of all care off us; and therefore we must see to our selves, look out our some othesedeties. See *Jer.* 18. 15. What a fine speech is that of *Philo*, *Irresidendum vero curam agere verum humanum, illud quicquid est, summum*? Tis no way likely that God taketh care what becometh of mans matters? *Or daturus*!

Ver. 13. Turn thee yet again ] q. d. Little didst thou think, *Ezekiel*, that thy Country-men of *Jerusalem* were to prodigiously abominable, as now thou seest: And what more sure then light?

Ver. 14. And behold there sat women ] These were *Profits* of *Ibi*, whose impieties and most impudent kind of worship largely defended by *Herodotus*, *Diodesorus Siculus*, *Plutarch*, and *Ensebius*: as celebrated with very unfermely ceremonies, *worfe*

Scdmtes & quiescentes apud font ad precipitandum S.S. gratiam. Hinc apparet usquequoniam Dei. Lavat.

Chap. 3. 13.

Oecolamp.

illud Lik 2. 49. 7.

world if it might be, then those of *Pharao*. But who would ever have looked for such immodest doings among Gods professed people? See 1 Cor. 5. 1.

*Weping for Tammuz*. i. e. For *Osiris* King of *Egypt*, and idolatrously adoring his image, which his wife *Isis* had advanced.

Ver. 15. *Hast thou seen this* 9. d. And canst thou easily believe thine own eyes? Nevertheless these flagitious persons have the face to say, *In all my doings they shall find none iniquity in me: that were fits*, Hof. 13. 8. Say not Popish Idolaters still as much?

*Thou shalt find greater abominations*] Idolatry is Riteless.

Ver. 16. *Woe about five and twenty men*] These say some, were the King and his Council: See chap. 11. 1.

*With their backs toward the Temple*] And yet in a part of it: *hoc suis signum nimia improbitatis*. Here to turn their *posteriora*: upon Gods house, and Ark, which they were commanded to look towards, as a Type of Christ, was to bid open defiance to him, and to renounce his service, *cum ingens contumelia sanctissimis Dominis*: Oh the unspeakable patience of God!

*And they were shipped the Sun*] So did the *Pharisees*, under the name of *Assyrians*, of *Osiris*: the Egyptians of *Orion* of *Isis*, &c. Heathens thought that Christians did too, because anciently they prayed with their faces Eastward.

Ver. 17. *And let thy put the branch to their nose*] In honour to the Sun, whose heat produced the most redolent wines. Or they might be branches of *Laurel*, dedicated to the Sun. R. *Solomon* rendereth it, *they put a stick to my nose, even ventris crepitum profissum*. *Yah, Yah, Yah*.

Ver. 18. *Mine eye shall not spare*] Chap. 5. 11. & 7. 4.

*And though they cry in mine ears, &c.*] Because it is the cry of the flesh for ease, and not of the Spirit for grace.

## CHAP. IX.

Ver. 1. *He cryd also*] God, to whom vengeance belongeth, calleth aloud to come and fall on.

*Cast them that have charge over the City*] i. e. The Angels here called the *officers* or *visitors* of *Jerusalem*, the prefects of the City.

*Every man with his destroying weapon*] Called ver. 2. *a manie*, or *battle-axe*; *te-lum dissipatorium*.

Ver. 2. *And behold six men came*] *Ad hoc Dei clamorem vel clamorem* the Angels came, the *Chaldees* came, at the call of this Lord of Hosts, who hath all creatures at his beck and check.

*By the way of the higher gate*] Called also the *New gate*, Jer. 26. 10. built by *Joatham*, 2 *Cron.* 27. 3.

*Toward the North*] Where stood the idol of *jealousy*, and whereby *Nebuchad-nezzar* entered:

*Per quod quis peccat, per idem punietur & ipse*.

*One man among them*] This was a created Angel say some, chap. 10. 2. Christ, the Angel of the Covenant, say others, more likelyhood of truth.

*Clothed with linen*] As High-Priest of his people, and withal, an offering for them, and that without spot, *Heb.* 7.

*And a writers inkhorn by his side*] An ensign of his Prophetic office, say some: as his linen clothing was of his Priestly; and of his Kingly, that he was *Among* or in the midst of the six slaughter-men, as their Captain and Commander.

*They went in and stood by the brazen altar*] Where they might receive further instructions from God. So in the *Revelation*, those Angels that were to pour out the vials of divine vengeance, are said to come out of the Temple.

Ver. 3. *And the glory of the God of Israel*] i. e. The Son of God appearing upon

upon the glorious Chariot, 1. 3. & 3. 23. and being the brightnesse of his Fathers glory, the expresse image of his person, *Heb.* 1. 3.

*Was gone up from the Cherub*] i. e. From those four Cherubims, upon which the glory of the Lord did shew a way to the Prophet, chap. 3. 4. He was gone from his Ark, to shew that the refractory Jews were now discomfited: and from his Mercy-seat, to shew that he would shew them no more mercy. Many removes God maketh in this and the two following Chapters, to shew his loathsomeness utterly to remove. And fill, as he goeth out, some judgement cometh in. Here he removeth from the *Cherubims* in the Oracle to the *threshold*: and upon that remove see what followeth, ver. 5. 6, 7. So for the rest, see chap. 10. 1. 2. chap. 10. 19. & 11. 8, 9, 10. chap. 11. 23. and when God was quite gone from the City, then followed the fatal calamity in the ruine thereof. But that he went away by degrees, and not soon and at once, was an argument of his very great love and long-suffering. He left them step by step as it were, and plaid *Loth* to depart: but that there was no remedy. Tied he is not to any place, as these fond Jews thought he was to their visible Temple, which now he is about therefore to abandon, and to make their very Sanctuary a slaughter-house.

Ver. 4. *And the Lord*] That great *Indignator*.

*Go through the midst*] *Discriminatus*, make a difference, take out the precious from the vile. God will sever his Saints from others in common calamities, and deliver them, if not from the common distraction, yet from the common distraction.

*And let it be upon the forehead*] *Vulgo. Et signa? tam*. Whatever this mark was, it was *signum salutaris*. The letter *Tau* some think it was, as part of the word *Tiebius*, i. e. Thou shalt live; according to that, The just shall live by his faith: or as part of the word *Tu*, i. e. The Law to shew that these had the Law of God written in their hearts, and this made them mourn to see so little left by. Howsoever, it is not the sign of the cross as Papists would have it: but rather the blood of the cross, wherewith when believers are sprinkled from an evil conscience (as the houses of the *Israelites* in *Goshen* were with the blood of the Paschal-lamb) they are fore of safety here, and salvation hereafter. The Election of God is sure, and hath this seal, *The Lord knoweth who are his*, 2 Tim. 2. 19. and it shall appear by them, *Psal.* 91. *Tau* is the basis of the Hebrew Alphabet, faith One, and marking by Christ is the basis of all true comfort, and sound profession. *Tau* endeth and closeth up the Alphabet, faith another: so he who persevereth to the end, shall be saved. The mark here mentioned was not corporal but spiritual, even the *Mor* and *Spiritus* of Christ, the Value and Virtue of his death and sufferings.

*Of the men that sigh and cry*] That sigh deeply, and cry out bitterly for their own and other mens sinnes and miseries; and this out of *Pity* and *Pity*. There are not many, yet some such are found in all ages, *Rev.* 11. 3. *Inter vos erunt qui salsentur, & interficiantur nonnulli misericorditer*. Let us mourn in time of sinning: so shall we be marked in times of punishing.

Ver. 5. *Go ye after him*] Goe not till he hath marked the Mourners: so chary and choise is God of his jewels. Mercy is his first-born, faith One, and vitiates the Saints, ere Judgements break out, *Isa.* 26. 20, 21.

Ver. 6. *Slay miserly old and young*] A dreadful commision: see it fully executed, 2 *Chron.* 26. 17. all forts, sexes and sizes of people were corrupted; and still there was no hope of curing, there must be cutting.

*But come not near any upon whom is the mark*] These were the precious sons of Zion, the excellent ones of the earth (as whatsoever is sealed is excellent in its kind, *Isa.* 28. 25. *hordum signatum*) these are the darlings, the favourites; handle them gently therefore for my sake, touch not mine anointed, come not near any such to fright them, but keep your distance.

*And begin at my Sanctuary*] From whence went forth prophane into the whole land, *Jer.* 2. 15. These *Sanctuary-men* were an ill generation, at them therefore begin the Judgement. God will be sanctified in all that draw near unto him. *Nadab* and *Abihu* found the flames of jealousy hotter about the Altar. *Uzza* and the *Bothamites* felt that justice as well as mercy is most active about the Ark. Murderers must be drawn from the Altar to the slaughter, *Exod.* 21. 14. Holy places were wont to be refuge: not so here, but the contrary.

*Tern*

*Then they began at the Ancients men*] At those seventy Seniors, chap. 8. 11. whose foul offences had flown far upon the two wings of *evil example* and *scandal*.

Ver. 7. *Defile the house*] Once hallowed by my self, but now abhorred and rejected as a *flow of* or *flow of* filthiness.

*Fill the court*] That where they have sinned, there they may suffer, as did *Ahab*, 1 King. 22. 38. 2 King. 9. 26.

Ver. 8. *And I was left*] And, as I was apt to think alone, *Rom.* 11. 3. *I fell upon my face and cried*] This is the guise of the gracious in evil times; as may be seen in *Moses*, *Jeremy*, *Paul*, *Athanasius*, *Ambrose*, &c.

*Abba Deus*] *Adonai* *Ischovi*, (not *Ischova*, as elsewhere usually) so the Saints have sometimes prayed, *inquam* *ingulciatus in patribus precibus*, or rather sighed out their most earnest suits to God, as *Gen.* 15. 28. *Dani.* 3. 24. and 9. 16.

*With thou destroy all the residue of Israel*] *Brevi quidem est hac querimonia Prophetæ: at multa completitur*: This is a brief but a complexive complaint, and hath much in it.

Ver. 9. *The iniquity of Israel is exceeding great*] Still there is a cause (to be sure:) and Gods judgements are sometimes secret, ever just. And as swift rivers, when they once fall into lakes or seas, are at rest: so are our restless minds, when once they fall into the depth of the Divine Justice duly considered.

*And the City full of perver[s]ion*] Or *wrapping of judgement*. *Matthei, id est* *misit ad Matthei*, saith the Hebrew Scholast, that is judgement turned from his biasse, as it were: when the balance of Justice is tilted off one side, as *Paul* word importeth, 1 Tim. 5. 21.

*For they say, The Lord hath forsaken the earth*] See on chap. 8. 12. *Hic est fons omnium scelerum*, saith *Lapide*: *hinc ruunt homines in scelerum abyssum*, saith *Theodor.* When men are once turned Atheists, what will they not dare to do?

what should hinder them from laying the reins in the neck, and running riot in wickedness?

Ver. 10. *And as for me also*] *Quapropter etiam ego*, wherefore also I: and there's a top, by elegant *Apophyseis*.

*Mine eye shall not spare*] Chap. 5. 11. & 7. 4. & 8. 18. See a just Commentary upon these words, [ver. 9. 3. 4. 5. — 17.]

Ver. 11. *As I beheld the man* — *reperit ad matrem*] The Vulgar hath it *Risponsum verbum*: as if he had been asked before, whether he had done as was bidden.

*I have done as thou hast commanded me*] So did *David*, *Psalm.* 119. 112. *A&S.* 13. 22. and the son of *David*, *Job.* 17. 4. & 14. 51. and *Paul*; witness his famous vox *perjuratus*, 2 Tim. 4. 6. 7. 8. Let every of us carry the matter toward God, that at death we may say with that servant, *Luk.* 14. 22. Lord, it is done as thou hast commanded.

# CHAP. X.

Ver. 1. *Then I looked, and behold in the firmament*] Heb. *In that expansio*, or *firmamentum* mentioned, chap. 1. 22.

*That was above the head of the Cherubims*] Called before, *living creatures*, chap. 1. Now God is represented as in his Temple, where things are more clearly discerned and described, *Psalm.* 29. 9. In his Temple death every one speak of his glory.

*Cherubims*] the Angels are called, from the greatness of their knowledge, saith *Hierom.* as *Gods Rabbits*: or rather, because the Lord rideth upon them, *Psalm.* 18. 20. & 99. 1. upon his chariot, 1 *Chrom.* 28. 19. Here they are said to be under the firmament and near the throne: to execute Gods commands with expedition.

It is not therefore as those miscreants said, chap. 9. 9. The Lord hath forsaken the earth.

*Three appeared over them as it were a sapphire flower*] i.e. Jehovah in his glory. *At the appearance*] It was but as, and as the appearance: we cannot see God as he is. Some have seen *Asterachab* *vale* *harvech*, say the *Ethiopes*, the chariot, but not the Rider therein.

Ver. 2.

Ver. 2. *And he spake unto the man*] See chap. 9. 2. Christ, who had marked the mourners, scattereth coles upon the rebellious City. *Kajle the Son left he be angry, and ye perish*.

*And scatter them over the City*] To shew that *Jerusalem* was to be burnt by the Chaldees: as multilikewise *Rome* by the Kings of the earth: for strong is the Lord who judgeth her, *Rev.* 18. 8.

*And he went in my sight*] Saints see and foresee that oft-times which is hid from others.

Ver. 3. *Now the Cherubims stood on the right side*] i.e. On the South side: being now removed from the North-door, chap. 8. 3. 4. with 9. 3. as loathing that place of so great idolatry.

*And the cloud filled the inner court*] To signifye that now upon Gods departure there should be darkness in the Temple, yea in the Priests court. See *Psalm.* 18. 11. *quonia temporis nubila fecit*.

Ver. 4. *Then the glory of the Lord went up from the Cherub*] i.e. From the Cherubims: so it had done once before, chap. 9. 3. and returned again: to shew that he was even driven out by the peoples impietency.

*And stood over the threshold of the house*] As taking his last leave of it.

*And the house was filled with a cloud*] *Sublestantur abis suis loca Domini*: so *Isa.* *Oecol.* 6. 4. the house was filled with smoke. *Isophus* saith that when God departed, a voice was heard out of the Temple, saying, *Let us leave these seats*: like as a little before the last delolation of it, there was heard *Adigratus* *hinc*, let us go hence.

And a heathen writer faith that a voice greater then mans was heard, that the gods were thence departing.

Ver. 5. *And the sound of the Cherubims wing was heard*] As applauding Christ's act, and rejoicing thereat.

*At the voice of the Almighty God*] i.e. As thunder, *Psalm.* 29. Hereby might also be signified *ingressus* & *infolata mutatio in urbe*, a notable noise that should be made in the City by clattering of arms, neighing of horses, roaring of enemies, &c.

The *Hebren* word here used is *Abdulus*, which signifieth *vastitatem* & *villitatem*, saith *Aben* *Ezer*, a *praefator* and a *vilitor*.

Ver. 6. *When he had commanded the man*] Christ as Mediator was at his Fathers command, *Mat.* 12. 18. *Psalm.* 14. 31. & 15. 10.

*Then he went in and stood beside the wheels*] As considering, saith one, the mutability and uncertainty of all things: and observing the equity of the divine proceedings.

Ver. 7. *And one Cherub stretched forth his hand*] The holy Angels whom the Jews looked upon as Ministers of Gods grace unto them (*Isophus* calleth them the *Keepers of the Jewish people*) are here brought in as Ministers of those weapons wherewith they were to be destroyed.

*Who took it and went out*] Nevertheless: the City was not burnt, till four or five years after this vision;

*Tam piger ad penam Deus est, ad premia velox.*

Ovid,

Meanwhile how bound were the Jews, as if no such judgement were likely to befall them?

Ver. 8. *And there appeared* — *the form of a man* *hand* *under their wings*] *Quasi gladius intra vaginam*, as a sword within the scabbard, ready to be drawn out for execution. The hand, saith *Aristotle*, is the instrument of instruments. Nature hath given us hands, saith *Cicero*, *multarum artem ministrum*, &c. to act and do business.

Angels have neither hands nor wings, to speak properly: yet are said here to have both: to shew their activity and celerity in Gods service: *Hands of a man they are said to have*, to shew that they do all prudently and with reason: and these hands are *under their wings*, saith one, to signifye their hidden nature and operation.

A good man, like a good Angel, saith another, hath the wings of contemplation, the hands of action: the wings of faith, the hands of charity: wings wherewith he raiseth his understanding, and hands wherewith he executeth his will, &c.

Esayas Mor. and Theol. p. 23.

H b b

Ver. 9.

Ver. 9. *And when I looked, behold the four wheels* ] This chapter compared with the first, do, like glasses set one against another, cast a mutual light.

*As the colour of a fiery flame* ] *Lapisla Beryllus thalaffi*: See chap. 1. 16. wheels are *voluble*, and the *inammutabiles*: so are all things and places in this present life: lay hold on life eternal.

Ver. 10. *As if a wheel had been in the midst of a wheel* ] So intricate and perplexed oft-times are Gods ways and works, that the wisest men know not what to make of them. *Zeph. 14. 6.* In that day the light shall neither be clear nor dark, but between both, *langueam non spernemus.*

Ver. 11. *Upon their four sides* ] That is, to their several quarters assigned them by God, who doeth things methodically, and in order.

*But to the place whither the head looked* ] That is, God who guided the whole chariot by an universal and equal inspiration, chap. 1. 12, 20, 11.

Ver. 12. *And the whole body was* ] Of the Cherubims, as chap. 1. The wheels are said to be full of eyes. God who over-rueth all, is *Alles*. His Providence is like a well-drawn picture, which vieweth all that are in the room.

Ver. 13. *It was cryed unto them* ] By him who sat upon the throne, calling for their obedience: as indeed all things here, yea even the senseless creatures are Gods servants, *Psal. 119. 91.*

O wheels! O round world, &c. Hear the voice of thy Maker and Master: for, oh how unstable and changeable art thou!

Ver. 14. *The face of a Cherub* ] i. e. *Humana quidem, sed splendidißima*, faith *Jennias*: *facies puri alati*, faith another. There are that tell us that in the Syriack tongue the word *Cherub* is taken from a word which signifieth *drawing the plough*, which is the bullocks proper labour. We must believe therefore, say they, that *Cherub* signifieth properly the figure of a bullock: under which hieroglyphically was represented an Angel. The laborious Preachers here shall once shine as an Angel.

Ver. 15. *Were lifted up* ] Or, *they lift up themselves*, i. e. to follow and attend their departing Lord.

*Thus I saw by the river of Chebar* ] And now saw again, for further confirmation. Ver. 16. *And when the Cherubims went* ] Angels have a great broke in ordering the affairs of the world, as hath already been noted on chap. 1. *Quos vero caudam rem sepi rapere, illorum molestum esse non debet*, faith *Lavater* in his Preface to this Prophet.

Ver. 17. *When they stood* ] See chap. 1. 21.

*The Spirit of the living creatures* ] Or, of life. God governeth all events: He moveth the Angels, they the wheels. No Clock hath so certain motions, as the vicissitudes of all things are over-ruled by God.

Ver. 18. *Then the glory of the Lord departed* ] This, the stubborn Jews would never be drawn to believe possible, till it befell them: hence they hear of it so often, but to little good purpose as to them.

Ver. 19. *Over the East-gate* ] The gate of the Court where the people met: and pray'd with their faces Westward: here now stood the *Cherubims*, and here stood the *Glory* over them; that all the City might feel that God was going from them, and seek by all good means to retain him with them.

Ver. 20. *And I knew that they were the Cherubims* ] Now at last I knew. Divine light is darted into the soul by degrees: and at several times.

Ver. 21. *Every one had four faces apiece* ] *Adtadum usque eandem rem repetit, ut nihil excusationis haberent.* These careless and cross-grained Jews are told the same things thus over and over: to leave them without all excuse, if they would not be wrought upon by all.

Ver. 22. *They went every one straight forward* ] Let us, by their example, learn to advance forward to the high prize of the heavenly calling in Christ Jesus.

## CHAP. XI.

Ver. 1. *Moreover the Spirit lift me up* ] The same Spirit of God that lifted up and acted the living wights, and the wheels: like as the same breath enliveneth the diverse founts in the Organs.

*Unto the East-gate* ] Of the outward Court; chap. 10. 19. *Fifty and twenty men* ] *Proceres populi*, the Senators of the City with their Prefect or President. The like number is now at *Rome*, and likewise at *London*: an Alderman in each of the twenty four Wards, and a Mayor. See *Rev. 4. 4.*

*Among whom I saw Jaazaniab* ] I saw them and knew them by name, but for no good.

*Indux locustâ civitatis est malus.*

Scalliger.

Ver. 2. *These are the men that devise mischief* ] That whet their wits and beat their brains about it: the Politicians of the time, who like children are ever standing on their heads, and shaking their heels against heaven.

*And give wicked counsel* ] As *Balaam* and *Abisaph* did of old: as *Machiavel* did at *Flurence*, and *Gondamar* here did of later times. The Prophet here nameth a couple: and taketh the same liberty to reprove them, that they took to do amiss.

Ver. 3. *Which say it is not near* ] *sc.* The evil day is not: the villain that he seeth it for many days to come: and he prophesieth of the times that are far off, chap. 12. 23, 27. See *Am. 6. 3.* *I/a. 29. 1.* *2 Pet. 3. 4.* And this was likely the evil counsel they gave the King and people: lulling them asleep in the cradle of carnal security.

*Lux us build houses* ] Though *Jeremy* hath counselled us to the contrary, chap. 29. 5. though he (with all the wit he hath) hath told us that this City is the *Canaan*, and we are the *Phy*, chap. 1. 13. Some such thing *Jeremy* had indeed foretold: and these profane scoundrels make a jeer at it: *Capitane arguitur quibus elevatum omnium fidem doctrinâ calescitur.* This made god *Jeremy* complain heavily, chap. 20. 7, 8. *I am in derision daily, every one mocketh me, &c.* Our Prophet *Ezekiel*, though he name him not, yet confirmeth his holy sayings: and threatneth his scornful adversaries. Ministers should stand by, and for one another, &c.

Ver. 4. *Therefore prophesie against them, prophesie* ] *Urget & repetit, ut canisetur.* Out of greatest indignation against these Pests he pricketh him on to Prophesie, as having vengeance in a readiness for the disobedient, *2 Cor. 10. 6.* Mockers shall be sure to have their hands increased, *Esa. 28. 22.*

Ver. 5. *And the Spirit of the Lord fell upon me* ] *Et irrui in me Spiritus Jehova,* with force and power: it was a mighty blast from a God much offended.

*Thus have you said* ] As ver. 3. but better ye had held your peace: or, *then have ye thought*, and as good ye might have spake out.

*For I know the things that come into your minds* ] Heb. *And the ascensions of your Spirit, I know it.* i. e. I know them every one, as if they had all been but one: I understand your ironies, your fly jeers, and will deal with you accordingly. See *Luk. 24. 38. Dicit. 31. 21.*

Ver. 6. *Ye have multiplied your slain in this City* ] Called therefore a bloody City, chap. 22. 2. and 9. 9. and 7. 23. and it shall therefore *diffume* you: Evil counsellours are cruel and bloody-minded: their craft is never but accompanied with cruelty; and their cruelty seldom without craft: *none of them wanteth their mate*, as the Scripture speaks of those birds of prey and desolation, *Esa. 34. 16.*

Ver. 7. *Tear slain* ] Whether ye have slain them out-right, or have laid them a bleeding and a dying by your oppressions: for a poor mans livelihood is his life, *Mar. 12. 44.* *Luk. 8. 43.* he is in his house like a snail in his shell; crush that, and you kill him.

H h h a

a fnd

*Transflectio à re militari. Jun. Diad.*  
*Omnia in omnes partes illa. Iren. Dei Providentia. Jun. Dei Providentia oculatissima. A Lir. Diad.*

*For first slain me & then slain*

*Hec verba* *Monachi* *Justi* *but trahunt ad* *Purgatorium* *probandi* *nisi* *autem* *Origin.*  
*And this City is the cauldron* ] Thus, their own words (spoken in mockery, are wittily retorted upon them, and driven back again down their throats, as it were. *But I will bring you forth out of the midst of it* ] As rotten flesh to be cast out, or as filthy scum to boile over.

*Ver. 8. They have feared the sword* ] And yet they made as if they feared nothing; they doubted not but to dye in their nest: but all guilt hath fear, and all such fear hath torment.

*Ver. 9. And I will bring you out of the midst thereof* ] The same again, for better assurance. We use to do so oft, when we threaten ought.

*Ver. 10. I will judge you in the border of Israel* ] In the Northern border, even at Riblah, 2 King. 25. 22. Jer. 52. 10, 24, 27.

*Ver. 11. This City shall not be your castle* ] Ye shall not be so happy as to dye in your own native Country, *argue ante a patrum*: but elsewhere, at Riblah or Antiochia.

*Ver. 12. And ye shall know that I am the Lord* ] That which ye would not take knowledge of by the words of your Prophets, ye shall now be made to know by the swords of your enemies.

*For ye have not walked in my statutes* ] When God is about to proceed in judgement against evil doers, there is ever a cause for it, and they shall know it.

*Ver. 13. And it came to pass that when I prophesied* ] God heath men by his Prophets, and slayeth them by the words of his mouth, and his Judgements are as the *lites* (or, *lightening*) that goeth forth, *Hof. 6. 5. Eliphath* hath his sword as well as *John* and *Hacai*, 1 Kings 19. 17. See *Jer. 1. 10. 2 Cor. 10. 6.*

*Palatiah the son of Benaiah died* ] Suddenly, and before his time in Solomon's temple, *Ezek. 7. 17.* Driven away he was in his iniquity, *Prov. 14. 32.* so were *Ananias* and *Sapphira*, *Christianus*, *Arianus*, *Steven Gardiner*, *Cardinal Pelt*, *Dick of Dover*, as they called the persecuting Suffragan there, *Nigribagal*: Parson of *Bocking*, &c. See *Prov. 6. 14, 15.*

*Then fell I down upon my face* ] Out of an holy solicitude about Gods Elect, lest they also should have perished, as *Palatiah* had done: whose very name might seem somewhat ominous, for it signifieth *The escaped one of the Lord*: and therefore his so sudden death might portend destruction to the remnant of *Israel*.

*And they said unto me a loud voice* ] Sudden or singular Judgements put Saints upon humble, earnest, and argumentative prayer.

*Ver. 14. Again the Word of the Lord came unto me* ] In answer to my prayer; though there was something in it of unbelief, and humane frailty. See *Psal. 31. 22.* with the Note.

*Ver. 15. Thy brethren, even thy brethren* ] i.e. Thine *unbrotherly brethren* of Jerusalem seek to overthrow and to unchurch thee and the rest of thy concupives. See *Isa. 65. 5.* *Papists* and *Sectaries* deal by us.

*The men of thy kindred* ] *First vindictivum suorum*, or they that have the right of redemption.

*And all the house of Israel* ] *Tota domus Israel, quanta quanta est.* The Hierosolymitans challenged the Lord, and the Land, and all therein to be theirs; excluding and as it were excommunicating the Captives at *Babylon*, who were dear to God. So dealt the Scribes and Pharisees by the Christians, *Job. 16. 2. Ait. 26. 9, 10, 11.* So did the Egyptian Heretics and the *Donatists*, who gave themselves out (as now the *Papists* do) to be the only *Catholicks*. The *Arians* called the Orthodox (by way of scorn and contempt) *Ambrosius*, *Athenagoras*, *Hieronymus*, &c.

*Gayes for transire Lord* ] *Grassum removere, profusi* : *It is in malum creaveris ut neces* : ye are cut off from the people of God, and may go whither you will: we are heirs and owners of the promises; ye are outcasts, and subjects.

*Ver. 16. Although I have cast them* ] What a *Corruption* of comfort may this promise be to poor prisoners, forsaken Exiles, and such as by sickness or otherwise are necessitated to keep from publick Ordinances, that they shall have Gods pre-

ference and protection, the comfort and conduct of his Spirit, &c?

*Yet I will be to them as a little Sanctuary* ] By bearing their prayers, sanctifying their natures, bringing to their remembrance what things they have heard and leant touching Me and my will, Themelves and their duties; They should in *Babylon* worship God in spirit and in truth; and in the life to come, the Lord God Almighty and his Lamb should be their Temple. *Rev. 21. 22.*

*Ver. 17. I will even gather you from the people* ] How impossible or improbable soever you may think it, and those of *Hierusalem* pronounce it. The Prophet *Isa* in many Chapters of his *Gospel* (which beginneth at *chap. 40.*) seareth himself to cheer up these poor captives with good hopes of a return, after a little while, as *Paulist.* some render the word *Magnus* in the foregoing Verse.

*Ver. 18. And they shall take away all the detestable things* ] So God calleth their Mawmets and monuments of Idolatry; not daigning to call them by their usual names. After the Captivity the Jews would never endure idols. To this day they say that there is an ounce of the golden calf in all their suffering.

*Ver. 19. And I will give them one heart* ] Opposed to a divided heart (such as the *Papalagians* Partridges are said to have) *Hof. 10. 2.* that is partly for God, and partly for the world, *Ezek. 33. 31.* This oneness of heart truly and entirely cleaving to God alone, is that boon that *David* do dearly begeth, *Psal. 86. 11.* that he might attend upon God without distraction, *1 Cor. 7. 35.* and as the vivive beams are wholly bent upon the thing that is beheld by the eye, and as it were concerned in it: so might his desires and endeavours be entirely carried toward God, and firmly fixed upon him.

*And I will put a new spirit within you* ] The same soul for substance, but altered in the frame, renewed in the qualities thereof. *Mark. 16. 17.* they shall *speak with new tongues*. So we read of a new *Song*: The firings are the same, but the tune is changed. See *Psal. 51. 12. Ephes. 4. 23. 2 Cor. 5. 17.*

*And I will take the stony heart* ] *Extraham*, say the *Sepi*. I will draw or pull it out: which none can do but the hand of Heaven. God only can make the stony heart fleshy, that is, sensible, soft, pliant, penetrable, buxom and obedient to his holy Will.

*Ver. 20. That they may walk in my statutes* ] The Covenant of grace is suited to all the exigencies and indigencies of a poor Saint: It is ordered in all things, 2 Sam. 23. 5.

*Ver. 21. But as for them* ] This is added, lest any wicked men should misapply the Promises, as they do *quiferando profumant & profumando perunt*.

*Ver. 22. Then did the Chaldeans* ] Now God is utterly leaving the refractory Jews. He did to much more, after their rejection of Christ and his Gospel.

*From the midst of the City* ] From the East-gate. *And stood upon the mountain* ] *Montis Olivæ*. There he made his last stand, to see if they would meet him with intreaties of peace, that he might *stop* or *stop* back. Here it was that Christ wept over the City; and hence he went up to heaven; after which came the Romans and destroyed it.

*Ver. 24. By the Spirit of God* ] i.e. In a supernatural rapture.

*Ver. 25. Then I spake unto them of the Captivity* ] These were his proper charge, and now Gods chiefest care: to them therefore he delivered the whole counsel of God, which he had seen and heard for their better settlement.

## CHAP. XII.

*Ver. 1. The Word of the Lord also came unto me* ] This variety of visions shews the great unbelief of the people, whose Captivity and calamity is here further described and assured by a new Type, which is set out in the first six verses, and then applied in the ten following. One sermonizing in another, and the man of God must stick to his work, and stand over it, 2 Tim. 4. 2.

*Ver. 2. A rebellious house* ] *Heb. a house of rebellion, domus perniciosa*, that hath cast down the gauntlet of defiance against me.

Which

which have eyes to see, and see not] *sc.* To any good purpose: they will not see, *1/a*. 26. 11. and who so blind as such? they wink wilfully: which is no final aggravation of their sin, *Job*. 9. 4. *Eph.* 4. 18.

Which have ears to hear, and hear not] *i.e.* *Castigationes non evadunt*, they are not a button the better for what they hear: they draw not up the ears of their minds to the ears of their bodies, that one found might peirce both.

Ver. 3. Therefore thou son of man] *i.e.* Nevertheless do thou as thou art bidden: and let what thou doest and sayest be for a testimony against them, stick in their souls and flesh, as the invenged arrows of the Almighty throughout all eternity. *Prepare this staff for removing*] *Heb. instruments, or vessels: Corvusa rei tuæ, collige fascinus*, pick up and away. See if this way thou canst work upon them.

It may be they will consider] *sc.* By this expresse sign, though they profit not by thy plain preaching. Ministers must study their peoples souls: turn themselves into all forms and shapes of spirit and of speech, to win upon them.

Ver. 4. Thou shalt bring forth thy staff] *Arma victoria*, for an ocular demonstration. What sinner then fight?

Ver. 4. Thou shalt bring forth thy staff] *Arma victoria*, for an ocular demonstration. What sinner then fight? *Go forth at eyes*] The King and his men of war were glad to do so. *2 Kings* 25. 4. but it would not do.

Ver. 5. Dig through the wall] Make any shift. *Necessitas magnum telum*. He that digd *Morimer's* hole (as they call it) at *Norwich* castle, earned his liberty dearly. God might have said to the Prophet at once, *Get thee gone out of thy country*, (how sad a thing that is, *Ovid* when banished, tettereth forth in many elegant Elegies) *sed cantus per parietis digressus*, but he must do it piecemeal and by degrees, that it may be the more effectual them.

Ver. 6. In their sight thou shalt bear it upon thy shoulders] To shew that King *Zedekiah* himself should carry out some of his most precious things upon his shoulders when he fled: See *ver.* 12. This was a base thing for a King to do. King *Alphonso* indeed is renowned for drawing a poor perishing man out of a ditch, and bearing him on his back to a place of relief.

Thou shalt cover thy face] In token that *Zedekiah* should be made blind. A just hand of God upon him who had eyes and saw not, *ver.* 2. like as it was upon *Mulasser* King of *Tunis*, who had those eyes of his digd out which had been inlets of light, and which he oft covered with his hat pild over them, that he might listen the better to wanton ditties and profane Music.

For I have set thee for a sign] *Portentum*, a sign portending their going into Captivity.

Ver. 7. And I did as I was commanded] Though well laughed at for my labour, by the mad world, ever besides it felt in point of salvation; and looking upon Gods *Jordan*, as *Naaman* was, had Syrian eyes. The outward signs in our Sacraments are in themselves mean and ordinary matters; yet the Minister is to make use of them, and the people to climb up to heaven by them as ladders of life. Hence, even in the ancient Church-liturgy, they had their *Sursum corda*, Lift up your hearts, *Rideant Aethi & ringantur*.

Ver. 8. And in the morning came the word of the Lord] *Morse*, *id est*, *Maturus*. God not only *animas*, but *sanctus* admonished his people: but they refused to be reformed, would none of his counsel.

Ver. 9. Hath not the house of Israel — said unto me, what dost thou? &c.] *Q. d.* No thing less: I to flupid they are or so stubborn, that they never once asked any such question: Or if they did, it was in a jeer, as who should say, you are a wife man to trouble your self and us in this foolish and childish manner: a great deal of gravity fare you show them therewith.

Ver. 10. This burden concerneth the Princes in Jerusalem] There is an elegancy in the Original. Princes who over-burden their people, shall one day have their back burdened of miseries: *Potentia posterior torquentur*.

Ver. 11. I saw your sign] And, so it pleaseth you to make me your mocking-stock. *Sed rursus* *hic* *Sardanius*. Of such laughter one may safely say it is mad: and of such laughter, what dost thou? *Eccles.* 2. 2.

Like as I have done] My removal is *Mira*, *nova*, *inimica*, & *indigna*: but upon you

you it will fall heavily, and horribly. That which hath befallen me in type only, shall befall you in truth and reality.

Ver. 12. And the Prince that is among them] *Zedekias* that profane wicked Prince, chap. 21. 5.

Shall bear upon his shoulders in the twilight] His precious things; see on *ver.* 6. This though it be not recorded in the holy history, yet that it was so, we are assured by this Scripture. Great men, in exigents stoop to low offices. This load upon his shoulders might hinder his flight, and further his surprisal, as it did *Baiares*, when he was beaten out of the field by *Zamora*, that he layed to water his horse. The vulgar tendereth it (but not well) in *humoris* position, he shall be carried on mens shoulders. The Pope indeed is ordinarily so carried: but he was glad to foot it when forced by the German and Spanish Souldiers. *A. D.* 1527. he was glad to secure himself in his castle *St. Angelo*.

They shall dig through the wall] The door, haply, or inlet of some under-ground passage.

He shall cover his face] See on *ver.* 6. This he did haply through fear, or shame, or for a disguise: but his sin found him out.

Ver. 13. As yet also will I spread upon him] Princes usually love hunting and fouling. Lo, the Chaldees shall hunt him, and over-catch him.

And he shall be taken in my snares] Snares are set secretly, catch suddenly, hold certainly. A strong hold the Hebrew word here used, doth also signify.

Yet shall he not see it] For his eyes were put out at *Riblah*, *2 Kings* 25. And yet behold a greater blindness that befel him then that. *Isaiah* retheth that *Zedekiah* *Isaiah*. *Ant.* not understanding these words of *Ezekiel*, and thinking them to be contrary to *Jeremiah's* words, he refused to believe neither of them.

Ver. 14. And I will cast toward every wind] His life-guard, Esquires of his body, *Auxillaries*. I will put him into an helpless condition: *Psal.* 146. 3. If the Lord do not help thee, whence shall I help thee? said that King to her that cryed to him for help, *2 Kings* 6. 27.

Ver. 15. And they shall know that I am the Lord] The Lord God of heaven, the great and terrible God, *Neb.* 1. 5. They shall know *magnum* *scilicet* *maius*, who would not take knowledge what was said unto them by the Prophets.

Ver. 16. But I will leave a few men] *Heb.* *Men of number*, a company scarce considerable, in comparison of the Many.

That they may declare all their abominations] Give glory to God, take shame to themselves, and thereby do much good to those Heathens, hardened before by their evil behaviour. *Verè magnus est Deus Christianorum*, said one *Culocerus* an Heathen.

Ver. 17. Moreover the Word, &c.] See on *ver.* 1.

Ver. 18. Eat thy bread with quaking] With tumult and trepidation, as an affrighted and perplexed person, that eateth his bread in peril of his life.

Ver. 19. They shall eat their bread with carefulness] Better fast then feed on such bread. Men may sooner by their caring care add a sullog to their grief, then a cubit to their comfort, faith One.

Because of the violence] The Jews were ever, and are still a covetous and cruel people.

Ver. 20. And ye shall know] By woful experience, *ver.* 15.

Ver. 21. And the Word of the Lord] See *ver.* 1.

Ver. 22. What is that proverb] We have also many prophane proverbs common amongst us, as *Thought is free*, *Every man for himself*, and *Go for us all: words are but wind*. In place comes grace: *Fair and softly goes far*, &c.

The days are prolonged] *Ludibrium crucium*: *Beatus* judgement is not speedily excused, &c.

Ver. 23. The days are at hand] Opposui aliud dictum *scilicet* *ut* *scilicet* *habuerim*, a plain and plenary confutation.

Ver. 24. For there shall be no more] God could have really confuted them by neq. present execution; but he is patient.

Ver. 25. For I am the Lord] And that you shall shortly feel to your small comfort.

Quid fidi  
vult quod ita  
migras?  
Tu habes em-  
phasin. Lavi.  
Quid Nisi  
mulla.

The Greeks  
had many  
such ill pro-  
verbs, *Chor-  
isth.* complat.



fort. What I have uttered with my mouth, I will perform with my hand without fail.

*For in your days*] Within six years.

*Ver. 16. Again the Word*] See on *ver. 1*.

*Ver. 17. For many days*] Either 'tis nothing, or long hence.

*Ver. 28. There shall none of my words be prolonged*] Abused mercy turneth into fury.

# CHAP. XIII.

*Ver. 1. A* *And the Word of the Lord*] See on chap. 12. 1.

*Ver. 2. Prophets against the Prophets*] *Illo enim omnia mala fecerunt accepta.* See *Jer. 29. 32, 31, 33.*

*That prophets out of their own hearts*] Whose prophecies came by the will of man, 2 *Pet. 1. 21.* and not cum privilegio.

*Ver. 3. Who unto the foolish Prophets*] Wise enough they were in their generation (and so are the foxes, whereto they are compared, *ver. 4.*) but in the things of God, *foolish*, blunder then moles.

*That follow their own spirit*] And their own fancies; acted and abused by that great lying spirit.

*And have seen nothing*] Nothing from God, though they thought and pretended they had seen something. All was but lies, *Jer. 27. 10.* dreams, *Jer. 23. 32.* things of naught, *Ezek. 22. 28.* As *Antiphanes Oriens* in *Aristotle* thought that every where he saw his own shape and picture going before him: so here. Now a *ye* is denounced against thee; *Ye* is a little word, but very comprehensive, as there is oft much poison in little drops.

*Ver. 4. O* *If ye, thy Prophets are like the foxes*] Cowardly, crafty, cruel, greedy: *venientes eludent, et cum morte videntur, reviviscunt.* Hereticks are such, and false Prophets; *Arim* for instance.

*Ver. 5. Ye have not gone up into the gap*] Reclaimed the People from their impieties (whose inlets of plagues) nor interceded for them by your prayers to God to turn away wrath, but hastened it. Ye have built indeed a wall, and dawbed it with mortar, but such as is untempered, *ver. 10. arena sine calce*, like ill architects. *Neither made up the hedge*] To keep foxes out of God's vineyard; it is even opposite.

*To stand in the battle*] As *David* three Worthies did in the Barly-field and delivered it, 1 *Chron. 11. 14.* Or as *Marulla* the maid of *Lemnos*, who like a fierce Amazon, desperately fought with the *Turks* in defence of her country *Coccinum* (a City in that Island) and kept them out, till more company came to her relief, moved with the alarm.

*Ver. 6. They have seen vanity*] This is soon seen, *ver. 7.*

*Saying, the Lord saith*] By a lying pretence, familiar with falsities, to father their fancies upon God.

*Ver. 7. Have ye not seen a vain vision?*] i. e. I appeal to your own consciences, have ye not falsely fained all? Seducers are extreme impudent, of perverse minds, cauteized consciences.

*Ver. 8. Behold I am against you*] Heb. *Behold I against you*, by an angry *Appropositi*. The Chaldees hath it, *I will find my words against you*; and thence an evil messenger; for who knoweth the power of thy words? *saith Moses*, *Psalm. 90. 11.*

*Ver. 9. And my hand shall be upon the Prophets*] Gods hand is a mighty hand, 1 *Pet. 5. 6.* the heaven is spanned by it, the earth held in the hollow of it.

*They shall not be in the assembly of my people*] Or, in the *sanctus*, or *consilium*: they shall have no communion with them. A heavy threat for the communion of Saints, next unto communion with God, is the greatest comfort here attainable.

*Neither shall they be written*] As members of that Commonwealth, (much less of the *Jerusalem* that is above, *Eph. 4. 4.*) but rooted out of the world, written in the earth, *Jer. 17. 13.* See *Psal. 69. 28.*

Neither

*Neither shall they enter*] They shall never come back out of *Babylon*, nor enter into heaven.

*Ver. 10. Because, even because*] Heb. *for that, and for that*: an angry *Epitaphus*: See *ver. 2.*

*Saying peace, peace*] Making all fair weather before them, when as the storm of God's wrath (never to be blown over) was bursting out upon them.

*And one built up a wall*] *Ipsa edificabit parietem*, one of the devils chief *demons*: such as was *Sheremajab*, *Hananiah*, &c. *Jer. 28. 29.* who, together with their upholders, that *sowed pillows* to all *armholes*, *ver. 17.* made foul work, and did much mischief among Gods people; like as do the *Jesuits* and *Jesuites* (into whom all the old seducers have fled and hid themselves) at this day.

*And to others: dashed it*] By cunning confusion, they plaitered and parieted over the mud-wall that was to let up. *Ita extruunt illi vel prius destruant Ecclesiam Dei*, such proper builders were these. Like unto whom are the Popish Priests, who *Jun*, bring the poor people into a fops paradise: and such idle Ministers amongst us, as shoot off at best, a few *por-guns* against *groils* (i. e. when they have done their work at it, kick them whole again with *7 hope better things of you, or I hope there are none so vile here*, &c. Merry filthy people who judge themselves honest, because the daubing Minister will give them the beggarly pail, and so dye like lambs, being woefully cheated, and willing to be so, *Jer. 5. 31. Mai. 24. 11.*

*With untempered mortar*] Which will make but a bulging wall, not like to stand long.

*Ver. 11. Say unto them*] Tell them to from me, and they may trust to it: *Dis dicere offacere.*

*That it shall fall*] And the fall of it shall be great, as *Mai. 7. 27.* where our Saviour teacheth to allude to this text.

*There shall be an overflowing shower*] The Chaldean army, *Isa. 59. 19.* and 8. 7. 8.

*Great hailstones*] Sept. *Alie vergetiones*, catapultes, battering-rammes to make breaches in stone-walls. The Hebrew is *Elgabib*, i. e. *grandis grandinis lapides*, huge grandines see *lat. inspirat*.

*Ver. 12. When shall the wall be fallen*] As fall it will and with a force, because made of ill mortar: they shall stand under it for shelter till perish, as did sometimes seven and twenty thousand of *Shabadsad* men in *Aphak*: *Vocat autem eloquentiam sacularem & Rhetoricam inanis latum sine pala*, &c. *saith Oculampadius* here, i. e. by untempered mortar is meant worldly eloquence and empty Rhetorick in Sermony; this is as sand without lime, or as lime without luter, haire, chaffe or the like suffice to hold it together.

*Where is the dwelling*] What's your false doctrine come to? your work is lost, if not your soul, 1 *Cor. 3. 15.*

*Ver. 13. I will overturn it with a stormy wind*] *Vento turbidum*, with a whirlwind or *Hurricane*. See *Ef. 25. 4.* and 25. 6. *Jer. 23. 19.*

*And great hailstones in my fury*] Thrice in this one verse is fury threatened: so hot is Gods displeasure against Seducers.

*Ver. 14. So that the foundation thereof shall be discovered*] So shall men shall see their falsehoods. See 2 *Tim. 3. 9.* *Rev. 17. 16.* The old whore is first made naked and then defolate. Mr. *Palmer Murray* dealt plainly by the Popish Prelates in open Convocation when he said to them, *Apost Gads ye are all bare-well*: God hath detected you, &c.

*And ye shall be consumed*] See on *ver. 12.*

*Ver. 15. Thus will I accomplish my wrath*] Gods wrath is dreadful, when let out in little minims only: but when to be accomplished, who can abide or avoid it?

*Neither they that dashed it*] It may very well be, that some of these *conspirators* of *Satan* were slain by the people, when once they saw themselves cheated by them into remediless misery.

*Ver. 16. To wit the Prophets of Israel*] A name too good for them: but so they would needs be called. See *Tit. 1. 12.* 2 *Pet. 2. 1.*

*Ver. 17. Likewise thou son of man*] A Prophets work is never done: *Agricola redit labor altum in orbem.*

111

Alt. & Min.

Disce cui fore  
profus extra-  
muni-  
Bis  
Teffera Bala-  
sa affectabili-  
bus videntur  
germanobus  
Jun.



Pages printed out  
of order  
Bound as such  
Filmed as is.

Jer. 19. 11.  
Tancalus,  
q. maledictus  
ut vult Plinio.

And will make him a sign and a proverb ] That when men would expresse a great punishment upon any, they shall resemble it to him, as the Jews did to *Ahab's* and *Zedekiah's* (that naughty couple) and the Heathens to that of *Tancalus* and *Tisjion*.  
And I will cut him off from the midst of my people ] This is yet a further and a more formidable menace: this is far worse then to be a by-word to the people.

Ver. 9. *I like Lord have deceived that Prophet* ] I had not only a *permissive* but an *active* hand in that imposture; not as a sin, but as a punishment of other sins: see 1 Kings 22. 20. Job 12. 16. Jer. 4. 10. 2 Thes. 2. 11.

And I will break out mine hand upon him ] i. e. Upon that false prophet, who although he hath thus acted, not without my providence, yet hath sinned against my Law, which is the rule men must walk by, or else suffer for their transgression. *Aut faciendum aut patiendum*. Now God hath *long hands*, as we do say of Princes: neither may any think to live out of the reach of his rod.

Ver. 10. *And they shall bear the punishment of their iniquity* ] Neither shall excuse other: but as they have sinned together, so shall they suffer together, *quis volentes & scientes errabunt*, they wilfully went astray. *Quandocumque hic populus vult decipi, decipitur*, they shall infallibly perish. An evil pilot may easily drown himself, and all that are with him on the same bottom.

Ver. 11. *That the house of Israel may go no more astray* ] Thus when Gods judgements are in the earth, the inhabitants of the world will learn righteousness, Isa. 26. 9. Those elect that were bad will become good: and they that were good will be made better. *Pena ad paucos, munit ad omnes*.

Ver. 12. *The word of the Lord came again to me* ] The utter destruction of this perverse people is once again denounced, and declared to be inevitable.

Ver. 13. *Son of man* ] See on chap. 2. 1.  
When the land flourish against me ] i. e. The Inhabitants of the land; not as if the land it self were alive and endued with reason, as *Origen* doated, and as *Plato* held that the Spirit of God was the soul of the world.

By trespassing grievously ] *Prævaricando perfide*, by doing evil as men could.

Then will I stretch out my hand ] See ver. 9.

And will break the staff ] See chap. 4. 16. & 5. 26.

And I will send famine ] Extremum famine, a heavy Judgement, as hath elsewhere been shewed out of sacred and profane history.

Ver. 14. *Though I have three men* ] See on Jer. 15. 1.

*Nebuch, Daniel and Job* ] What could not these three (so mighty with God) have done if the matter had been feasible? *Daniel* was now alive, and in his prime. *Ezekiel*, his contemporary and fellow-Prophet, envied him not, but celebrateth him: as also *Peter* doth *Paul*, 2 Epist. 3.

They should deliver but their own souls ] Because the decree was past, an end was come, chap. 7. 2-4, 5, 6, 10.

Ver. 15. *If I cause wisdom beasts* ] As *Lions*, *Wolves*, *Bears*, *Serpents*, &c. Great hurt hath been done not only by such, as *Numb.* 21. 6. 2 Kings 2. 24. & 17. 25, 26. Job. 24. 12. but also by tamer creatures, when set on by God. *Rebelle fallax est, quia homo numini, creatur a homini*. *Rats*, *Coneyes*, *Frogs*, *Wasps*, *Moths*, have done much mischief.

Ver. 16. *Though I have three men more in it* ] *Althine*, and lastly tugging, yet it would not do. In common calamities Heathens had their supplications and sacrifices: Papists have their *Litanies* and *Processions*, though to insal purpose. Let us, in the like case, up and be doing, that the Lord may be with us.

They shall deliver neither sons ] Heb. if they deliver sons, &c. q. d. then never truly me more.

Ver. 17. *Or if I bring a sword* ] The sword, whensoever it comes, is bathed in heaven, *Esa.* 34. 5.

Sword, q. through the land ] When the sword rideth circine (as a Judge) it is in commission: See Jer. 47. 67.

Ver. 18. *Neither sons nor daughters* ] Though never so dear to them: *in ultionem* the Greeks call them.

Ver. 19. *Or if I send a pestilence* ] Which *Hippocrates* calleth *πῆστις*, because

Formula perniciosa est.

Formula perniciosa est.

Formula perniciosa est.

Formula perniciosa est.

Formula perniciosa est.

Formula perniciosa est.

Formula perniciosa est.

Formula perniciosa est.

Formula perniciosa est.

Formula perniciosa est.

Formula perniciosa est.

Formula perniciosa est.

God hath a special hand in it. Physicians can give no good reason of it.

In blood ] i. e. In great slaughter, laying heaps upon heaps.

Ver. 20. *Neither son nor daughter* ] Though it were an only one, and so more dear to them.

They shall be delivered ] Howbeit a good man also may dye of the Plague, as did *Oecolampadius*, *Greenham*, &c.

Ver. 21. *My four sore judgements* ] Every of the four *Cardan* reckons three more of like nature, viz. earthquakes, inundations, and great winds) are fore judgements indeed, each of chemis *pestilens*, i. e. perniciosus. *Caute*.

Ver. 22. *Terribilis* ] See a thing fuddan and serious.

They shall come ] Be Captives here, as you are.

And they shall see their way ] How wicked it was, and worthy of punishment.

Ver. 23. *And they shall comfort* ] i. e. Quiet and qualify your spirits.

# CHAP. XV.

Ver. 1. *And the word of the Lord came unto me* ] This shortest Chapter is added to the foregoing as a *Corollary*. In consisteth of 1 Type or Similitude, and the Application thereof. It is Gods usual way, and should be ours, to teach by Similitudes. See *Hof.* 12. 10. with the Note.

Ver. 2. *What is the vine-tree more than any tree?* ] The Jews took upon them, because a vine brought out of Egypt, and such as Gods own right-hand had planted. But inasmuch as they were now become fruitless and also useless, *inertis vicia dead*, plucked up by the roots, Jude 12. what had they to glory in above other Nations? surely they were there worse than others, because they ought to have been better.

True it is, that a Vine in it self considered with the fruit it beareth, is no contemptible tree. But if it be withered or pulled out of the earth, it is no way comparable to other trees or shrubs, which, when felled, are put to sundry good uses, that the Vine (a crooked, low, writhen thing) will never serve to; as to make spears, doors, tables, ships, houses, &c.

Ver. 3. *Shall wood be taken thereof, to do any work?* ] No, hardly: tis good for nothing, no not so much as to make a pin or a peg of, to hang a hat or bridle on, because it is a foppish and brittle wood. Think the fame of that empty vine, the profigate Proffessour, being *abominable, discedent, and unto every good work improbate*.

Ver. 4. *Behold it is cast into the fire for fuel* ] But then it must be taken afore it be over-dry: and so *Corn.* 2. *Lupide* testifies that they burn little else in Italy but faggots made of vine-branches. See *Job.* 15. 6. with the Note.

The midst of it is burnt ] *Spalatum, scorch* and tereed, so that it is altogether unuseful, and is therefore cast again into the fire, out of which for some other purpose it had been pulled. Woe to Apostates: the hottest fire in Hell abideth them.

Ver. 5. *Behold when it was whole* ] The Jews when at best, were too too bad: a foolish people and unwise, disobedient and gainfaying all the day long: how much more then now that they are hardened and feared with so many Judgements!

Ver. 6. *As the vine-tree* ] Adapt parabolam: Here beginneth the *Apodosis* or Application of the parable. That which is not for fruit, is for the fire. Salt which hath lost the favour, is thrown out.

So will I give the inhabitants of Jerusalem ] Those sinners in *Sion*, *Esa.* 33. 14. those sacrificing *Sodomites*, *Esa.* 1. 10. I will make them as a fiery oven in the time of mine anger; I will swallow them up in my wrath, *Psal.* 21. 9. besides that, hell gapeth for them.

Ver. 7. *And I will set my face against them* ] See chap. 14. 8. *Levis.* 17. 10. They shall go out from me fire ] And then think themselves safe and happy: but this is but *gaudium inebriolans*, their preservation is but only a reservation: for

Another fire shall devour them ] A man pulleth a brand out of the fire sometimes, and then presently calketh it in again: he gathereth up the Wicks-ends, but it is to cast them into the middle of the fire: So doeth God oft-times with the wicked; to whom also whatsoever they suffer here is but a typical Tophet. See *Amos* 5. 19. *Jer.* 48. 43.

And

And ye shall know that I am the Lord ] i. e. True of my word, and terrible in mine executions. The Prophets could not get you to believe that your sins were so heinous, that my wrath was so hot, that your judgements were so heavy, &c. but now ye shall truly feel what you would not then believe. And cry out. *Nos infensuri, &c.* O we fools, and flow of heart to believe all that the Prophets had spoken unto us!

When I set my face against them ] As being fully resolved to have my full blow at them, and to pay them home.

Pöl. 107. 4.

Ver. 8. And I will make the land desolate ] The land it self oft suffereth *propter incolarum inremediabilem malitiam*, for the wickedness of them that dwell therein. Idolatry especially is a land-desolating sin.

Because they have committed a trespass ] A grand trespass, a wickedness with a misapprehension, they have deeply revolted, and backslid with a perpetual back-sliding. Apostates as they sin not common fins, so, with *Cere* and his complices, they dye not common deaths many times.

## CHAP. XVI.

Ver. 1. *Gain the Word of the Lord comes unto me* ] For the better setting on of what had been said in the foregoing Chapter, for cutting the combs of the self-conceited Jews, and convincing them of their wickedness, and wretchedness thereby. The Chapter consisteth of Law and Gospel, ver. 60. and is a lively type *anime peccatrici & penitentiæ* of an offending and repenting soul.

Ver. 2. *Cause Jerusalem to know her abominations* ] Which as yet she taketh no knowledge of. Rebuke her therefore sharply, that the may be found in the faith, if God peradventure will give them repentance to the acknowledging of the truth.

Ver. 3. *Thy birth* ] Heb. thy cutting out: Confer *Isa.* 51. 1. *And thy Nativity* ] *Vide infigum gentiliæ, vide pudorem pudendum.* *Muta-* to nomine de Fabula narratur. Truly faith, the old Britons were as barbarous as the Scythians.

De nat. desc.

Thy father was an Amorite ] An Amorite thou mayest seem to be rather than an Abramite: for thou hast filled the land (as they did, *Eccl.* 9. 11.) from end to end, with thine unclean life.

—datis genu-  
ite caustibus  
horrens  
caustas.

And thy mother an Hittite ] Those works of women, *Gen.* 27. 46.

Virg.

Ver. 4. *Thy navel was not cut* ] None was so courteous as to do any of these necessary good offices for thee, a poor, forlorn, helpless wretch. No creature is so shiftless as a new born babe; which cast out and left to the wide world, must needs perish.

Plut. lib. de  
amore prol.

Ver. 5. *None eye pitied thee* ] No not thy mother, in whose heart God had planted natural affection for that purpose. Neither would thy *Lavana* become thy *Lavana* (two heathen deities) to take thee up from the ground, where thou layest, allasse weltring in thy gore, and more like to a slain than a live child.

Ver. 6. *And when I passed by thee* ] Not by chance, as *Luke* 10. 31. but of free choice, and according to mine eternal purpose.

And saw thee in thy blood ] In this deplorable condition: blood is in this verbe thrice mentioned, to set forth the greatness of mans misery in his pure (or rather impure) naturals, and the freeness of Gods Grace toward him, all along, *Matth.* 21. 26.

I said unto thee — live ] God speaks spiritual life to his poor people, *Isa.* 55. 3. and oft repeateth to them his precious promises, whereby they come to partake of the divine nature, having escaped the corruption that is in the world through lust, 2 Pet. 1. 4.

Ver. 7. *As the bud of the field* ] He persecuteth the Allegory of a miserable maiden, with whom the matter becometh to mend: *jam enim manifeste patiebatur, ut acciperet ant & filia circa pubem*: so that now she was marriageable.

And thou art come to excellent ornaments ] Heb. to ornaments of ornaments, such as *virgo nobilis, cum jam esset umbilic habet*, young Ladies have, when grown up especially, *whence*

thy form thou wast naked and bare ] Heb. nakedness and rejection. God looked upon us and loved us, when as yet we had not a rag to our backs.

Cum tu nuda  
esset, atque nu-  
dissima.

Ver. 8. *Behold thy time was the time of love* ] When thou wast both fit for marriage, and desirous of it. For as the man mislaid his rib, so the woman would be in her old place again, under the mans arm or wing. See *Ruth* 3. 1, 9.

And I spread my skirt over thee ] See *Ruth* 3. 9. with the Note. I covered thy nakedness, and took thee into my care and company, as a wife. A marriage-rite is imported by this expression.

Thou I gave unto thee, &c. ] So much adoe God hath with us, to make us believe. The Apostle mentioneth the work of faith: She hath somewhat to do before the can fall in.

Ver. 9. *Then washed I thee with water* ] I cleansed thee from all thy pollutions by the *Maria* and *Spiritus* of my dear Son. See 1 Cor. 6. 11.

And I annointed thee with oyl ] New-married wives were usually washed, annointed, and richly arrayed. The dead also were washed, as *Dorcas*, and embalmed, as *Jacob*, and *Prov.* 31. 8. they are called *bone cleavage*, which significth change of raiment. Death strips us all, but happy are they whom Christ hath spread his skirt over: See 2 Cor. 5. 2, 3, 4.

Ver. 10. *I clothed thee also with precious garb* ] With variety of precious graces, whereby thou didst outshine *Solomon* in all his bravery: for one grain of faith *super* *caritatem* is better worth than all the gold of *Ophir*: and one remnant of *Hope*, beyond all the gay cladding in the world.

Phryginit  
ces, whereby  
thou didst out-  
shine *Solomon*  
in all his brave-  
ry: for one grain  
of faith *super*  
*caritatem* is  
better worth  
than all the  
gold of *Ophir*:  
and one rem-  
nant of *Hope*,  
beyond all  
the gay cladding  
in the world.

And girded thee about with fine linen ] The Church hath a rich wardrobe for woollens and linnen; Gods plenty of both.

Ver. 11. *I decked thee also with ornaments* ] See ver. 7. such as render thee amiable and admirable. Christ himself, who was not moved at all with the offer of all the worlds good, *Matth.* 4. 10. confesseth himself ravished with them, *Matth.* 4. 9.

Ver. 12. *And I put a jewel on thy forehead* ] Heb. on thy nose. See on *Gen.* 24. 47.

Ver. 13. *Thou wast thou decked with gold and silver* ] Yes with far better *adornments*: for what is gold and silver but the guts and garbage of the earth? It was observed of Queen *Elizabeth* (as of her father before her) that she loved to go very richly arrayed. Her sister Queen *Mary* had, at her Coronation, her head folded in with jewels, that she could hardly hold it up. This was much, but nothing to the Churches beauty and bravery, which yet was all but borrowed; as is said in the next Verse.

King Rich. 2.  
had one case  
of gold and  
Roue valued  
at 10000.  
marks.

Thou didst eat fine flower, and honey ] i. e. The very best of the best: thou didst eat of the fat and drink of the sweet of my holy Ordinances.

Ver. 14. *And thy remnant went forth* ] Pliny faith of *Jerusalem* that it was the most famous of all the Cities of the East; of the World he might have said, all things considered.

Through the continuance which I had put upon thee ] As *Abraham*'s servant put the jewels upon *Ribecca*. See on ver. 13. That's a famous Canon of the second *African* Council, *Talis non erat Dux, qualis fuit; sumus ipse dux, non qualis sumus* *vestra merita*: God loveth us such as we shall be by his free-gift, and not such as we are by our own merit.

Ver. 15. *But thou didst trust in thine own beauty* ] Thou grewest proud of it, and thoughtest there was none such: when as thou mightest well have said of it as he in the holy history did of his butcher, *Alas Mather, it was but borrowed.*

And plaidst the harlot ] Being fair and foolish.

*Lit. est cum forma magna pudicia.*

Because of thy renown ] Being pufft up with the greatness of thy name and fame, which should have made thee more morigerous, *Prov.* 27. 21. See the Note there.

And purst out thy fornications ] Indifferently and impudently, like a filthy strumpet.

Hu it was ] *Quicunque vult*, come as come would: so detestably insatiate wast thou: The Papists boast of their Church, that she is a pious Mother, that she

shuttest

shutted her womb to no man. *Meretricia* filicest hoc est meretricissima. Ver. 16. And of thy garments thou dost take. Thou sparest for no coat to stick up thy mamms and monuments of idolatry. No more do Papists; witness their Churches, yea their cloysters and Church yards (for want of room within) stuffed with their vowed prelates and rich vestments: Besides that they do groweth and furnish out their heretical doctrines with testimonies of holy Scripture which they wrest, and with authority of ancient Fathers whom they wrong: *Quasi diabolus ait et errat*, said Austin to a scholar of his, who was learned and lewd: that is, The devil would fain be dressed up by thee.

*The like things shall not come*. Such a desperate idolomany as thine, can hardly be matched or met with anywhere. So an *Englishman* Italianate is even a devil incarnate. *Julian* the Apostate was by some called *Idolator*.

Malcolle  
longes.

Ver. 17. Images of men. To be thy Baalims, with whom thou mightest adulterise and idolize. *Vab'elaim*. Surely he is a rare man that hath not some or other idol whereon he bestows pains and cost. *Little children keep your selves from idols*, 1 Joh. 5. 21.

Ver. 18. And tookst thy broidered, &c. See ver. 16.

Ver. 19. My meat also — thou hast eaten *is* before them. Either as consecrated to them, or otherwise to be consecrated by them; which made *Daniel* to scrupulously meddling with the Kings meat, chap. 1. 8.

Diod.

*Plauti* was Jew too, and no otherwise; however thou wouldst palliate the business, and art ready to put me to my proofs, as Jer. 2. 35.

Pol. in lib.

Ver. 20. Whom thou hast born unto me. Who at their birth were mine by virtue of my covenant; and who should therefore have been consecrated unto me. *Polanus* here giveth this good note; A Church, though it be idolatrous, may bring forth children to God, by bestowing upon them the Sacrament of initiation or regeneration: and God will acknowledge them for his children, till such time as he hath given a bill of divorce to that Church. This is done whereas the openly be-takest her lot to the bed of another husband by disowning Christ for her God, Lord, Bridegroom and Mediatour: as the *Astiatick* Church hath done by revolting first to *Nestorianisme*, and now to *Maronisme*. Let this be well noted against the *Anticapists* of these times.

Ver. 21. That thou hast slain my children. Note that he yet calleth them his children though so born, and so murdered. See on ver. 20.

Ver. 22. Thou hast not remembered the days of thy youth. Hence all thy haughtiness and boasting. We should oft say as that noble *Epitaphist* the *Athenian* once did *EE* *How is he from how small to how great matters hath the Lord raised me?*

Ver. 23. We went into thee, saith the Lord God. Adouble *We* will very heavy, here and hereafter: *Wo* and alas for evermore.

Ver. 24. That thou hast also built unto thee. How littlest is sin? and how like is this to *Jeremy* preaching, chap. 2. 3, &c?

*An ensigns place*. 1 Or *brothelhouse*, that thy madnesse may appear to all men. Ver. 25. And hast waste thy beauty to be abhorred. By being made so cheap and common. Sin is a reproach to any people, *Prov. 14. 34.* idolatry especially, 1 Pet. 4. 1.

And hath opened thy feet. See on ver. 15.

Me columen  
capit.

Ver. 26. Great of stature. *Turofi*, i.e. *propter potentiam & staturam*. The Prophet perforce in the Metaphor from the manner of shamelessly lascivious women, such as were *Megasthenes* the wife of *Cleandrus* the Emperor; and the in *Alexandria* that entertained the *Alex*. See chap. 23. 20. Fifth is here and elsewhere taken for the privities, *quod est membrum propter carmen*.

Ver. 27. Thine stretched out my hand over thee. To cut thee short, as *Hef. 2. 9.* And have diminished thine ordinary food. *Diminui demum tuum*. What should a father do but snatch away the meat from his child that marretch it? or a husband, but hold his wanton wife to frater allowance?

The daughters of the Philistines which are ashamed of thy land way. It must needs be well lewd, that Philistines were ashamed of, *Zimmo* signifieth *wickednesse* with a wineffe. *Hieron* interpreteth it an execrable & villainous filthinesse. So is Popish idolatry

idolatry in the eyes of modern Jews: and the belifish blasphemers darred out against God and Christ so publicly and openly by *Pseudo-Christians*, abominable to the *Turks*, who do punish them for it, with great severity.

Ver. 28. Thou hast pleid the whore also with the Assyrians. By making sinful leagues, and gadding so much about to change thy way, Jer. 2. 36.

And yet couldst not be satisfied. It is as easie to quench the fire of *Aetna*, as the thoughts set on fire by lust.

Ver. 29. In the land of Canaan. Thou hast lived in my good Land, but not by my good Laws.

And yet thou wast not satisfied. See on ver. 28.

Ver. 30. How weak is thine heart. Weak as water, melted in spiritual lust, putrifying alive, and perishing daily, as *Tiberius* laid he perceived himself to do at *Sueton*.

Capree. This is here uttered by way of admiration, and the word rendered *Hars* being otherwise of the *Masculine* gender, is here made feminine; to shew how idolaters are effeminated to a base and sensual cleam of God and his service.

The work of an imperious whorish woman. Of a strong whore; weak to do good, but strong to do evil: to are all idolaters with their *bippomany* & *cacoties*. The word rendered *imperious* signifieth a *Saltansse* or *Queen*; who, if withal a *guzen*, the *palat* of what will she not dare to do? See it in that whore of *Babylon* who sitteth as a *Queen*, &c. The unbriiled boisterousnesse of idolaters, see Jer. 44. 16, 17.

Ver. 31. And hast not been as an harlot in that thou scornest *harlot* where should be written *Hars*, as coming from the word *Hars*, as the Latine *Meretrix* à *Meren-do*. *Hars* is laid to come of *Arlet* Mother to our *William the Conqueror*. In spite to whom and disgrace to his Mother, the *English* called all whores *Harlots*; adding an aspersion to her name, according to their manner of pronouncing.

Ver. 32. Which takerst strangers instead of her husband. This is a fowle mistake: wedlock should be chaste; the window of the Ark that, that the waters of the flood enter not into it.

Ver. 33. They give gifts to all whorem. See ver. 31. Harlots are cruel and crumminally, saith the *Canadian*; crosses and sick-purses. See *Luk. 15. 14.*

*Nuda Venus pilla est, nudi pinguntur amores*.  
*Nam quos nuda capis, nudos dimittis oportet.*

Ver. 34. And the contrary is in thee, &c. The Jews, afore the *Babylonish* captivity, were madly and above measure set upon the sin of idolatry, say their own *Rabbines*: so that if one clothed never fornicity had seen an idol on the further side of a broad pool, he would have gone through thick and thin (*etiam in cloacalem sanitatem*) to have worshipped it.

Ver. 35. Wherefore O harlot. A name good enough for such an odious buffwife, the shame of her sex. He is not worthy of an honest name, whose deeds are not honest.

Hear the word of the Lord. Hear thy doom, thy sentence: flamed thou shalt be as an aquillette, slain with the sword as a murderer, burnt with fire as an incendiary, because thou hast burnt thy children in honour of *Molech*.

Ver. 36. Because thy filthinesse. Heb. *thy poison*: thy filthinesse issuing from thee by reason of thine over-frequent and excessive adulteries. He meaneth the infamous faces of whores, saith *Diodor*.

And by the blood. Heb. bloods, because scattered about in several drops.

Ver. 37. With whom thou hast taken pleasure. Or, with whom thou hast been commingled.

And wilt discover thy nakednesse unto them. This is by modek women taken for a very great punishment. *Polyxena*, when she was sacrificed, took great care to fall handsomely. The *Misfian* maidens would not be kept from killing themselves till there was a law made, that such as do it, should be drawn naked through the Market. Till the days of *Theodosius* Senior, if a woman were taken in adultery, they shut her up in a stewes, and compelled her basely, and without all shame to play the harlot, ringing a bell while it the deed was doing, that all the neighbours might be made

K k

made privy to it. This evil custom that good Emperor took away, making other laws, the punishment of Adultery.

Ver. 38. *And I will judge like as women that break wedlock* [See Lev. 20. 10. *Deut.* 22. 22. The Egyptians cut off the harlots nose, and the adulterers privy members; The Romans beheaded them, the old Germans whipt them through the streets. *Cannius* the Danish King in this land, banished them. *Tenedius*, a King in another land, did cut them in sunder with an axe. By our laws they are to be hanged, as by the Jews laws to be stoned, ver. 40.

*And shed blood* [See ver. 35.]

*I will give thee blood* [God loveth to retaliate.]

Ver. 39. *They shall throw down thine eminent place* [So did the Turks throw down many both images and Churches in Christendom, when people would not be persuaded to cast images out of their Churches.

*They shall strip thee also of thy clothes* [So the Spaniards did the Dutch, when once they grew fond of the Spanish fashions, as *Lavater* here noteth.

Hab. 1. 6. *They shall also bring up a company against thee* [The Chaldeans that ba-

*by and destroy thee* [See on ver. 35.]

*And they shall stone thee* [See on ver. 35.] Those matrons whom thou hast misused, and many others who may well be warned, by thy just punishment, to keep their faith to God and man.

Ver. 42. *So I will make my fury toward thee to rest* [Sept. *I will dismise mine anger upon thee*. Like as when *Himmon* was hanged, *Abissur* his wrath was pacified, *Ejib* 7. 10. and as when *Israhel* was cast over-board, the sea was calmed.

Ver. 43. *Because thou hast not remembered, &c.* [Thou hast not cared to converse with thy self, nor to recognize my goodness, and thine own badness.

*But thou hast hated me* [Or, *hast kept a strife with me*, or rather, *spurred up thyself against me*: and all through want of reflection and self examination. See Jer. 8. 6.]

Herodotus. *I also will recompense thy way upon thy head* [As the darts of those *Trojan*ians (thrown up against *Jupiter* for ruining upon them unseasonably) came down again upon their own heads: so here.]

Ver. 44. *Behold every one that useth Proverbs* [That is skilful at, and exercised in giving and hearing; as was *Socrates* (called therefore *Socrator* the Scoffer) *Democritus*, *Lucian*, *Sir Thomas More*, *Erasmus*, &c.

*Shall use this proverb* [This taunting Proverb.]

*As in the mother, so in her daughter* [The birth followeth the belly. Ill birds lay ill eggs: *Quinto* here, *talca* ancilla, &c.]

Ver. 45. *Thou usiest mother's daughter* [As like her as if spit out of her mouth: so like her, that thou art the worse again.]

*Thou mother was an Hittite* [And doth therefore seek her daughter in the oven, because she had first been there herself. See ver. 3.]

Ver. 46. *She and her daughters* [i. e. Her Cities and villages.]

*Thou dwellest at thy left hand* [Thou art well set up therewith; well neighbored. *Thou dwellest at thy right hand*] That did so; but now dwellest with devils; being thrown out for an example, suffering the vengeance of eternal fire, Jude 7.

Ver. 47. *Thou shalt not walk after their ways* [But halt outworn them. *Nolui solita peccare*, saith *Sauca* of some, they will not sin in an ordinary way: *Et pudes non esse impudens* faith, *Austin*, of others, i. e. they are ashamed, not to be past shame.]

*But as I that were every little thing* [Paulinus *paucillanque*: *Apreccadille*.

Ver. 48. *Al thou, [saith the Lord God, Sodom thy sister hath not done]* Heb. *If Sodom thy sister hath done, &c.* q. d. then let me never be troubled more. Here then is a double oath taken by God, to assure this people that they had outlived Sodom: a truth that they would not easily assent to. To this day we cannot get men to believe that their natures are so naughty, their lives so lewd, their fate so dangerous as the Preachers make them. Their hearts are good, their penny good silver, &c. The Prophet *Eliy* lost his life, say the *Rabbins*; for calling the Rulers of *Jerusalem*, *Rulers of Sodom*, and the people of *Judea*, people of *Gomorrah*, *Esa.* 1. 10.

Ver. 49.

Ver. 49. *Behold this was the iniquity of thy sister Sodom, Pride* [i. e. Haughty-mindedness, and high conceit of their own surpassing excellency and stable felicity. This was the first brand that set Sodom on fire. *Fulcisse of bread*] Gourmandise and forquedry. This *fulcisse* bred *forgetfulness*, and this *satiety*, *curiosity*.

*Luxuriant animi rebus plerumque secundis*  
*Nec facile est aqua commoda minis possi.*

*And abundance of idleness* [Transquillitas tranquillitatis, rest of rest; and this abused to idleness, deep idleness, which is the devil's pillow, and the mother of many mischiefs; for he shall not but do naughtily that does nothing.]

*Neither did she strengthen the hand of the poor* [Inhospital they were and unmerciful. The two Angels might have lain in the fires for them: neither would they let them rest, when *Lot* had lodged them.]

Ver. 50. *And they were haughty* [This fin of theirs is once more inflated as the root of the reed, the hate of heaven, and gate to hell.]

*And committed abomination before me* [That unnatural filchiness, which taketh its name from them. This in the Levant is not held a vice: and in Mexico, it is one of the Spanish virtues.]

*Therefore I took them away as I saw good* [sc. By ruining down hell from heaven upon them: hereby also God give men an example of that rule, that famous line bringing down plagues, as *Herodotus* also faith of the Fall of *Troy*.]

Ver. 51. *Neither hath Sodom committed half thy sin* [And yet thou lookest aloof upon her as a far greater sinner than thyself, because already carried captive, when as thou hast done and spoken evil things as thou couldest, Jer. 3. 5. outdone her a fair deal.]

*And hath justified thy sisters* [Who may well seem Saints in comparison of thee; and yet as is taught as need to be.]

Ver. 52. *Thou also which hast judged thy sisters* [Passed many barbs and rash censures upon them, not looking at all to the kinder parts of the walls.]

*Bear thine own flame* [Thou shalt do it fare enough: for where sin is in the saddle, there flame is on the crupper. Accept therefore the punishment of thine iniquity, *Levit.* 26. 43. give glory to God, take shame to thyself.]

Ver. 53. *When I shall bring again* [Or, *if I bring again*, which I shall never do. The Jew doctors indeed would from this verse gather that Sodom and all shall one day be reformed again: but that is like to be a long day. The Jews as they had taken up the opinion of *Pythagoras* about *Transmigration*, so they had that other of *Plato* about the great Revolution or Reformation of all things after certain years.]

*Then will I bring again the captivity* [The Jews were never perfectly reformed, in respect of the glory of the Temple, and the state of the Kingdom, &c.]

Ver. 54. *In that thou art a comfort unto them* [Chap. 14. 22. *Solomon* *misericors* *facis* *humilis* *doloris*, to have companions in misery is some kind of comfort.]

Ver. 55. *Thou shalt bring again Sodom and her daughters* [See on ver. 53. The Jews still dream that all this shall be done at the coming of their long looker for *Messias*, and Hileon: in his reign on earth for a thousand years: That then also *Jerusalem* shall be reedified and made up of gold, silver and precious stones, &c. So apt are they to work themselves into the foolish paradise of a sublime dotage.]

Ver. 56. *For thy sister Sodom was not mentioned* [Thou thoughtest her not worthy to be named in the same day with thee: and little dreamedst that thou shouldst be matched with her in misery. Or thou, Thou wouldst neither hear nor speak of her, though I had thrown her forth for an example of divine vengeance, Jude 7.]

*In the day of thy pride* [Heb. *Proder*: for pride buddest, chap. 7. 10. and (like a great swelling in the body which breaks and runs with loathsome and foul matter) it breaks forth into odious practices.]

Ver. 57. *Before thy wickedness was discovered* [sc. By my punishments, by my sending the Syrians and Philistines upon thee, in the days of *Ahoz*, to despoil and despite thee, *Confer* *Esa.* 9. 12.]

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Ver. 58.

Ver. 58. *Thou hast born thy leadenſſe* ] i. e. The puniſhment of it, and yet art little the better : See *Eſa. 9. 13.*  
 Ver. 59. *I will even deal with thee* ] I will avenge upon thee the quarrel of my Covenant, *Lev. 26. 25.*

Ver. 60. *Nevertheless I will remember my Covenant* ] Here beginneth the Evangelical part of the chapter, which is for the comfort of the Elect, who would be frighted to hear choſe dreadful threats : like as in an houſe we cannot beat the dogs, but the children will ſill a crying.

Ver. 61. *And be aſſured* ] With a ſaving and ſavoury ſhame, (ſuch as was that of *Eſau*, and of the penitent *Publican*) proceeding from true compunction, and preſiding repentance never to be repented of.

Ver. 62. *When thou ſhalt receive thy ſiſters* ] Not *Sodom* only and *Samarita*, but all the Gentiles whom thou haſt imitated ; but now ſhalt become a worthy example of better things.

Ver. 63. *But not by thy Covenant* ] Made with thee in mount *Sinai*, but by a covenant of grace made in mount *Sion*.

Ver. 64. *And I will ſtabliſh my Covenant* ] My new ſpiritual and eternal Covenant, grounded upon the *Meſſias*, and made with the whole *Iſrael* according to faith.

Ver. 65. *That thou mayſt remember* ] Thy many out-ſtrays.  
*And never open thy mouth* ] To extenuate thy ſins, or to murmur at thy ſufferings ; but be ſilent and ſubmiſſive.

## CHAP. XVII.

Ver. 1. *A Word of the Lord came* ] In the foregoing chapter, God had threatened the inhabitants of *Jeruſalem* for violating their covenant with him ; and here he threatneth them no leſſe for breach of Covenant with *mea*. In caſe of diſobedience to himſelf, he ſheweth much patience many times : but in caſe of diſloyalty to a lawful Sovereign, againſt oath eſpecially, he is quick and ſevere in his execution.

Ver. 2. *Son of man, put forth a riddle* ] *Acutus acumen*, ſharpen a ſharpening, or whet a whetting. The Prophet might have expreſſed Gods mind in fewer words ; but then it would not have taken ſo deep an impreſſion. Parents muſt whet Gods Word upon their children, *Dan. 6. 7.* Miniſters upon their people, and Chriſtians upon one another for the increaſe of love and good works, *Heb. 10. 24.* Riddles exerciſe the wit, and parables help the memory, and excite both attention and affection.

Ver. 3. *A great Eagle with great wings* ] An Eagle (that King of birds) is a fit emblem of an Emperour : as here it is of *Nebuchadnezzar* the Great, *ver. 12.* See *Jer. 48. 40.* & *49. 22.* Monarches, as Eagles, have quick eyes, long talons, fly high pitches, ſeize at great matters, ſtrive to get above all others, choſe themſelves high and firm ſeats, &c. See *Job 39. 30, 31, 32, 33.* with the Notes. *Ajix* is called *ajix* ; an Eagle in *Plinarchus* : ſo is King *Pyrrhus* in *Plinarch* ; and took delight in that title. The *Spaniard* was well laugh'd at by *Captaine Drake* and his forces, when they took *Sancho Dominga*, 1587. and found in the Town-hall the King of *Spaines* armes, and under them a Globe of the world, out of which iſſued (not a well-plumed Eagle, but) a flying horſe with this inſcription, *Non efficit Orbis*. We could not ſo well bridle his *Pegasus* at *Sancho Dominga* (yet we put a ſtop to him at *Jamaica*) but we have lately pulled his plumes in *Flanders* ; to ſome purpoſe, by gaining from him *Dunkirk* (now held by the *Engliſh*) and likewiſe *Burghe* another place of great ſtrength now held by the *French* : the good news whereof came to us yeſterday, being *June 27. 1658.* praiſed be the holy Name of God for ever.

Come unto *Lithan* ] i. e. Unto *Juſa*, which lyeth near the ſorrete of *Libanus* ; which ſorrete alſo lyeth in the way from *Babylon* to *Juſa*.

And took the highſt branches of the Cedar ] *Talam*, the top branch. This was *Jeſebabab*, 2 King. 24. 12.

Ver. 4.

Ver. 4. *He crows off the top of his young wing* ] i. e. The Nobles carried into captivity, with their King, as is to be ſeen *ver. 12.* So true it that ſaying of the *Nelſa ſſe-ſſe*, *Rabbinus*, that there is no riddle in the law that hath not a ſolution by the ſides of it, *ſolus non eſt* And ſo lude caſe had that *Jſaie* *Barradus* to borrow an argument from this text to prove the Scriptures to be a riddle, and obſcure.

And carried it into a land of trafique ] *Babylonia* was ſo ; See *Rev. 18. 11.* *Rome* is *Omnis Roma* ſo, where all things are ſaleable and ſolable ; as was long ſince complained.

He ſet it in a City of Merchants ] Some City, of *Babylon*, ſaith *Diodor*, aſſigned to the Jews ; which was commodious for trafique, to keep them from all thoughts of war, and State policy.

Ver. 5. *He took alſo of the ſeed of the Land* ] No forrainer, but one of their own country, and of the blood-royal too. *ſic. Zedekiah*. This was a great mercy : as that moſt pitifully done of *Attains* King of *Succia*, to make a dog King of the *Danes* : as did likewiſe *Gummo* King of the *Danes* make a dog King of *Norwy* : appointing Counſellours to do all things under his title and name.

And planted it in a fruitful field ] i. e. In *Juſa* that good land (as *Rabbinus* alſo yeeldeth it to have been, wunter *Sirado* faith to the contrary) where *Zedekiah* might have lived bravely and reigned proſperouſly, could he but have been content with his condition :

At Paris ut vivat regnetque beatus,  
 Cui poſſe negat.

Hortat. Epil. 2.

He plac'd it by great waters, and ſet it as a willow-tree ] A well-contented perſon grows up proſperouſly, as the willows by the water-courſes.

Ver. 6. *And it grew* ] And yet it had a great fall ; *ſic.* from a tall cedar to a ſlow vine. *Zedekiah*, though he had ſtill the title of a King, and was not left without wealth and dignity, yet it was far inferior to that of his Predeceſſours.

*Magna repenti ruunt, ſumma cadunt ſubito.*

Whofe branches turned toward him ] i. e. Toward *Nebuchadnezzar* now the chief Lord of the land. To him looked and leaned the Lords of the land, and ſo long they did well : for they and the whole Kingdom thrived.

Ver. 7. *There was alſo another great Eagle* ] *ſc.* *Pharaoh*, another potent Monarch ; why called an Eagle, ſee on *ver. 3.*

And beheld this vine did bend her roots toward him ] Which was the worſt chare for her ſelf that ever ſhe did. The Devil of *Diſcontent* put her upon this unhappy project : whereby, inſtead of mending her ſelf, the ſoon marr'd all. So true it that of *Solomon*, *William* is better then weapons of war ; but one ſinner deſtroyeth much good. *Eſaie. 9. 18.* *Zedekiah* little thought once ever to have been a King. *Nebuchadnezzar* made him ſo, when as he might as well have reſuſed him, for the rebellions of his two Predeceſſours. He had alſo dealt nobly with him, though his vaſſal, and would have defended him againſt any adverſe power, &c. ſo that he had no reaſon at all to rebel, but that he was inflamed and beſotted by *Ambition* and *Avarice*, which *Plutarch* finely and ſuly calleth *reſiſtum acipere vis duntaxat* ; diſeaſes natural to Potentates.

Ver. 8. *It was planted in a good ſoil* ] He was well enough, if he could have kept him ſo.

*O fortunatos homines bona ſua norint.*

But diſcontent enjoyeth nothing : *Zedekiah* liketh not to be a vine, he muſt be a Cedar :

Ver. 9. *Shall in proſperity* ] How ſhould it ? ſay : *Haſt ever any waxed fierce againſt God* (or his ſubſtitute) and proſpered ? *Job. 4. 1.* In perſidy and perjury the right way to proſperity ? I crow not.

Shall he not pull up ? ] He that is the great Eagle, *ver. 3.* who would be upon them before they were aware.

Withouts

Jer. 31. 31,  
 32. 33, 34  
 3. 6. 3. 3  
 Heb. 8. 8.

Pſe Pſe in Hieroglyph.

This was  
 willow, June  
 28. 1648.



*Without great power or many people* ] i. e. For any great need there shall be of them, fith the work shall be done with little adoe. If the *Chaldeans* were but a few, and they all wounded men, they should yet rise up and burn this City, saith *Jeremy*. See 2 *Chron.* 24: 23, 24. It is no hard matter we know, to pluck up a vine, root and branch. God telleth us in the next verse that he can do it with a wind, with a *wee* finger, as we say.

Ver. 10. *Shall it not utterly wither?* ] As *Jonah's* gourd did, when smitten with a worm: as *Pharaoh's* wall came down with a winnow, because built upon mines of gunpowder (for say at the bottom as One told him) which being once fired, would blow up all.

*When the East-wind toucheth it* ] Which is very hurtful to Vines, saith *Columella*. At all creatures, so the winds are Gods Agencies: as to purge the air of *Rapine* calleth them the *breasoms of the air*) and to refresh mens spirits, so to execute many of Gods Judgements upon his rebels, as here. *Alienum perditio nostra sit cautio*: Let other mens destruction be our instruction.

*It shall wither in the furrows where it grew* ] i. e. In *Egypt*, where it rained not, but was all watered by furrows drawn from *Nile*, to run into all their fields. Here this vine should thrive, one would think, if any where, viz. in moist and fat furrows: but it could not, because blasted by Gods curse.

Ver. 11. *Moreover the Word of the Lord came unto me saying* ] God had one saying more to this rebellious house by way of *Explication* here, and another of *Application* for Comfort and Encouragement to the better sort among them, ver. 22, 23, 24.

Ver. 12. *Know ye not what these things mean?* ] q. d. Tis much you should not: there is no such great difficulty in the parable, but that ye are self-blinded and will not see far of: either your wife serve you not in the things of God, or if they do, you will make believe otherwise. Are ye not therefore rightly called a *rebellious house*? *Tell them* ] For their learnings, and that they may be left without excuse. See on ver. 4.

Ver. 13. *And hath taken an oath of him* ] An oath of allegiance. Heb. *hath brought him into an exaltation*, or an oath with curling, that he shall be true and loyal to him, and hold his Kingdom of him as his *Leigh-Lord*, and pay him tribute. This though we find not in the books of *Kings*, yet from what we here find, we are sure it was so.

Ver. 14. *That the Kingdom might be base* ] The mighty of the land being taken away, as ver. 13. and the spirits of the reit imbued by burdens and oppressions in their estates and liberties.

*But that by keeping of his Covenant* ] The breach whereof was the break-neck of the State: as it hath been of many others, and will be shortly of the *Turks*, who hold that there is no faith to be kept with *dogs*, that is, with *Christians*) and of the Popes, who hold that there is no faith to be kept with *heretics*, that is, with Protestants. And for all others, it is written by an *Italian* (no stranger to the Court of *Rome*) that their proverb is, *Mercatorum est, non regum, fides juramentum*, that it is for Merchants and not for Monarchs to stand to their oaths. Shall such stand? shall they thus escape by iniquity?

Ver. 15. *But he rebelled against him* ] As *Ottoman* King of *Babylonia* did against *Rodolph* the first Emperor of *Germany*, by the instigation of his Queen: and as *Ladislaus* King of *Hungary* did against *Amanul* the *Turkey* Emperor, by the encouragement of *Capistrano* the Popes Agent, to the very great reproach of the Christian Religion.

Ver. 16. *As I live* ] So surely will I punish perjury, and treachery. Histories are full of examples in this kind: and I have elsewhere recited some of them. That of *Henry* the third of *France*, related by a Reverend man, deserves to be memorialized: After great differences between him, the Cardinal, and Duke of *Guise*, he was reconciled unto them, confirmed the reconciliation with many oaths, took the Sacrament upon it, and gave himself to the devil body and soul in case he meant or should attempt anything against them. Yet, saith the story, he caused the Duke to be killed in his own presence, and the Cardinal his brother the next day after. Here

Mr. Grenthill.

Here was breach of Covenant: but did he proper, escape, do such things, and have deliverance? No: within eight months after, he was slain by a Friar in the midst of his Army.

Ver. 17. *Neither shall Pharaoh* ] God will cause the strongest sinew in the arm of *Reh* to crack. See *Psal.* 33: 10, 11.

Ver. 18. *Seeing he despised the oath* ] Despised it *ex fastu quodam*, out of pride and disdain, as the word significeth, as *Pascentius* the Papist jeareth at King *James* for inventing the oath of allegiance. There is in our Chronicles a memorable story of one *Sr. Ralph Percy* slain upon *Hegley-moor* in *Northumberland*, by the Lord *Mountacute* General for *Edward* the fourth. He would no wayes depart the field though defeated; but in dying said, *I have saved the bird in my breast*, meaning his oath to King *Henry* the sixth. Had false *Zedekiah* done so, he had (for this once at least) escaped. But Ambition (whose Motto is said to be *Sic mea fata sequar*) was his ruine.

Ver. 19. *Surely mine oath* ] Because taken by my name, so that I am deeply engaged, highly concern'd it.

Ver. 20. *And I will spread my net upon him* ] See on chap. 12: 13. The history telleth us, that when *Zedekiah* with his Nobles were gotten into the plains of *Jericho*, and thought themselves out of danger, those great hunters the *Babylonians* caught him, and carried him to their King.

Ver. 21. *And all his fugitives* ] See on chap. 14: 13, 14. They shall know ] See *Sapient.* *Vixitio tandem dabit intellectum*: All too late they shall knowledge it.

Ver. 22. *I will also take of the highest branch of the high Cedar* ] Understand this *legit* of *bas* great and precious Promises of *Zerubbabel* and his successors, but especially of *Isaiah*. Christ and his Kingdom. How often in the Prophets is he called the *Branch*? *Isa.* 11: 1, 2, 4.

And how ordinary it is with God, after dreadful threats against the wicked, to come in with his *Attamen* for the comfort of his Elect, who in their deep distress have cause enough to encourage themselves in the Lord Christ their God, as did *David* at the sack of *Zion*? *1 Sam.* 30: 6. Here they are excited in the losse of all else, to fetch comfort from Christs descent from *David*, his Exaltation to the kingdom of the Church Universal, his bounty and benefits, his bringing in the fullness of the Gentiles, and his setting forth of his Fathers glory.

Attender one ] Christ, of weak and low beginning. And will plant it ] Upon *Zion* (spiritually especially) upon *Calvary*, saith *Theo.* *Psal.* 2: 6. *doret*, expounding the *Sepulchrum*, who render the text thus, *I will hang it upon the high mountain of Israel*.

Ver. 23. *In the mountain* ] In the Church, that highest top. And it shall bring forth boughes, &c. ] Christ shall yield food and defence to all his. All foul of every wing ] i. e. The just, saith the *Chaldee*, who mind heavenly things, and mount upward.

Ver. 24. *And all the trees of the field* ] i. e. All men, high and low. Have brought down ] This God loves to do, as Heathens could say. Have exalted the low ] *Levi* thinks our Saviour alluded to this text, in that parable, *Matth.* 13: of the grain of Mustard-seed.

#### CHAP. XVIII.

Ver. 1. *And the Word of the Lord came unto me* ] This is oft prefaced by the Prophets, to make their sermons more authoritative, and authenticke. *Panfanus* telleth us that some Heathen Sages, to add weight to their works, were wont to prefix *Oracles*, i. e. God God.

Ver. 2. *What mean you?* ] Or, What's come to you? (*qua vis demania cepit*?) that you do to tosse this sinful and senselesse Proverb amongst you both at *Jerusalem*; *Jer.* 31: 29. and also here at *Babylon*.

*Isaiah* paranim  
Immeritus Judice, Inu?

Mut

Must I be blasphemed rather than you faulted? Is it for your fathers sin only that ye suffer? and do ye thus think to put off the reproofs of the Prophets, as if your felices had not seconded and out-finned your Fathers, and are therefore justly punished?

*The fathers have eaten four grapes* ] Sin is no better: it is an evil and a bitter thing to forsake the Lord. Jer. 2. what wild four grapes your fathers both bred and fed upon, see Isa. 5. 2, 8, 11, 20, 21, 22, &c. and it was *more woe* unto them.

*And the childrens teeth are set on edge* ] Or, *flupified*. But is there not a cause? and are there not sins enough *with you, even with you* to procure your ruin and your ruin; but that I must be injurious rather, than you be found obnoxious?

Ver. 3. *Thou shalt not be visited any more* ] For I will shortly take an order with you: and not by words but by blows vindicate my just Judgements from your cavils and scurrilities.

Ver. 4. *Behold all souls are mine* ] So that to shew my Sovereignty, I may do with them as I see good. Howbeit, let me tell you, that I slay none but for his sins. i. e. *idigne ipsius iniquitatis reus, non iniuria mea*, the fault is merely in him; self; so little reason is there that you should be thus quarrelsome and contumelious against me.

*The soul that sinneth is shall dye* ] i. e. Shall suffer for his sin either here, or hereafter, without repentance. Every man shall bear his own burden: every *rob* shall stand upon its own bottom; and every *fox* yield his own skin to the *flower*, as the Jews at this day proverbially can say.

Ver. 5. *But if a man be just* ] Keep faith and a good conscience: do good acts and have good aims; do all as well as any, not this or that, but this and that too (as here it followeth) duties of Piety, and duties of Charity.

Ver. 6. *And hath not eaten upon the mountains* ] i. e. Hath not offered there to idols: for at their sacrifices they feasted: *Erod. 31. the people fat down to eat and drink, and rose up to play.* See chap. 20. 28. Hof. 4. 13.

*Neither hath lift up his eyes to the idols* ] As every Papist doth daily, and is therefore no righteous person, such as is here described. Neither helpeth it, that they are the idols of the house of Israel, and not the idols of the Nations.

*Neither hath come near to a man of unchastity* ] I though his own wife, *Levit. 18. 19. &c. 20. 18. Adulter enim est uxoris propria, adulterium amorem*, said an Heathen. There is a time to embrace, and a time to refrain from embracing, *Eccles. 3. 5.*

Ver. 7. *And hath not oppressed any* ] Either by force, or fraud. *Hath given his bread to the hungry* ] Negative goodness alone is little worth. Men must not only not *rob* the hospital, as we say, spoil the poor by violence, but *draw forth their souls* and their treasures both, to the hungry, and clothe the naked with a garment, or they cannot have the comfort and credit of just men.

Ver. 8. *He hath built his nest upon a spire* ] Of this sin see what I have said elsewhere, *Erod. 22. 25. Psal. 15. 5. Neh. 5. 10.*

*Neither hath taken any interest* ] Interest we call it now, after the French, who first helped us to that fine word. But let the Paragons of usury consider that what distinctions soever they bring for it, God alloweth here of no usury, but condemneth both *Nisive* the bising, and *Turkish* the toothless usury, as equally naughty.

*Thou shalt withdraw thy hand from iniquity* ] Whether it be injury to another, revenge, raking together riches of unrighteousness, teaching after honours, &c. *Hath executed true judgements* ] Without partiality or passion, whether he be a Judge or an Arbitrator.

Ver. 9. *Hath walked in my statutes* ] — *Quia gerit iustas servas*. It is as if the Prophet had said, There are many more characters of a righteous man: but I shall shut up all with this: He that is right in his obedience for matter, manner, motive and end, he's the man I meant, he shall surely live.

Ver. 10. *If he begin a son* ] As he may: for grace is not hereditary. *Herum filius meus*.

*Thou art a scabber* ] A branch-maker, whether upon the Laws of God, or of men: one that is a *pestilence* son, as the *Sepi* here have it, a plague to his Parents, and to his Country.

And

*And that doth the like to any one of these things* ] Or, *that doth to his brother beslessness of these*: as there are *multa artes mendi*.

Ver. 11. *And thus doth not any of these things* ] Bare omissions may undo a man: Not robbing only, but not relieving of the poor, was the rich mans ruin.

Ver. 12. *Hath committed abominations* ] Such is every of the sins here intanced, whatsoever some can buy in defence of them. *Hath given forth upon usury*, and all.

Ver. 13. *He hath done all these abominations* ] Or, *if he have done but one of them*, and undo it not again by true repentance.

*He shall surely die* ] Neither shall his fathers righteousness privilege him, or prevail at all for him.

*His blood shall be upon him* ] He is *solo de se*, his own deaths man, and his mende he hath in his own hands, as they lay.

Ver. 14. *Now let if he begin a son that seeth* ] And withal seeth, his eye affecting his heart with grief and dislike.

*And considereth* ] Viz. Of the ill consequences of those courses, & *causes & paves*.

Ver. 15. *That hath not eaten* ] See on ver. 6.

Ver. 16. See on ver. 7.

Ver. 17. See on ver. 8, 9.

Ver. 18. *Spit it his brother by violence* ] A man had as good deal with a *Coffack*, or a *Cannib* as with a truly covetous cattife. They hunt every man his brother with a net, *Mic. 7. 2.*

*And that which is not good among his people* ] It should be every mans care to be some way serviceable to God, and profitable to Men. Let no man turn himself into a cipher, nay into an extremity, that lives in the world to no purpose, yea to bad purpose. Oh its good to do something whereby the world may be the better: and not to come hither merely as rats and mice, only to devour victuals, and to run squeaking up and down.

Ver. 19. *Thou sayest, Why? doth not the son bear the iniquity of the father?* ] That these unreasonable refractories will not be laid, but continue chafing against God, *quasi dicant, cur in non potui negare*, &c. Some are *amatores*, 2 *Thes. 3. 2.* they *placit*, have no *opinio*, there's no talking to them, they will not be set down with right reason.

*When the son hath done that is lawful and right* ] What a meek, sweet and satisfactory answer doth God make to these importunate complainers against him! Here we have their *Replication* and his *Duplication*: as ver. 25. we have their *TriPLICATION* and His *Quadruplicate*. Oh the infinite Patience of our good God!

Ver. 20. *The son shall not bear the iniquity of the father* ] The innocent son shall not; unless it be in temporal only, and that in some cases, *Deut. 24. 16. 2 Kings. Tuk. 18. 14. 6. 2 Chron. 15. 4.* It was the cruel manner of *Uladus* Prince of *Valachia*, together with the offender to execute the whole family, yea sometimes the whole kindred. A like cruelty was used in *Scotland* by the Popes appointment upon the kindred of those that had slain *David Biron*, in revenge of the death of that butchery B shop. *Levater* telleth us here out of the Annals of the *Switzers* his Countrymen, that when *Albertus* the son of *Rodolphus Cesar* was slain by his nephew *Johann* *Lav. in Loc. Hahjarg* and some other Nobles, his children *Duke Leopold* and *Agnes* Queen of *Hungary* put to death not the murderers only, but their children and kinsfolk also not a few; and utterly overturned divers strong holds in *Switzer-land*. But this was not the way of God, nor did it prosper in their hand. Cruelly collect aloud for vengeance.

*The righteousness* ] i. e. It shall be well with the righteous, and woe with the wicked, *Isa. 3. 10. 11.*

Ver. 21. *But if the wicked will turn*, &c. ] That is, faith *Theoderet*, so far am I from punishing one for the sin of another, that I am ready to receive a returning sinner, how far or how fast soever he hath run out.

*And keep all my statutes* ] For the best and rightest repentance is a new life, faith *Luther*.

Ver. 22. *All his transgressions* ] So true is that of an Ancient, *Quem paucis peccatis*.

Nihil interest  
inter famam &  
fama: nihil  
inter meritum  
dilecti & for-  
tum.  
Ambros.

Effrat.

Piscat.

*penitentie, parat est innocens.* Penitence is near as good as innocence.

*In his righteousness [sic] Or, for his righteousness, tuquam ob causam sine qua vivis.*

*Ob promissionem Dei,* not of merit, but mercy, and free grace.

Ver. 23. *Have I any pleasure at all that the wicked should dye?* No verily; for then he should do nothing but do and undo, make a world and unmake it again; *sich we provoke him continually:* but he is long suffering,

*Atque dol: quoniam cogitur esse serox.*

*And not that he should return?* Had not I rather pardon than punish? Is not this left my work my strange work? *Ilia.* 28. 21.

Ver. 24. *But when the righteous die.* He that is good in his own eyes, and passeth for good in the esteem of others, but yet is not really righteous: if such an one do utterly fall away and lose that little that he seemed to have, what wonder? Common grace can never hold out, or stretch to eternity. *Bell'urmine* faith well, That which is true grace *veritate essentie* only, may be lost: not that that is true *veritate firma soliditate*, with the truth of firm solidity: which latter being rightly understood may be called *Special*, in the other Common grace.

Ver. 25. *Tu es s[er]v[us] [sic]* Ye will still hold your own, and no reason shall persuade you. A stubborn man stancher as a flake in a stream, lets all pass by him, but he standeth still where he was.

*Matrem tuam occidisti: quid dicam amplius?* *Matrem tuam occidisti.* *Is not my way equal?* This he had said before, but he faith it again, *Matrem tuam occidisti: quid dicam amplius?* Cicero aggravating the fact of a parricide useth these words, *Thou hast killed thy mother, man: what should I say more? thou hast killed thy mother, I tell thee.*

*Are not your ways unequal?* They are so, and that apparently: but that your mouth's out of taste, and ye cannot relish truth: your eyes are sore and ye cannot behold the Sun-beams: you are prejudiced, biased, perverted.

Ver. 26. *When a righteous man turneth?* q. d. Shall I say the selfe-same over again to you? I had need do so surely, and all little enough.

*And dyeth in them?* j. c. In his wicked waies: this undoeth him. It is not falling into the water that drowneth a man, but long lying under it.

Ver. 27. *Again, when the wicked man turneth away?* This also he had said before, *ver.* 21. 22. 23. but men had need to hear this twice: Promise over and over, because there is in the best a natural *Nesciamus*, to doubt and question pardon for sin, if great and grievous ones especially.

Ver. 29. *Because he considereth?* Consideration necessarily precedeth conversion, *Psal.* 119. 59. *Lam.* 3. 40. *Jer.* 8. 6. The Prodigal came to himself sick, and then went home to his father. See on *ver.* 14.

Ver. 29. *Tu facis bene [sic]* Yet, for all that I can say to the contrary: they will still hold their own, they will be *difficili decemisti*, &c. such was their impudency and purlancy. God therefore gives over the Consultation, and comes to the Conclusion of this Consultation.

Ver. 30. *Therefore I will judge you?* I will word it no longer with you, but clear up and vindicate my Justice (which you have calumniated) in your deserved destruction, except ye repent.

*Repent and turn your selves?* Or, *Others.* Lay aside your complaints and contumelies against me, and take notice that the best thing you can do is to take hold of my strength: that ye may make peace with me, and ye shall make peace with me.

Ver. 31. *Call away from you, &c.* And do evidence the soundness of your Repentance. He that repenteth with a *contradictum* (as continuing in his sins) shall be pardoned with a *contradiction*, that is, call into hell.

*All your transgressions?* All as well as any: else ye do but take pains to go to hell. *Given* a one bastard flow all his reverence sons: so will one bastardly sin, refused and allowed, fly the soul. Men should do by their sins, as our forefathers did by the *Danes* here, make an utter riddance of them: and at the *Sicilians* did by the *French* among them, whom they not only massacred to a man, but also

ript

ript up all their own women that were with child by the *French*, that not one drop of French blood might remain among them.

*Make you a new heart?* Wait upon God for it in the constant use of means, that ye may bring forth fruits meet for repentance.

Ver. 32. *For I have no pleasure?* See on *ver.* 23. and *chap.* 33. 11.

## CHAP. XIX.

Ver. 1. *Moreover take thou up a lamentation?* A *Threnodia*, a doleful ditty. In all ages things joyful and sorrowful, were made up in songs, and ballads for popular use.

*For Princes of Israel?* Those four last Kings (Princes rather than Kings, because vassals to Egypt and Babylon) who by moving unnecessary wars, wrought their own and their Countries ruine.

Ver. 2. *What is thy mother?* Whereby is meant thy City of Jerusalem and people of the Jewes, who took these four for their Kings, and soon had enough of them.

*A Lions?* So called for her nobleness, courage and cruelty. *She lies down among lions?* *Alludit ad castrum:* it signifies that this State, by conversing with other Heathen Princes, had been corrupted by them, and consorted unto them.

*She nourished her whelps among young Lions?* From whom they took in but few good Principles for young Princes. *Wickedness is soon learned.* Of a certain Prince of Germany it was said, *Efficit alius si esset apud alius*, his company undid him: so it did Judaea the Apostate.

Ver. 3. *And she brought up one of her whelps?* This was *Jehoaiah*. *He became a young Lion?* Canning, and cruel, and having never a good property, though the son of good *Jehoiakim*, who might better have said that Pope did of his wicked son, *Cesar Borgia*, *Hac vitia non communistrare dedit.* He never learned it of his father.

*He devoured men?* He was a very Cannibal to his subjects, and made no more conscience to undo a poor man, to seek and suck his blood, than to eat a meal-meat when hungry. *Psal.* 14. 4.

Ver. 4. *The nations also heard of him?* His Lion-like disposition and practices were soon noted and noticed.

*He was taken in their pit?* As Lions are taken by their hunters. Tyrants hold not their own long: those beasts are made to be taken and destroyed; as *Nero*, whom the Senate judged to death as an enemy to man-kind; and as *Commodus* who was, *tantum in ciliis capient.*

*saith Orpheus, canis in commodum, a mischief to mankind.*

Ver. 5. *Now when she saw that she had waited, and her hope was left?* She looked for *Jehoaiah*, his return out of Egypt, as *Sisera's* mother did for his late and victorious return from the battle; but all in vain. *The hope of the Hypocrite shall perish.*

*Then she took another of her whelps?* A brace of the same breed, and of no better condition. *Judea* changed her Lords oft, but not her miseries: so did *Rome* in the times betwixt *Augustus* and *Constantine* the Great: the names of those few of them that were good, might be written within the compass of a finger, as *One* said.

Scarce any of them dyed a natural death, unless it were *Vespasian*, *qui solus Imperatorum mortuus in melius*, who also was the only Emperor that became better by his preferment.

Ver. 6. *He went up and down &c.* Of whom he learned to King it, and to diminish it: See *ver.* 2. 3.

*Learned to catch the prey?* To pull his subjects, and to make havock, as our Henry the third did, who was therefore called *Regni dilapidator*.

*And devoured men?* As *ver.* 3. See *Jer.* 20. 17.

Ver. 7. *And he knew their desolate places?* He had made them desolate and bereft them of their right owners whom he had devoured, and then seized them for himself. Some read and render it, *He knew their desolate widows*, i. e. He first

Lill 2 kind

kild up their husbands, and then lay with the widows: the men he devoured, the women he deflowered: such work this wicked Prince made, till God took him in hand; as he did also the other three here lamented, of whom may be said, as *Plutarch* doth of *Gallia*, *Otho* & *Vitellius* Emperors, that they were like Kings in a tragedy, which last no longer than the time that they are repented on the stage.

Ver. 8. *Then the Nations set against him on every side* *Nebuchadnezzar*, with the neighbour Nations his auxiliaries.

*They spread their net over him* As they did also over the two last Kings (though not here specified) *Jehoiachin* and *Zedekiah*, because they chose rather to run the hazard of ruine by rebellion, than to continue safely with slavery.

*He was taken in their pit* see ver. 4. an ordinary way of taking lions, as *Pliny* telleth us.

Ver. 9. *And they put him in ward in chains* Or *locks*. As lions are not looked upon, but through a gate. God knows how to hamper the most truculent tyrants, as he did also *Bojaces*.

*They brought him into holds* Into some strong tower or rock where he dyed; and his body was afterwards thrown out upon a dunghill, *Jer. 22. 18.*

Ver. 10. *They mother so like a vine in thy blood* The fine lamentation is here continued, though under another parable, viz. of a wasted vine. *Jerusalem* was once a generous fruitful spreading vine. It began to be so again in some sort under *Zedekiah*, if he could have been contented. See on chap. 17. 5, 8.

Ver. 11. *And she had strong rods for scepters* So firm were the branches of this vine, so many and likely to succeed him in the Kingdom were *Zedekiah's* children; his Nobles also were men of great parts, and fit for greater employments.

*And for appeared in her height* High she grew, and withall highminded, and so ripe for ruine.

Ver. 12. *But she was plucked up in fury* And so thrown, with a force, to the ground, as a man doth a dry or barren plant.

*The East Wind dried up her fruit* See chap. 17. 10. It is *ventus arvens & exsiccans*, this was *Nebuchadnezzar* and his Army.

Ver. 13. *And now she is planted in a wilderness* *Babylon* was no wilderness, but fruitful beyond credulity; But the poor captive Jews had little joy of it, for some time at least.

*In a dry and thirsty ground* In *terra siccæ & fœculosa*: so it was to them (though never so well watered) because they wanted there the waters of the Sanctuary, and many other comforts of their own country. See *Psalm. 137.*

Ver. 14. *And fire is gone out of her branches* i. e. *Zedekiah* by his perjury and rebellion hath ruined all; let all on a light fire.

*So that she hath no strong rod, &c.* None to speak of till *Shiloh* come. Rulers indeed they had after this and Governours, *Hag. 2. 21.* but no Kings of their own Nation.

*This is a lamentation* See on ver. 1. *And shall be for a lamentation* *Jerusalem* plangitur & plangitur. The nation of the Jews shall never want matter of mourning.

#### CHAP. XX.

Ver. 1. *And it came to pass* This chapter fully followeth the former. There the Jews Male-contents had complained that the fathers had sinned and the children suffered. Here is evinced that there was never a better of them, that a vicious brood they had been from the first, that they were some of them *evil* *from their birth*.

*In the seventh year* sc. Of *Jehoiachin's* captivity: and every year seemed seven, till the seventy were expired. The years of our misery we reckon; not for our prosperity, which yet we should duly prize and improve.

*That certain of the Elders of Israel* Not *Amniam*, *Asarum* and *Misael*, as the Jews fable: but worse men, rank hypocrites.

Came

*Came to enquire* But were resolved of their course, and had made their conclusion before they came, ver. 32. Either the Prophet should chime in with the false Prophets, who told them they should be sent home ere long: or else they would for peace sake worship idols and consort with the *Babylonians*: which yet if they had done, it might have proved nothing better with them: then it did with those *Reugad*-Christians in *Turkey*, who falling down many thousands of them before *Solyman* the second, and holding up the fore-finger, as their manner it is in token of their conversion to *Mahometisme*, he asked what moved them to turn? they replied it was to be eased of their heavy taxations: He diffinishing that, as *baselint*, or not willing to lose in tribute for an unfound accession in religion, rejected their conversion, and doubled their taxations.

Ver. 2. *Then came* See on chap. 18. ver. 1.

Ver. 3. *Arise come to enquire of me* *q. d.* I scorn the motion, I loath your false looks: be packing with your paid hypocrites. God will detect and flame gross hypocrites, as he did *Jeroboam* wife, the rotten-hearted Pharisees, *Scapian* and *Sapphira*, that forry couple that contented to tempt the holy Ghost (as these *Elders* also did) that is, to make trial whether he be omniscient, and able to detect and punish them.

*I will not be enquired of by you* The sacrifice of the wicked is abomination: how much more when he bringeth it with a wicked mind, as the did? *Prov. 21. 27.*

Ver. 4. *With them judge them* *q. d.* Or, with them accuse them? *q. d.* With them in-  
sulted them? If thou hast never to good a mind to do so, yet do it not: rather  
reprove them for and convince them of their sins. Spare thy charity, and exercise  
thine authority of having in readinesse to revenge their disobedience, 2 Cor. 10. 6. Offendis Domi-  
nus ulcus pro-  
fandum est.

*Cause them to know the abominations of their fathers* By themselves avowed, abetted, augmented: their fathers inquiry they have drawn together with car-  
riage of vanity.

Ver. 5. *In the day when I chose Israel* Declared them to be my first-born; and so higher than the Kings of the earth, *Psalm. 89. 27.*

*When I lifted up mine hand unto them, saying, I am the Lord God* This sweet promise is not so easily (and indeed is never enough) believed: and is therefore here confirmed by Gods tolemaic oath thrice repeated: that by two immutable things (wherein it was impossible for God to lyce) his people might have strong consolation, *Heb. 6. 18.*

Ver. 6. *Let a land that I had sired for them* Finding it out as it were by dili-  
gent search, *Nam. 10. 13.* Look how a father findeth out for his son an habita-  
tion fit for him, a help meet for him, other things necessary for his comfortable sub-  
sistence: so dealt God by his Israel. He brought them to a land which himself had  
carefully sought out; his eyes were always upon it from the beginning of the year  
even unto the end of the year, *Deut. 11. 12.*

*Flowing with milk and honey* i. e. Abounding with choice and cheap com-  
modities.  
*Which is the glory of all Lands* Or, *fluvius*, *decorem & desiderium*. It was so  
then, it is not so now, since the Jews were disprivileged and disjected. But as in  
the earthly paradise, after man fallen, *erubidi rola*, *manfi poma*, the rose fell off, the  
brier whereon it grew, remained: so here. See on *Dan. 8. 9.* & 11. 16.

Ver. 7. *Then said I unto them* *Vix*. Whilest yet in Egypt. This we find not  
in *Exodus*: 'tis enough that we find it here. See *Job. 5. 9.* with the Note.

*Call ye away every man the abominations of his eye* The idols to which your eyes  
are lifted up, chap. 18. 6. and which are or should be to you (as *Alexander* called  
the *Perfas* maidens) *dolores oculorum* eye-griefs.

Ver. 8. *But they rebelled against me* I might say what I would, but they would  
do what their list. Good they were ever (if I may call it so) at resisting the Holy  
Ghost: oblatinate idolaters from the very first: so that God had even as much ado  
to forbear killing them, as ever he had *Moses* in the same country for neglecting to  
circumcise his child, *Exod. 4. 24.*

*Wherefore did they forsake the idols of Egypt* This we read not of in *Exodus* nei-  
ther: 'tis enough that we have it here. The ingratitude of these Israelites was  
greater,

S. H. Blunt  
vry. into Le-  
vant. p. 181.

An eastern  
apocryphum?  
aligned sum-  
ptuous quam  
doctus.

Humanitas  
diffusa.

greater, because God had done much for them, and was daily admonishing them of better things.

*Then said I, I will pour out my fury* It was not therefore for nothing that *Israel* suffered so much in Egypt. Many now marvel at their own miseries, but think not of their fins, the cause.

Ver. 9. *But I wrought for my names sake* Left the Heathens should say to my dishonour, *me non voluisse aut vultuisse eos claudere*, that I either would not, or could not bring them out of the house of bondage. *Ergo quid nomen sum in nobis servandis assuetis, sperandum est* : It is also well to be hoped that God will deal favourably with reformed Churches (though ill deserving) for the dishonour that else would redound to himself. *Fiat, Fiat.*

Ver. 10. *Wherefore I raised them* With a strong hand and an outstretch arm I caused it, against all the force of Egypt. Exod. 13. 18. God hath also mightily brought England out of Egypt spiritual; and dealt with it not according to his ordinary rule, but according to his prerogative.

*And brought them into the wilderness* Where I was not any wilderness unto them or land of darkness, Jer. 2. 31. but a God All-sufficient; raining bread from heaven upon them, and setting the flint abroad rather than they should pine and perish.

Ver. 11. *And I gave them my statutes* Which were far beyond the laws of the twelve Tables in Rome; whereof yet Tully affirmeth, that they were far beyond all the libraries of the world. *Statutes and Judgements* are usually put in Scripture for one and the same, though the Lawyers make a difference of them: *Preceptors* conceiveth, that this people were called *Judai* because they received *jus Dei*.

*Which if a man do* But that he can never do exactly: Evangelically he may; and that sufficient to life eternal.

Ver. 12. *Moreover also I gave them my Sabbaths* A sweet mercy, without which the best world even grow wild. What a wretch then was that Egyptian in Pharaoh who said that those Jews (and after them, the Christians) had a loathsome disease upon them, and were therefore fain to rest the seventh day?

*To be a sign between me and them* A distinguishing sign of my distinguishing grace to *Israel* above others, who jeered them for sabbatizing, as those that lost a seventh part of their precious time. To be also both a sign of a godly person (Anciently when the question was propounded *Servasti Dominum?* hast thou kept the Lords day? The answer was returned, I am a Christian, and can do no less) and a means of conveying more holiness into his heart.

Ver. 13. *But the house of Israel rebelled* They did little else; they made it their trade for forty years long, *Psal. 95.*

*And my Sabbaths they greatly polluted* They vehemently violated: either they rested only thereon, or else they shamefully troubled and disquieted that sanctified day of Gods rest. The world, faith one, is now grown perfectly profane, and can play on the Lords day without book.

*Then I said I would pour out my fury* Gods sayings are of two sorts: some are the sayings of his eternal counsel, and these are immutable. Others of his threatening only, and these oft are conditional; God therefore threateth that he may not punish, faith an ancient.

Ver. 14. *But I wrought for my Names sake* Oh how oft are we beholden to this *Meritor*, and do escape fair by this *Meum*! See on ver. 9.

Ver. 15. *Thyself I lifted up mine hand* Here we have an Epitome of Exodus and Numbers.

*Floving With milk and honey* See on ver. 6 If it be not so fertile and defensible now, it is for the Jews inexpressible guilt in crucifying the Lord of glory. The like befell Sodom, once as the garden of God, now a dead sea, where nothing can live.

Ver. 16. *For their heart went after their idols* Heb. *their dungs-desires*: those dirty delights carried them fleeing away from God and goodness. Any beloved sin will do so.

Ver. 17.

Ver. 17. *Nevertheless mine eye spared them* It was by a Non-obstante of Gods mercy, and by a prop of his extraordinary patience, that they subsisted.

Ver. 18. *Walk ye not in the statutes of your fathers* With this text *Frederike* the fourth, Prince Palatine, answered another prince who pressed him to be of his late Noble Fathers Religion. *Laban* swore by the god of *Nabur*, or *Abiram*, and of their idolatrous Fathers; but *Jacob* swore by the Fear of his Father *Isaac*, his immediate Father more right in Religion, Gen. 31. 53. *Jehovah* would not follow the footsteps of his forefathers, chap. 24. but a better precedent. Christ faith *ego sum Veritas, non estis facti*; and contradiceth that which was said of old by those *Kalamities*, who had corrupted the letter of the law by their false glosses, *Mat. 5. 21*. Antiquity must have no more authority then it can maintain.

Ver. 19. *Walk in my statutes* This is a furer and safer way. *Ecce Lux*, Prov. 6. 23. *The Commandments is a lamp, and the law is light*. Come therefore to this light, that your deeds may be made manifest, that they are wrought in God, *Job. 3. 21*.

Ver. 20. *And hallow my Sabbaths* By abandoning as well spiritual idleness, as corporal labour.

*And they shall be a sign* See on ver. 11.

Ver. 21, 22, 23, 24. See on ver. 13, 14, 15, 16.

Ver. 25. *Wherefore I gave them also statutes that were not good* i. e. I gave them up their own inventions and hearklings, (which was worse then to be delivered up to Satan) because they were *in gratia Dei*, as *Ambrase* hath it, they received the grace of God in vain. By statutes not good: some understand the Ceremonial laws, which commanded neither virtue nor vice in themselves: Others, such decrees and ordinances of God in the wilderness as were not good for them, but hurtful; as that for the execution of the calf-worshippers, of the *Beal*-priores, of *Korah* and his company, of the marmores at *Kibroth-hattavaah*, &c. *Solon* being asked Whether he had given the best laws to the *Athenians?* answered, The best that they could bear.

Ver. 26. *And I polluted them in their own gifts* i. e. I rejected both their persons and presents as unclean. So God would do our best performances (wherein there would not else be so much as truth and sincerity found) were they not wrought in us by the holy Spirit, and perfumed with Christs sweet odours poured into them.

Ver. 27. *Your Fathers have blasphemed me* Because they trembled not at my judgements whilst they hung in the threatenings, but went on wilfully in their wickedness, putting it to the venture. This is a kind of blasphemy: Confer *Nuam. 15. 30. 31*, this is a sin scarce to be expiated with any sacrifice: such a sinner must be cut off.

Ver. 28. *For when I had brought them into the land* It hath been already observed, that good turns aggravate unkindnesses: and mens fins are much increased by their obligations.

Ver. 29. *And the name thereof is called Babel* i. e. A high place; a name good enough in it self, but (as used by them) as odious to all good hearts, as a brothelhouse is to a chaste Matron, he is the worse to pass by to all pious hearts: so should we in like case, Exod. 2. 13. *Psal. 16. 4*. See *Hos. 1. 16. 17. Zach. 13. 2. Deut. 12. 2*.

Ver. 30. *Are ye polluted after the manner of your Fathers?* q. d. Are you good at that indeed? and have you yet a face to shew that policy proverb of yours, *The Fathers have eaten their own grapes, &c.* Give over for shame.

Ver. 31. *And shall I be enquired of by you?* It is ever likely to do well, think you? Or witches good prayers (as some call them) one faith well, *St Magdalen*, *Deus non vult tales: spia, non per tales*. See *Jer. 7. 9, 10*, with the Notes.

Ver. 32. *And that which cometh into your mind shall not be at all* You are laying a plot for an accommodation with the *Babylonish* idolaters, a compliance with them; and thereby you think to ingratiate, to get their favour and friendship. But please not your selves in such a project: it will never be. So no peace with Rome: The *Mediator*, *Santa Clara*, and other such as fought to bring us together, made a pretty

pretty shew faith one, if there had been no bible. Such carnal professors are not unlike these in the text, as seeing the wicked full cups, and their own harder condition, are ready to revolt, that *waters of a full cup* may be *wringed* out to them also, *Psalm* 73. 10.

*We will be as the heathen*] And so help our selves as we can, sith God will not help us.

Ver. 33. *Surely with a mighty hand*] You are ready to say, as *Jer.* 2. 31. *We are Lords*: we will be no more unto you: But I shall sure subdue you as so many perverse slaves or sturdy rebels. So unhappy is Apollonie: so little is got by struggling, or by flitting aside like a deceitful bow. God will rule over such with rigour, he will have the better of them to their small comfort.

Ver. 34. *And I will bring you out from the people*] The heathens with whom you have incorporated, hoping so to than me, and to be out of the reach of my rod: but I shall here find and ferret you out of all your flitting holes, I shall be met with you: so God was here with the *English* by the sweating sickness, which hunted and haunted also our country-men in foreign parts, singling them out from others. It reigned (or rather God reigned by it) some forty years together.

Ver. 35. *And I will bring you into the wilderness of the people*] Into the most solitary and savage places of the world, for a fullness of misery without the benefit of any good society.

*And there will I plead with you face to face*] i. e. *Solum cum* [solu & sine arbitrio, having you there alone I will punish you to some purpose.

Ver. 36. *Like as I pleaded with your fathers in the wilderness*] Where their carcases fell thick and threefold; till they were all consumed. *Behold now say, we perish, we all perish*, said they once to *Moses* in a pet: *shall we be consumed with dying?* *Num.* 17. 12, 13.

Ver. 37. *And I will cause you to pass under the rod, and I will bring you into the land of the covenant*] Why then *Feri Domine, feri*, smite Lord, smite, for my sins may be pardoned, and my soul saved. *Hic fecit, hic are, ut in aeternum vivatur*, said an ancient: do even whatsoever thou wilt with me, so I may come to heaven, though I come to it by weeping-croffe.

Ver. 38. *And I will purge out from among you the rebels*] Making first a difference, and then a riddance of them from among my Covenanters.

*And they shall not enter into the land of Israel*] But either dye by the way: or if they live to enter, they shall find it a strange land to what they or their fathers left it. See *Jer.* 44. 14. *Let water make the fence to be*, They shall not enter into the heavenly Canaan: See the like, *Psalm* 95. 11.

Ver. 39. *Go ye, serve ye every one his idols*] q. d. You may for me: and I had rather you would then dissimble, as you do, and play on both hands, to the scandal of the weak, and scorn of the wicked. For my part, I have done with you for ever, take your own course.

*And with your idols*] Away with these abominable mixtures. I will be served truly and totally, or not at all.

Ver. 40. *For in mine holy mountain*] In my Church and among my faithful people: for to these he now speaketh comfort.

*There will I accept them*] *Ibi occurrat eis*, &c. *quasi in amplexum ipsos*; so some render and sense the text: i. e. there I will meet them and accept them with much sweetnesse.

*And there will require your offerings*] Not forbid and refuse them, as I did theirs, *Lev.* 39.

Ver. 41. *And I will be sanctified in you*] I will get me great glory by you among the heathen, whilst you are among *clandestinis* *quod ad commendationem vestrum profitemur*, as *Terentian* faith of the Primitive Christians, no otherwise to be known better from others, then by an alteration in you for the better.

Ver. 42. *Into the land of Israel*] A pledge of a better place.

Ver. 43. *Ye shall remember your ways*] *Reverentia* is the first thing in Reformation. See chap. 16. 61.

*And ye shall hate your selves*] *Discebamini in facibus vestris*, ye shall be as it were

Somers. de  
jehrib. 1. 4. 15.

Non est perdu-  
cam ad premi-  
sum eternum  
Ocul.

were flished with a sword over your faces, like as those. *Alis* 2. were prickt as *Percussis* facies vestras.

Ver. 44. *And ye shall know that I am the Lord*] A sin-pardoning and heart-sanctifying God, a rich rewarder of all that diligently seek me, *Heb.* 11. 6.

Ver. 45. *Moreover*, &c.] See on chap. 18. 1.

Ver. 46. *See thy face*] Prophecy freely and boldly, against *Jerusalem* which is South from *Chelidon*.

*Against the forest*] Against *Judea*, which is mountainous and woody; having good and bad trees in it.

Ver. 47. *Every green tree*] Good and bad shall to the fire together, chap. 21.

3. See *Luke* 23. 31.

*Shall be burnt therein*] Or scorched, if they may scape so.

Ver. 48. *Thou art the Lord*] Who my self am a consuming fire, *Heb.* 12. ult.

Ver. 49. *Doth he not speak parables*] *Nemine artifex est parabolam iste?* *Quid dixeris* *sum ergo non vultis intelligi*, *quid respondes*. He is so high that we cannot take him, and shall non *Ordipus*. Therefore flight him as a mad man, or not much better. A Preacher shall have much adoe to please a profane people: Neither maketh it much to the matter: but it is grievous, *Alis* *Lord*.

# CHAP. XXI.

Ver. 1. *And the Word of the Lord*] See chap. 18. 1.

Ver. 2. *See thy face*] See on chap. 20. 46.

*And drop thy Word*] See *Dist.* 32. 2. *Amos* 7. 16. As drops of rain follow one upon another, so do words: Speak thick, speak home, though they forbid thee to drop such winged or wire on their galled conscience, *Mis.* 2. 6, 11.

*Toward the holy place*] i. e. Against the Temple which they cryed up, *Jer.*

7. 5. like to many Oylster-wives, and ravens of ages.

Ver. 3. *Behold I am against thee*] That's misery enough: for all the creatures are soon against such: as a Noble mans servants draw their swords, when their Lord once draweth.

*And will cut off from thee the righteous*] Who are sometimes wrapt up with the wicked in a common calamity. The husbandman cutteth down his corn and weeds together: but for a different end and purpose. If the righteous also be judged of the Lord, it is that they may not be condemned with the world, 1. *Cor.* 11. 31.

Ver. 4. *Seeing thou hast cut off from thee the righteous*] *Plani eodem consuburnio deprehenstis*. This is repeated for more assurance, because it might seem strange.

The Sept. hath it *The unrighteous and the wicked*: The Chaldees, *I will make the righteous flee, and destroy the wicked*. But the Hebrew verity is as before: neither need we wonder, sith the best have their infirmities.

Ver. 5. *Have drawn forth my sword*] And put it in commission; not to return, till the Circuit ended: till it hath done full execution.

Ver. 6. *Sign therefore*—*With the breaking of thy lines*] *Gemitusque & gemitu de* *Nemo* *profiteretur* *refertur*, *hunc* *greatest* *grief*, such as is deep and downright: sigh till thy ce in *suavibus* *lacet*, buttons flye; or, as a travelling woman.

Ver. 7. *For the tidings*] Of the Chaldeans coming. This was to the wicked as those knuckles of a mans hand were afterward to *Balaam*, to write them their destiny: or as *Daniel* was to him, to read it unto them. Whereas the righteous man is no whit afraid of evil tidings; his heart is fixed trusting in the Lord, *Psalm* 112. 7.

*And every heart shall melt*, &c.] As wax before the fire: which, before the danger, seemed to be made all of steel or adamant. The wicked, when in adversity, are wofully despondent and craft-false: as was the King of *Sodom*, *Gen.* 14. *Mammoth* among the butlers, 2 *Chron.* 33. 12. and others not a few, who in their prosperity seem to face the heavens and to draw the devil himself to a duel.

*And all hands shall be feeble*] The spirits and blood being run to the heart, in that

tright, to relieve it.

*And all knees shall be weak as water*] *Heb.* *shall go into water*, that is, they shall

mm

be pisse

bestir themselves for fear, *saith Jerem*: they shall be all on a cold sweat, say others, or their knees shall shake, *insur aqua tremula*, and knock together as *Bethseeser's* did, *Mat. 5. 6.*

Ver. 8. *Again the word* See on chap. 18. 1.

Esauum &  
caus.

Ver. 9. *A sword, a sword is sharpened* Not only drawn but sharpened, that it may wound swiftly and deadly: *sewbford* also, that it may the more affray, and make the quicker dispatch. And that no doubt may be made of it, the word *sword* is doubled.

Ver. 10. *Should we then make mirth?* Not, if we be in our right minds: for would it not be now a *mad mirth*, when as we should be most serious and seek God? See *Ila. 22. 13, 14.* with the Notes.

*It consumeth the rod of my son* Other Judgements forerun the sword: which when they will not do the deed, the sword will then *consume the rod*: that is, it will set at naught whatever those have done, and come *sewbford and sharpened* for the slaying. See *ver. 3.*

Ver. 11. *To give it into the hand of the slayer* *Nebuchadnezzar*, who will therewith lay about him lustily, as *Eliacaz* once did till his hand clave unto the sword, *2 Sam. 23. 10.* or, as *Scanderbeg*, who killed many hundred *Turkes* with his own hand, and fought oft with so much enterprise, that the very blood brake forth at his lips.

Tut. Elik.

Ver. 12. *Cry and howl, son of man* Whilest others make mirth, as *ver. 10.* and are insolent against God. Mourners shall be marked, *chap. 9. 4.* comforted, *Ila. 57. 18.*

*Swite therefore upon thy thigh* See on *Jer. 31. 19.*

Ver. 13. *Because it is a trial* Sore and sharp, therefore cry and howl: especially since they are not bettered. Haug heavy weights on rotten boughs, they presently break: the best divination of men is at the parting way: See *ver. 21.*

*And what if the sword consume even the rod?* *q. d.* What doth this filly rod do here? will they not stoop? Will they not put their necks under the yoke of Gods Son? *ver. 10.* Let me come. I'll make them either bow or break; either yield, or bleed.

Ver. 14. *Smite thy hands together* So to shew what I will do shortly, *ver. 17.* *Let the sword be doubled the third time* Doubled and trebled, till it hath made an end even of this untoward generation.

*Which entereth into their privy Chambers* Ferretting, and fetching them out of their lurking-holes.

Otol.

Ver. 15. *As it is made bright* By this doleful exclamation the Prophet venteth, himself, *tantum coram deum deus meus claudis struere*, as if he had seen the execution.

Trem.

Ver. 16. *Go thee one way or other* This he speaketh to the bright and sharp sword; stirring it up to make impression that way wherunto it was appointed, *quicquid ostendit tibi res comparat.*

Exultat quasi  
torrens gladii  
faciens  
Hic.

Ver. 17. *I will also smite mine hands together* As animating the enemy, and rejoicing at thy ruin. *Chaldei, I will bring revenge upon revenge;*

— animusque explere jurobit.

Ver. 18. *The Word of the Lord* See on chap. 18. 1.

Ver. 19. *Appoint thee two ways* *Pugna domi me*, as *chap. 4. 1.* by prophetic action draw out two ways, by either of which *Nebuchadnezzar* may march against Egypt, his present ayne; as the great *Turkes* now is *Italy*.

*Confess at the head of the way to the City* All this the Jews heard and fled, as being infatuated, and so fitted for destruction.

Ver. 20. *And to Judah in Jerusalem the defended* Either against the one or the other of them (not against both at once, for they were both strong, and *Jerusalem* was well aware of it) for they had both revolted from *Nebuchadnezzar*, and one of them was enough at once to undertake:

Re. Revetes  
quidem contra  
duos.

Ver. 21.

Ver. 21. *For the King of Babylon stood at the paring* Heb. *as the mother of the false via for way, ubi vis mea in dum biphata est.*

*To use divination* Without which and offering sacrifice, the very Heathens held it not fit to fight. But this their art of divination was (as *One faith of Alchymie*) *Ar. falsissima & fallacissima.*

*He made his arrows bright* Vulg. *he mingled his arrows*: that is, *saith Hierom*, he took two arrows, writing upon the one *Jerusalem*, and upon the other, *Rabbah*. Then, putting them into a quiver together, he took one out, being blindfolded: upon which seeing *Jerusalem* written, he divined that he should go with successe against *Jerusalem*.

*He consulted with images* In which the devil sometimes spake: See *Aug. de C.D. lib. 4. cap. 18.*

*He looked into the liver* This was much practised by the *Roman* Generals: as by *Lucan* *Caesar*, when he went against *Pompey*.

Ver. 22. *To appoint Captains* Heb. *raui*; fierce and forward to lead on their soldiers, let them get off as they could.

*To open their mouths* To storm and take it by an onslaught, and with a general slaughter, *non sunt parviti militari, veneratione, & clavage inflexibili.*

Ver. 23. *Audit shall be to them as a false divination* The Jews shall believe nothing, till wrath comes upon them to the utmost. They shall laugh at *Nebuchadnezzar's* fopperies, and think thee, *O Ezekiel*, to be little wiser than him: *Iudif. Jan. cabanur it, adeque teism divinationis usuria, quum de Nebuchadectore predicat, inenabunt*: but they shall rue this their misdeed.

*To them that have sworn oaths* But cared not at all to keep them. *Lingua juravi, Medes. mens in jurata off.*

*But he will call to remembrance the iniquity* The perjury and perjury which they make nothing of. They that harden themselves in any one sin, put God in mind, as it were, of the rest, which he had seemed to have forgotten.

Ver. 24. *Because ye have made your iniquity* Your old sin, by an addition of new ones.

*Your sin do appear* You are scandalous, shameless as *Sodom*, *Ila. 3. 9.*

Ver. 25. *And thou profane* Or, *worthy to be wounded to death*. *Wicked Prince* *Zedekiah*, who now hath his own told him plainly by a Prophet. See the like deed, *1 Sam. 13. 13. 1 Kings 18. 12. 2 Kings 3. 13, 14.* with the Notes there.

Ver. 26. *Remove the diadem* This was a fine linnen cloth wherewith the Kings head used to be bound about, and then the crown was set on.

*Take off the crown* Our *Richard* the second, when to be deposed, was brought forth crowned and in royal robes. Never, *saith the Chyronicler*, was Prince so gorgeous with less glory, and more grief.

*This shall not be the same* *Hac non erit hec*. This crown or kingdom shall not be as it hath been.

*Exalts him that is low* *Jerusalem*, or, as some will, Christ the King of the Church.

*And abaseth him that is high* *Zedekiah*: let him not henceforth be the Master of *Jah* the same a mole-hill, nor owner of his own liberty. In him let it appear that *Mortality* is but in *Cambyses* the Rage of *Instability*.

Ver. 27. *I will overturn, overturn, overturn it* *Cirruam, curruam, curruam pangam eam*. So the *Tigerines* translate. A crown there shall be still; but such as shall hang on one side of the head as it were. Princes of the people there were. Those three *High-Priests, Alexander, Arsobolus, and Hircanus*, who called themselves Kings, *Herod. lib. 12.* had very ill success.

*Until he come* Christ the rightful King of *Israel*. To this text alludeth *Nathaniel*, *Ioh. 1. 51.*

Ver. 28. *Concerning the Anunnities* Who had likewise rebelled against *Nebuchadnezzar*, and were, very injurious to Gods people: See *Chap. 25. 3, 6. Zeph. 2. 8, 9.*

\*Tous & Merymon & mides & Karpoula.

M m m 2

Ver. 29.

Ver. 29. *To bring thee upon the necks of them that are slain*] To deal inhumane-  
ly with the dead: or to raise thy self upon the Jews ruins.

Ver. 30. *Shall I cause it to return*] No, but it shall still eat your flesh, and drink your blood, till none remaineth.

*In the land of thy nativity ]* In thine own nest; and on thine own dunghill.

Ver. 31. *Into the hand of brutish men* ] Or, of burning men, *Ardelionum*, *artificum perditionis*.

Ver. 32. *Thou shalt be no more remembered*] The *Ammonites* were so rooted out by the *Medes* and *Persians*, that besides what we find in the Bible, there is no mention of their name. A type of such as are destroyed for ever in hell, being fuel for that black fire, and eternally forgotten.

## CHAPTER XXII

Ver. 1. **Moreover the Word**] See on chap. 18. 1.

Ver. 2. *Wilt thou judge* ] Or plead for, or excuse? See *ch.* 20. 4.  
*The bloody City* ] The Saints slaughter-house.

Ver. 3. *In the midst of it* ] *Publicè & impunè*

Against her self ] As a sinner against her own soul.

Ver. 4. *Thou hast caused thy dayes* ] Thou hast accelerated thy punishment, as the old world did.

Ver. 5: *Shall mock thee which art infamous*] This was forethreatened, *Dem.* 28. 37. Our natures are most impatient of reproach: for there is none so mean, but thinks himself worst of some regard. *Gen. hæc* (saith *Giraldus Cambrensis* of the wild Irish) *fiens & natus quævis barbara*, &c. no Nation is so barbarous but that although they know not what belongeth to honour, yet do they exceedingly affect to be honoured, and well not abide to be reproached.

Ver. 6. *Behold the Princes of Israel* ] Here beginneth the black bill or bed-roll. And as in a fish corruption beginneth at the head, so in a Nation at the Rulers.

Ver. 7. *In thee have they set light by father and mother*] Whom, very Heathens honoured as their *Θεοὶ οἰκίας, household-gods*.

*In the midst of this, &c.* [So *His* complaint of his country, *In mea patria* *Desu Venus est, &c. in diuina scriptura*, that they were all belly Gods, and had no goodnesse in them. So *Bede* complaint of the ancient *Britons*, immediately before their destruction by the *Saxons*. *Bradford* cryeth out of the iniquity of the times in King *Edward's* dayes: You all know, (saith he in a certain letter of his) there was never more knowledge of God, and lesse goodly living, and true serving of God, than in this time. *Caliban* saith to *Shakespeare*, that he was never so true to his gods, as he was in this time. It was counted a foolish thing to serve God truly: and earnest prayer was not put upon. Preaching was but palme: Communion was counted too common: fasting was far out of use: almes was almost nothing. Malice, covetousness, and uncleanness was common everywhere, with swearing, drunkenness and idleness, &c.

Ver. 8. *Thou hast despised mine holy things*] These are all foretokens of a perishing people. *Emphasis habet quod dicis sancta mea, Sabbata mea.* Shall that which hath the impress of God upon it be slighted, as his Sabbaths, Sacraments, Ordinances? The holy God should in all these his holy things be sanctified in righteousness. *1Sa. 15. 26.*

Ver. 3. *In these are men that carry tales!* Heb. *men of banders*, Exod. 33. 1. Levit. 18. 16. Whitherso, backstabs, tale-bearers (*Pedars*, the Heb. word signifies such as drop a tale here and another there) are *viri laconici*, thieves of the *Sapientiae* here translate *yes* they are murderers. The devil was first a *bander*, and then a *murderer*. His agents first take away the credit of the Church, and then wound her. Cant. 5. 6. The Primitive Christians were first belyed, and then cruelly handled: So were the *French Protestants*, before the Massacre of *Paris*. *Humphrey Duke of Gloucester* was by the people of *England* (notwithstanding the open flensing of his body, and his pretended crimes) thought to be doubly murdered: viz. by detraction, and deadly practice, faith the *Chronicler*.

Ver. 10. *In thee have they discovered their fathers nakedness* ] i. e. Carnally known

known their fathers wives or concubines, *Rabben*-like. See 1 Cor. 5. 1. with the Note.

*Humbled her*] i. e. Ravished her : which was a double crime. See *Levit.* 18. 19. & 20. 18. & 15. 25.

Ver. 11. *And one bath committed*] So the Poet.

*Hic thalamum invasit nata, vestitosque Hymenaeos,  
Ausi omnes immensae nefas, ausoque potiti. &c.*

Virg. *Æn.*  
lib. 6.

Ver. 12. *Thou hast taken usury and increase* ] *Usura quasi propter usum rei*, saith One, and *fenu quasi fenu*. Such money to necessity, is like cold water to a hot ague, that for a time refresheth, but longeth the disease. It is like the Timber-worm, which is wonderful soft to touch, but hath teeth so hard that it eateth the timber: See on chap. 18, 13.

And hast greedily gained of thy neighbour ] Sept. Thou hast consummated the con-  
summation of thy wickedness in oppression.

And hast forgotten me ] All the forementioned evils are resolved into this as the root and original of them : See the like, Rom. 3: 18.

Ver 33. *I have smitten my hand*] In token of utmost indignation, as *Num.* 24. 10.

Ver. 13. *I have smitten my hand*] In token of utmost indignation, as Num. 24. 10  
*and I dig my nails which these hath made*] The Jew doctors observe that whoso

*As thy dishonest gain which thou hast made*] The Jew-doctors observe that where as twenty four several abominations are here reckoned up, the destruction of the City is ascribed chiefly to *Gerontus*. *Lucanus* foretold his *Lacedæmonians*

City is attributed chiefly to *Covetousness*. *Lycurgus* foretold his *Lacedaemonians* that filthy lucre would be the overthrow of their City; and it proved so. The like

is reported of *Constantinople*, of *Babylon*, the seat of the great *Chaliss*, taken and sacked by *Hasan* brother to *Mango* the great *Chan* of *Tartary*, who affirmed that he had crushed *Chaliss* in the midst of his boards: like as the *R*

to death the rich but wretched *Chaliph* in the midst of his hoards: like as the *Roman* Souldiers first slew *Ruffinus* (who affected to be co-Emperour with *Arcadius*)

and then cutting of his right-hand carried it up and down the City, crying out to the people, *Dote super viro avaritia inexplabilis*, Give an alms to a man of unsatisfiable

Ver. 14. *Can thine heart endure, or can thine hands be strong*] Interrogatio coram Deo. Can tuus cor sustinere, et tuas manus esse fortes? The

poor proud thing of nought, canst thou make thy party good with Me? Canst thou

either in mind or body bear my wrath? will not thine heart soon fall into thy heel,  
and thine hands be enfeebled when I shall grapple with thee, and take thee to do  
as I will? Thine idols shall be as filthy idols before me, and thy terrible words, day

*And will do it*] Thou thinkest, likely, that all these are but terrible words, devised on purpose to affright silly people, but I will do it.

Zach. 13. 9.  
And thou shalt take thine inheritance in thyself] q. d.

And thou shalt know that I am the Lord.] Thou shalt know me by my punishment, whom thou wouldest not know by my benefits.

Ver. 18. *The house of Israel is to me become dross* ] *Recrementum argenti*, off  
 scum. *Silum* they were once, but now nothing left. *Hec ad nos omnes tran-*

*ruisse. Silver they were once, but now nothing left. Hæc ad nos quoque tran-*  
*sendunt.* This is even our case, we are quite degenerate, and altogether un-



And I will leave you there ] A terrible threat. God will bring his enemies into the briars and there leave them : See chap. 29. 5. His own he will not leave , or, at least, not forsake. He will be with them in the fire and water, &c. Lord leave us not, faith the Church, Jer. 17. 17.

Ver. 21. And ye shall be melted in the midst thereof ] As in a fiery furnace. Such was anciently Egypt, Deut. 4. afterwards Babylon : and in the year 1453. Constantinople ; where cruelly perished by the hand of the Turk, a very great multitude of Christians.

Ver. 22. As silver is melted ] The same again , for better fastening. Tamen diligenter de his malis concionatores est, ut conciones ejus vix sine radio legantur aut recitentur.

Ver. 23. And the Word ] See chap. 18. 1.

Ver. 24. Thou art the land that is not cleansed ] From thy filthiness, and the fire of my Judgements.

Nor rained upon ] None complains : no mercy shewed thee : no good done upon thee by all.

Ver. 25. There is a conspiracy of her Prophets ] They are all agreed to deceive the people, and to persecute the true Prophets. Here we have a lively description of the present Popish Clergy.

Ver. 26. Her Priests have violated my Law ] By infringing, and enforcing it to speak what it never meant : to go two miles when it would go but one, &c.

They have put no difference ] They have not taken out the precious from the vile, but made it open-side, and admitted all peccata sua, as they say.

And have hid their eyes from my Sobriety ] i. e. Either framed excuse that they might themselves break it : or else connived at others that have.

Ver. 27. Her Princes in the midst thereof ] There was in this State (as Physicians say there is in some diseases) corruptio totius substantia, a general defection : and here they are particularly told of it ; for (as Hieronymus saith in his Oration to Philip King of Macedony) that which is spoken to all, is spoken to none. See Mat. 3. 11. Zeph. 3. 3.

Ver. 28. And her Prophets have dashed them ] Similes in qui parietem intrantem into friabili & solubili : See chap. 13. 4. &c.

Ver. 29. The people of the land have used oppression ] Or, decess. Eadem ludis sunt : clariora refert, omniaque, saltem, rapina plena sunt.

Ver. 30. And I sought for a man among them ] i. e. A competent company of holy men, as once at Sodom, Gen. 18. at Jerusalem, Jer. 5. 1.

That should make up the hedge ] Which sin had thrown down.

And stand in the gap ] By his Piety, and Prayers, The Primum Mobile, say Astronomers, turneth about with such swiftness, that but for the counter-motion of the Planets and other Spheres, all would be fired : so would this wicked world but for the Saints, who keep a constant counter-motion to the corrupt practices thereof.

Ver. 31. I have consumed them with the fire ] Such thou wouldst not be cleansed, nor rained upon in the day of indignation, ver. 24.

# CHAP. XXIII.

Ver. 1. The word of the Lord ] See chap. 18. 1.

Ver. 2. There were two women ] This is the same in effect with chap. 16, but there more plainly, here parabolically expressed. Sermo est eruditus & elegans, simul tamen quicquid & obsecutus, to fort the hater of idleness, creature-confidence, and adultery.

The daughters of one mother ] sc. Synagoga, vel Sara. Some think the Prophet alludeth to Jacob's two sister-wives.

Ver. 3. And they committed whoredoms in Egypt ] See chap. 20. 8. Jer. 24. 14. They committed whoredoms in their youth ] Like the Strumpet Quarta in Persepolis, who said, Invenimus nos matrem nostram habere, non quoniam nos matrem virginum fuisset.

There

There were their breasts pressed ] Violatum virginitatem mulierum lascivis consequitur.

Ver. 4. And the names of them were Abshah ] i. e. Her Tent, not mine (so he calleth Samaria or the ten tribes) what have I to do with it or her ? Confer 1 King. 12. 16, 28, 31. She is gone to her Tent, and hath let her up Tabernacles, where to worship her golden idols.

The Eldar ] So called because more numerous and potent than the other two tribes. She was also first in the defection.

And Abshah ] That is my tent is in her. So Jerusalem is called, because the Temple and Testimonies of Gods special presence were there, as King Abshal well pleadeth it, 2 Chron. 13. 10, 11.

Samaritan is a Abshah ] In figure she is : though some have held that these were the name of two notorious Strumpets in Egypt.

Ver. 5. And Abshah plaid the harlot when she was mine ] Fornicata est sub me, under colour and cover of a marriage made with me. See what a fair gloss Jeroboam set upon his foul idolatry, 1 King. 12. 28.

On the Assyrian her neighbour ] So they were now become, by the conquest of Syria.

Ver. 6. Which were clothed with blew ] With rich and gorgeous attire. Vestis luxurie nidus.

Ver. 7. Thou hast committed her whoredoms with them ] Heb. she bestowed her whoredoms upon them, she was no niggard : a little increase served turn : nihilis suavitatem facit, such was her idol-modesty.

Ver. 8. Neither left she her idols brought from Egypt ] Witnesse her two golden calves brought thence by Jereboam, in imitation of Aps a calf dedicated by the Egyptians to Serapis their chief idol.

Quis scisset qualia demens  
Egyptia periret colas ?

Juvenal.

For in her youth ] See on ver. 3.

And poured their whoredoms upon her ] This kind of language and the like is here and elsewhere used, not to teach men to speak or do foul things, but the contrary. Of Petronius his Satyricon it is said, Tolle obscena, & tollis omnia : and that he was imperitissimus scriptor purissime Latinissime. Of our Prophet it may as truly be said, Tolle sancta & tollis omnia. See on ver. 2.

Ver. 9. Wherefore I have delivered her ] 2 King. 17. 23.

Per quod quis peccat, per idem puniatur & ipsa.

Ver. 10. These discovered her nakedness ] i. e. They have shamefully punished her for a stinking strumpet, as ver. 25.

And she became famous ] For her sins and punishments, much talked of ; Heb. a name.

Ver. 11. And when her sister Abshah saw this ] And yet would not be warned ; which was a just both preface and desert of her utter destruction. She was more corrupt ] She was therefore the worse, because she should have been better.

Ver. 12. She desired ] Amantes amantes. See ver. 5.

Ver. 13. Then I saw that she was defiled ] Whence it is that mans nature is so prone to idleness, and why that sin is compared to adultery, see Polanus upon this chapter, p. 338, 339, 340.

Ver. 14. For when she saw men painted upon the wall ] So unbridled was her lust, that she fell a doating upon those quos tantum per nubem & imaginem aspererat, whole pictures only she had beheld. In some Popish Churches there are to be seen wanton pictures : such as do rather kindle lust, than quicken devotion. An eyewitness hath told us in print, that in some places they will assemble diverse of the fairest cattions (when they would draw a picture of the Virgin Mary, to draw

Spec.  
Euz.  
draw

Lavr.

Plant palmam  
que contra fac-  
tione, quam  
ipsi imprecant  
leg. Jun.

Lupis ferocia-  
res & voracius  
erant.

Lavr.

Pe. Sayr.

draw the most modest beauty of a Virgin out of the fragrant of harlots.  
Ver. 15. *Girded with girdles* Rich clothes are oft but fine covers of the foulest shame. If every filken lute did cover a sanctified soul, it would be brave.

Ver. 16. *And as soon as she saw them with her eyes* Here began the mischief:  
*consecratum peccati oculum*  
*Talmudic no-*  
*minant.*

— *Oculi sunt in amore duci.*

Many have dyed of the wound in the eye.

*And first messenger: and then* Being themselves therefore, not long after, sent into captivity unto them, that they might have enough of them.

Ver. 17. *Into the bed of love* Or, of *brass*, which are the symboles of love, and seats of delight as Naturalists note. See Prov. 6. 19. and 7. 18.

*And her mind was alienated from them* Heb. *loofed or disjoynted*, to doat another while upon the Egyptians. *Etiā vota post usum fastidia sunt.*

Ver. 18. *Then my mind was alienated from her* So Jer. 6. 8. See there.

Ver. 19. *In calling to mind the first of her youth* This was to *recommit* them; because the remembered them with delight. It argueth an unmortified frame, when recalling former evil acts proveth a snare.

Ver. 20. *Whose flesh is as the flesh of a tree* *qui sunt bene mentulati* (honesti sunt arboribus) & qui semine abundant. Commendeth the Emperour, who had never a good property in him, was for this called *Affe*, as Hieron noteh.

*And whose flesh is as the flesh of a tree* *Fluxus equorum effluxus coram*, that is, they are extremely lividous and superstitious: so that there is no bo with them.

Ver. 21. *Thus thou callidst to remembrance* See exp. 19.

Ver. 22. *Therefore O Aholiab* *Flagitium & flagellum sunt ac uis & flos.* Sin and punishment are unseparable companions, they are tyed together with chains of Adamant.

Ver. 23. *Peled and Sheah and Koa* The inhabitants of these several countries, subject to the Babylonians. See Jer. 50. 21. *Koa* is by Strabo called *Gaugamela*.

Ver. 24. *I will set judgement before them* i. e. I will put thee into their hands to be punished.

*And they shall judge thee according to their judgement* Without mixture of mercy: whereas I use in the midst of judgement to remember mercy.

Ver. 25. *And they shall take away thy nose and thine ears* He seemeth to allude to the custom of the Egyptians, which was to cut off the nose and the ears of the adulteress. *For a certain Antiope was served in like sort by the Romans. Paul the second delivered to be so served; of whom it is recorded that he was so proud: that he painted his face to please his Concubine: and that he was once in a mind to have taken to himself the name of Formosa, but that he thought it was ominous; because his predecessor of that name came to fo ill an end.*

Ver. 26. *They shall also strip thee out of thy clothes* Wherein thou hast so much prized thy self.

*And take away thy fair jewels* *Instrumenta mundi tui*, the instruments of thy decking, Isa. 3.

Ver. 27. *Then will I make thy landless to cease from thee* Thy prepeted wickedness. This benefit thou shalt reap and receive of thine enemies cruelly.

*Never remember Egypt* Without regret.

Ver. 28. *I will deliver thee* God hath an holy hand in all the evils that befall his people, by whomsoever.

Ver. 29. *And they shall deal with thee hatefully* As ill as the *vis of malice* can devise to do.

*All thy labour* i. e. All that thou hast laboured for. Oh lay up grace, *quo nos eripuit superis patet.*

*And the nakedness of thy whoredoms* *Nuditas tua fornicationibus dedita.*

Ver. 30. *Thou art polluted with their idols* Whereby thou thoughtest to have purged away thy sins, (as Papists also do) but it proveth otherwise.

Ver. 31. *Therefore will I give her cup into thine hand* An allusion to the man-

ner of feasts whereas the Synagogue or Governour gave every guest his cup fully tempered. God is the great *Moderator*.

Ver. 32. *Thou shalt drink of thy sisters cup deep and large* Yea though it have eternity to the bottom.

Ver. 33. *Thou shalt be filled with drunkenness and sorrow* That dry drunkenness, as *scatopomus bibas*.

Ver. 34. *And thou shalt break the shears thereof* i. e. Of the cup, which thou shalt call away with utmost indignation: but thou hast thy bare.

*And pluck off thine own breast* For a revenge of thy fornication therewith committed.

Ver. 35. *Because thou hast forgotten me* This was the source of all their sins; and cause of all their calamities.

*And cast me behind thy back* As an harlot loatheth her husband. It is laid to Davids charge that in that foul fall of his, he had despised God's Commandment, 2 Sam. 12. 9.

Ver. 36. *Write thou judge* See chap. 20. 4. & 21. 2.

Ver. 37. *And blood is in their hands* Adultery is the devils nest-eggs, and causeth many sins to be laid one to and upon another: as here murder, idolatry, &c.

*To devour them* Not only to purge, and to dedicate them.

Ver. 38. *They have defiled my sanctuary in the same day* When they had done evil as they could, they exercised mine external worship, that they might seem religious: 50 Isa. 66. 3.

Ver. 39. *For when they had slain* When their hands were full of blood, and even reeking hot therewith. This was detestable impudency.

*Then they came the same day into my Sanctuary* *Citra conscientiam*, as if they had done God good service. So Erasmus telleth of a fierce Friar *Augustin* of *Antwerp* who openly in the Pulpit there Preaching to the people, wished that *Luther* were present, that he might bite out his throat with his teeth: so doing he would nothing doubt to resort to the altar with the same bloody teeth, and receive the body of Christ. *vidua in fidebus*

Ver. 40. *To have sent for men* Ye have trusted to foreign forces, and carnal combinations.

*For whom thou didst wash thy self* *Omnino te comparas ut Thuis impudentissimus, ad pellicendas & inescandas amatores*; thou hast acted the whore to the life, to inveigle thy paramours.

Ver. 41. *And hast* For entertainment sake.

*Against whom thou hast set mine incense* So fighting against me, as it were with mine own weapons, and abusing my best gifts to my greatest dishonour; contrary to Prov. 3. 9.

Ver. 42. *And a voice of a multitude being at ease* Or being jolly and jocund, as at brothelhouses.

*And with the men of the common sort* Heb. *to the men*: the basest and most abject people also were taken into confederacy, even *Arabians, Ethiopians, Tartars*; so cheap didst thou make thy self; so fond wast thou of their poppetries.

Ver. 43. *To her that was old in adultery* *Invenusta & detrita*, withered and overworn.

*And she with them* Is the (as *Helena* was *in what year*) the same still, no changing yet?

Ver. 44. *Yet they went in unto her* They committed idolatry without mean or measure; being wofully hardened and habituated therein.

Ver. 45. *And the righteous men* So the *Chaldees* are called: because less wicked than the *Jews* (as the *Syrians* were better than the *Athenians*, and now the *Indians* than the *Spaniards*) and because they executed the righteous sentence of God upon those flagitious Jews.

Ver. 46. *I will bring up a company* A numerous army which shall make much havoc and slaughter.

Ver. 47. *And her company shall stone them* As by the law they did adulteresses: N n n Ver. 48.

*Circumfluent & caudent omni felere & impudice copulatione.*

*Rhodigin. l. 34. cap. 45. Fil. Damian. p. 1. 79. 21.*

*Ysa. Rev. de vit. Pont.*

*Pileat.*

Ver. 48. *Thus will I cause land to be as a sea*]. Thus, if it may be done no other-  
wise. Thus will if men will not mend by faire means, they are taken away by death,  
that they may fin no more.

*That all women may be taught*]. That all Cities and States may hear, and fear, and  
do no more fo.

*Exempto alterius qui sapit, ille sapit.*

Ver. 49. *And ye shall bear the sin*]. i. e. The punishment of your idolatry: nei-  
ther shall ye have colour of cause to complain of my severity.  
*And ye shall know that I am the Lord God*]. This comes in ever and anon, *veluti*  
*versus intercalarius*, and hath much weight in it to set on what is said before.

# CHAP. XXIII.

Ver. 1. *A gain in the ninth year*]. Of *Jebochims* captivity, chap. 1. 2. three  
years before the destruction of *Jerusalem* by *Nebuchadnezzar*.

Ver. 2. *This same day*]. *Ezekiel* in *Mesopotamia* is told by God, and telleth  
others the very day that *Nebuchadnezzar* laid siege to *Jerusalem*. 2 King. 25. 1.  
Jer. 39. 1. and 52. 4. Heathen historians tell us of *Apollonius Tyanicus*, that in  
the self-same day and hour wherein *Domitian* the Emperour was slain at *Rome*, he  
got up into a high place at *Ephesus* in *Asia*; and calling together a great multitude  
of men, he spake these words *Καὶ ὁ Σίλλιος, ὁ ὡς Σίλλιος*, well done *Stephen*, strike  
the murderer home, pay him soundly: Thou hast struck him, thou hast wounded  
him to the heart, thou hast slain him outright; I commend thee for it. This (if it  
were fo) was brought to him by the devil doubtlesse. Our Prophet had a better in-  
telligence.

Ver. 3. *Set on a pot*]. *Deus cum prophetis loquitur tanquam cum coquo*: any  
thing to make them sensible of their danger, and the destruction of their City now  
fully determined. *This pot is Jerusalem*: and a lively representation of hell, faith  
the pouring of water into it a long siege: the flesh the Citizens, the fat  
the rich ones, *lani & laceratio*: the bones, the stoutest and best warriors, &c. These  
scurrilous *Jews* had jeered at *Jeremy*es caldron or pot, Jer. 1. 13. See on chap.  
11. 3. now they are cast into the pot, and their fear driven back down their very  
throats.

Ver. 4.  *Gather the peices thereof into it*]. Let people of all sorts flock into the  
City for safety-like; that there, as in a pot, they may be boyled by a long siege,  
and have sorrow enough.

Ver. 5. *Take the bones of the flock*]. The King and his Peers.  
*And burn all the bones*]. The dry bones (the common people) for these will  
burn like wood.

*And let him feast the bones*]. The choice bones, ver. 4.  
Ver. 6. *We to the bloody City*]. i. e. Blood-guilty, and full of crimes capital that  
call for blood.

*To the pot whose steam is in it*]. Who are hardened in their wickednesse, which is  
evident to all men, and are not amended by punishment.

*Let not fall upon it*]. i. e. Let none escape unpunished. In warres oft-times  
they call lots to have come and stay none.

Ver. 7. *For her blood is in the midst of her*]. She careth not who knows of her  
murders and oppressions. He seemeth to allude to that law, that blood being let  
out of a beast should be covered in the ground.

*She is upon the top of a rock*]. *Super stupidiſſimum petram*, faith the Vulgar,  
as glorying in it. So *Abimelech* threw all his brethren upon one stone, *Judg.* 9. 5.  
the Jews crucified our Saviour on *Mons Calvary*.

*She poured it out*]. *Pudit non esse impudens*.  
Ver. 8. *I have let her blood upon the top of a rock*]. Where it will be seen afar off  
and for a long time. As her sin was in *proposito* in open view; so (to cry quittance  
with

with her) shall her punishment likewise be: my visible vengeance shall follow her  
close at heels as a blood-hound.

Ver. 9. *Woe to the bloody City*]. See *Nab.* 3. 1. *Hab.* 2. 12.  
*I will even make the pile for fire great*]. They shall undergoe a long and sore siege.

Ver. 10. *Heap on wood*, &c.]. See *Q. ver.* 3.  
*And fire it will*]. *Volg.* *cognatur tota compositio*, let the whole composition be  
boiled, till all the virtue be boiled out. A Metaphor from *Apothecaries*.

Ver. 11. *That the brasse of it may be hot and may burn*]. This, *Gregory* fide ap- *Jam vacua*  
plyeth to *Rome* taken and waited by the *Lombards*: this City ever since it was Pa- *ardet Roma*:  
pal (and then it first began to be so) was never besieged but it was taken by the *jam enim de-*  
enemy. *ignis alla con-*

Ver. 12. *She hath wearied her self with lying*]. With seeking and trusting to lying  
vanities, creature-comforts. Others render it, *she hath wearied me with lies*, i. e. me & offa  
with false promises of amendment. Others, *Frustri Judatum est*, pains is taken *consumthor-*  
with them to no purpose. *in Exo.*

*And her great steam went not forth out of her*]. But is foddren into her partly, and  
partly foddren over into the fire. A godly man cleareth himself of sin, as spring-  
water worketh it self clean: as the Sea will endure no poisonous thing, but casteth  
it upon the shore: as the sweet water, made brackish by the coming in of the salt-  
water, gets to be sweet again: so do Gods people work out brackish and sinful dis-  
positions, &c. The good heart admitteth not the mixture of any sin, though sin  
may cleave to it as dross doth to silver, yet like right wine or honey, as the scum aris-  
eth, still it casteth it out: so here.

Ver. 13. *In thy filthiness is leanness*]. i. e. Thou art desperately stiff and stub-  
born: thy disease is complicated, and threatneth death.

*Because I have purged thee*]. i. e. Called upon thee by my Prophets to cleanse thy  
self of all filthiness of flesh and spirit, fought also to purge thee by the *scpe* of afflic-  
tions, and by the cudgel of calamities, *Jsa.* 1. 16. & 27. 9. with *Jsa.* 1. 5, 6, 7.

*And thou wast not purged*]. From thy sin, which had gotten into thy very frame  
and continuation, was weaved into the texture of thine heart.

*Thou shalt not be purged*]. But thine perill in thy sins (which is worse then to *ayd*  
*in a ditch*) and just away of thine iniquities, ver. 23. He who is filthy shall be filthy  
still: a fearful sentence.

*Till I have caused my fury to rest upon thee*]. Till I have purged thee in bell-fire;  
which will be ever doing, but never be done; *donec omnia ista vindicta mea in te*  
*exhausero*, till I have emptied my quiver, spent my wrath upon thee.

Ver. 14. *I the Lord have spoken it*]. And you may write upon it, *Sententia hæc*  
*stabit*. Think not that these are only big words, bug bear terms, devised on pur-  
pose to affright silly people: for do it will; yea that it will.

Ver. 15. *Alas the Word of the Lord*]. See chap. 18. 1.

Ver. 16. *Behold I take from thee the desire of thine eyes*]. i. e. Thy wife who is  
impendid diletta & visu pergratula, thy dearly beloved and greatly delighted in.

*With a stroke*]. With pellence, pally, or some like sudden death: This was no  
small trial of the Prophets patience and obedience. Let us learn to hang loose to  
all outward comforts.

*For neither shalt thou weep nor weny*]. Which might he have done, would have  
been loome ease to him: for

*Explatur lacrymæ, egrediturque dolor.*

As hinds by calving, so do men by weeping cast out their sorrows; *Job* 39. 3.

Ver. 17. *Forbear to cry*]. *Heb.* *be silent*, and so suffocate thy sorrows: *ne plau-*  
*gas, ne ploras*. Not as if the dead were not to be lamented (tears are the duty of *plau-*  
the dead, *plaus* genus *tristitia* *luctum*) or that it were unbecoming a Prophet to *plaus*  
besail his dead Confort: but to let forth by this figure, the greatness of their *plaus*  
ensuing sorrow, bigger than any tears: for *Curra lævis liquuntur, ingentes stupent*, *plaus*

*Bind the sire of thy head upon thee*]. Mourner, it seems, used to go bare-headed,  
and bare-footed, to cover their *Adversarios*, to eat what their friends sent them in at  
N u n a

mea tibi  
aliquis  
a viſite  
erueat, &  
marinas.  
Dio. Domi.

Revolvent  
Tiberum, &  
ollam Vulcani  
in inferni.

Agis cum ille  
ex lege solutus.  
Pol.

est quædam  
flore voluptas;  
Ovid. l. 4. id  
Tibi. Fictum  
dramatis le-  
ni. Sen.

fula  
m. iustitia  
m. iustitia  
m. iustitia  
m. iustitia

fula  
m. iustitia  
m. iustitia  
m. iustitia

Singular de-  
voted.

such a sad time to cheer up their spirits, Jer. 16. 5, 7. The Prophet must do none of all this, but keep his sorrows to himself.

Ver. 13. *And as even my wife dyed* ] Though a good woman probably, and to the Prophet a great comfort, the sweet companion of his life and miseries: yet she dyed suddenly, and by some extraordinary grief. All things come alike to all.

*And I did in the morning as I was commanded* ] Grievous though it were, and went much against the hair with me, yet I did it. *Oxorem posthabuit precepto Dei*. Obedience must be yielded to God even in the most difficult duties: and conjugal love must give place to our love to him.

Ver. 19. *Will thou not tell us* ] They well knew that there was something in it more than ordinary: for the Prophet was no Stoic, but sensible enough of what he suffered.

Ver. 20. *Then I answered them* ] The Prophet was ready to tell them the true meaning of all, (so should Ministers be: see Job 33. 23. with the Note.)

Ver. 21. *Behold I will profane my Sanctuary* ] I will put it into the hands of profane persons to be spoiled and polluted, for a punishment of your manifold pollutions of it.

*The excellency of your strength* ] The Jews had too high a conceit of, and did put too much confidence in their Temple, which therefore they called as here the excellency of their strength, the desire of their eyes, and that which their foul pitied, *animarum indulgentiam*. The Temple of the Lord they eyed, but the Lord of the Temple they cared not for, Jer. 7.

Ver. 22. *And ye shall do as I have done* ] Your grief shall be above tears, you shall be so overcome with it: besides you shall have neither leisure nor leave of your enemies to bewail your losses, &c.

*Ye shall not cover* ] See on ver. 17. *Antonius Margarita* a Christian Jew hath written a book of the Jewish rites or superstitions, at the burial of the dead, and otherwise: so hath *Leo Modena*, another Jew, but no Christian.

Ozol.

Ver. 23. *But ye shall give away for your iniquities* ] *Nem tam stupidi praefestitia quam praefestitia stipes*. This was long since threatened, Levit. 26. and it is reserved to the last, as not the least of those dismal judgements.

Ver. 24. *Thou Ezekiel is unto you a sign* ] Fortescue, porreuding no good to you: whether he were made dumb, till these things were fulfilled, as some gather from ver. 27. I have not to say.

Ver. 25. *When I take from them their strength* ] their Kingdom, Temple, all. *And that whereupon they set their minds* ] Heb. the lifting up of the soul, or the burden of their souls, that wherewith they are most solicitous.

Ver. 26. *Ye shall then hear it* ] Viz. The performance of that which now thou foretellest, but canst not be believed, till Experience (the mistress of fools) hath better taught it them.

Ver. 27. *In that day shall thy mouth be opened* ] Mean-while make use of a sacred silence, wait till a new Prophecy concerning this people, shall be committed unto thee (as was done, chap. 33.) Till then, prophecy against foreigners, *Ammonites, Tyrians, Egyptians*.

## CHAP. XXV.

Ver. 1. *The Word of the Lord* ] *Contra Gentes*, against those Nations chiefly that molested the Jews after their overthrow by the *Babylonians*. Sins they had now besides: but for none did they suffer more deeply than for their malignity toward Gods poor afflicted. The *Ammonites, Moabites, Edomites, and Philistines* are here more briefly threatened: The *Tyrians* and *Egyptians* more at large: because it seemed impossible that they should be brought down.

Ver. 2. *See thy face against the Ammonites* ] Look upon them *frons, torvus, & minaci vultus*, as if they would look through them: and having so lightened, thunder accordingly.

Against

*Against the Ammonites* ] Who have had their part already of threatenings, chap. 21. 28. but not their full due.

Ver. 3. *Breasts them [said Aha]* ] Insolently insulting over mine I fear, when under hatches: as when a tree is down, every man will be pulling at the branches, and *Leoni mortuo velinus insultare*: but it is ill meddling against Gods Church, be it but by a frown or a frump, as there; An *Aha* or an *Euge* shall not escape unpunished, *Psalm* 35. 21.

Ver. 4. *I will deliver thee to the men of the East* ] To the *Arabians* (*Kasurah's* posterity) who were Shepherds, and Camel-masters.

*They shall eat thy fruit, and drink thy milk* ] Sept. *Thy fatness: est enim adeps melleus lac coagulatum*. The *Ammonites* (as now the *Flemmings*) were *залактисныи, butter-bears*, as we say; and lived much upon milk-meats: So do we. Let us use our plenty to Gods glory, lest we lose all.

Ver. 5. *And I will make Rabba* ] The Metropolis of the *Ammonites*: it signifieth that Great City, and was afterwards rebuilt by *Ptolemy Philadelphus*, and called *Philadelphia*.

— *Valerius Maximus*  
*Misere, & insignem attenuat Deus*  
*Obscura primum, &c.*

Hor. lib. 1.  
Od. 34.

Ver. 6. *Breasts them both clapped their hands* ] *Manibus plaudis, pedibus conpladis*, &c. God is very sensible of the least indignity and injury, affront or offense done to his poor people, by words, looks, gestures, &c. *Caveat*.

Ver. 7. *Behold therefore I will stretch out my hand upon thee* ] God loveth to retaliate.

*I will cause thee to perish out of the Country* ] So little a distance is there oftentimes, faith *Seneca*, betwixt a great City and a City.

*Laudis in humanis divina potentia rebis:*  
*Est certum profecti vix habet hora fidem.*

Ver. 8. *Behold the house of Judah is like unto all the Heathen* ] As ill-protected and provided for as they; as much scourged by the *Babylonians*. See to the contrary, *Dwv. 33. 29. Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thine excellency, and thine enemies shall be found lyars unto thee, and thou shalt tread upon their high places!* Some read it, *Behold the house of Jerusalem*, and note an Emphasis in that word, as favouring of contempt and blasphemy, as 2 *Kings* 18. 33. 34.

Ver. 9. *Behold I will open the side of Moab* ] Heb. the shoulder (that is, the border that is fortified) to let in the enemy: like as the side being opened, an entrance is given into the body through the ribs, for the destruction thereof, because the D. Mayor, strongest defence is taken away.

Ver. 10. *That the Ammonites may not be remembered among the nations* ] A fearful hand of God upon them: as it was also upon some other peoples, who are so utterly extinct, that the learned can now hardly divine where their seats were.

Ver. 11. *And I will execute judgements upon Moab* ] Or, in *Moab*, where was no care to execute justice and judgement, *sed frigidae legis: pro situm erat in manu, &c.* Might overcome right.

Ver. 12. *By taking vengeance* ] Heb. by revenging revengements, out of a vindictive spirit rejoicing at *Juda's* harm, and saying they were well enough served. See the Prophecy of *Obadiah*, and *Psalm* 137. Their father *Esau* was of a spiteful spirit, *Gen. 27. 41.* and they took after him, proceeding upon the old score: Hence they are put for Gods and the Churches enemies by a *Prophet*, *Isa. 61. Joel 3. Amos 9.* A learned man hath given us this Note: *Esau* signifieth a *Deer* or a *swarthy*: *Edom* a ruddy, bloody, or earthy man. These *Edomites* were a type of *Johannites*, who will needs be led by their works and merites. These are the deadliest enemies of Gods people, war upon them continually, seek and suck their blood, and shall at length suffer condigne punishment.

And

And hath greatly offended and wronged himself upon them.] Withing (as *Caligula* did by the people of *Rome*) that they had all but one neck, that he might cut them off at one blow. *Plauti sunt serpentes* (saith *Luther* concerning hypocrites) *quo nullum est animal visibili cupidius*, they are very serpents, then which there is no living creature more revengeful.

Ver. 13. *I will stretch out mine hand upon Edom*] God hath vengeance ready for revengers. *Immanis verbum est ultio*, saith *Servetus*: they shall not escape unpunished. See *Psalm* 24. 17, 18. The Duke of *Burbon* being displeased at Cardinal *Wolsey*, intended to have sacked *Rome*, and taken the pope: But at the first assault of the town, the Duke was the first man that was slain.

Ver. 14. *I will lay my vengeance upon Edom*] *Edom ultionem in Edom*: See *v. 12*: *By the hand of my people Israel*] In the time of the *Alcathuses*, likely this was done. Or, by the hand wherewith I shall smite my people, that is, by the *Babylonians*, so *Piscator*.

According to my fury.] And not as the Commanders will. *Titus* would have saved the Temple at *Jerusalem* from being burnt: but the soldiers would not.

Ver. 15. *Because the Philistines have dealt by revenge*] See on *v. 12*: 13. *Hear then thought revenge lawful*: and tallying of injuries to be but Justice. But Christianity teacheth us that *non minus mali est ferre injuriam, quam inferre*.

For the old hatred.] The Philistines were of the old inhabitants the *Canaanites*; and kept up a deadly feud.

Ver. 16. *I will cut off the Cherubims*] These were a part of the Philistines, *Zeph. 2. 9*. There is an elegancy in the Original: *q. d. I will cut off the Cutters*.

And destroy the remnant of the Sea-coast.] *Palestina* lay upon the Midland-sea, *Zeph. 3. 5*.

Ver. 17. *And I will execute great vengeance upon them*] Heb. *vengeances*. I will pay them for the new and the old together.

## CHAP. XXVI.

Ver. 1. [*The eleventh year*] Of *Jehoiachin's* captivity, and *Zedekiah's* reign. In the first day of the month: i. e. Of the fifth month; when the news came to *Tyre* of the destruction of *Jerusalem* twenty days before, which fell out on the ninth day of the fourth month, 2 *Kings* 25. 1.

Ver. 2. *Because that Tyre hath said*] Wicked men shall give account for their hard speeches also. *Jude* 15, if not sooner, yet certainly at the last day, with the whole world all on light fire about their ears. *Tyre* was the chief City of *Phoenicia*, built before *Solomon's* Temple, saith *Jesephus*: and anciently called *Sarra*, saith *Servetus*, of the Hebrew *Tzor* which signifieth a rock; because it was built upon a rock. It became the most famous and wealthy Mart-town of the whole East: and having so great relation to it from all parts, it was a very sinful place: and framing comedies out of the Churches tragedies, hath this Prophecy to chomp upon, for a rebuster of its pride and petulance.

*Also*] See chap. 25. 3. *Thus was the gates of the people*] Whereto they entered by troops and caravans, for religion and traffique.

*She is turned into a sea*] *Vide hic ingenia mercatorum*. Her ruine shall be my rise; Lo, this is the world: envy and avarice rejoice at, and are fed with other mens tears and losses: *sed gaudium tyrannice gaudium*. Contrarywise, God is rich to all that call upon him. *Num. 10*, and in spiritual things there is no envy, because they may be divided in *fidem*, one may have as much as another, and all alike.

*I shall be replenished*] *Mercibus & opibus*, with wars and wealth. But how long will it hold?

Ver. 3. *Therefore thus saith the Lord God*] And thy Merchants will soon do thee worse of it: for they are great new-mongers, and ill-news is swift of foot.

*Behold I am against thee*] Neither can *Apollo* help or deliver thee out of my hands:

hands: no though thou chain that idol and nail him to a post, that thou make him sure of him: for so these *Tyrans* did when *Alexander* besieged their City and took it.

Ver. 4. *And they shall destroy the walls of Tyre*] Which thou holdest to be inexpugnable: Hence this and the two following Chapters, purposely to undecieve thee, if it may be.

*I will also scrape her dust from her*] Brought from other places, to make her gaudens: for the was built upon a rock, & in *petram glaciaram*: to a naked rock will God now reduce her.

Ver. 5. *It shall be a place for the breaking of nets*] Of fishers-nets, hung up in the Sun to be dried. The Prophets usually fetch their comparisons from things the people were most acquainted with and accustomed to, as here. Let Ministers now do the like.

Ver. 6. *And her daughters which are in the field*] i. e. Other Cities and colonies sent out by her, and subject to her; as she was *clim pars clara viribus gentis*, as *Pliny* saith of her, the mother of many fair Cities, *Leptis, Utica, Carthago*. Some take it literally for people of both sexes.

Ver. 7. *Behold I will bring upon Tyre Nebuchadnezzar*] A name as dreadful then, as was at any time the name of the great *Turk*: a man as famous for his valour and victories as ever was *Hercules*, saith *Megasthenes* in *Jesephus*: and such as whom we may well call as *Orestes* doth *Alexander*, *maximum miserrimum gurgis*.

Ver. 8. *He shall slay with the sword*] See on *v. 6*. *He shall slip up the backlet*] Or, a continued series of backlets,

*ut omnes*  
*Ferre quæm iuber densa refectine casus.*

*Et pelops in*  
*jiciet.*

Ver. 9. *He shall set engines of war*] A graphical description of a siege. *And with his axes*] Or, battering-rams, or sledge. Heb. *with his swords*. Gr. *with his lances, ferramentis mucronatis histoteles*. Vide *Am. Marcell. lib. 23*.

Ver. 10. *Tyre shall shake*] With the noise of one charret, walls and windows seem to shake: what then with the rattle of so many? Me thought I heard the noise and fright that shall be at the last day, said one that was the taking of a Town in the Low-country. The fragour and terror was so great, say the *Turks*, by stories (speaking of a bloody battle betwixt *Amurath* the third, and *Lacanus* *Dupet* of *Serbia*) that the Angels in heaven (so they are pleased to Hyperbolize) amazed with that hideous noise, for that time forgot the heavenly hymnes wherewith they always glorify God.

*When he shall enter into thy gates*] As our *Henry* the eighth did into *Townsey* a City of *France*, which was ever counted so impregnable that this sentence was engraven over one of the gates, *Passus non me a parda non puelleget*, i. e. *Thou hast never left thy maiden-head*.

Ver. 11. *And thy strong garrisons*] Or *statues*, or idols. Their chief idols were *Apollo*, *Hercules*, and *Ashtar*: See on *ver. 3*.

Ver. 12. *And they shall make a spoil of thy riches*] Raked together by right and wrong. See on *ver. 2*. *Male parva male dilabuntur*.

Ver. 13. *And I will cause the noise of thy song cease*] The *Tyrans* were much addicted to Music, *Isa. 23. 16*. *Ezek. 28. 13*. Pleasure mongers shall suffer deeply, by pain of losse and pain of losse.

*And the sound of thy harp*] *Quæ tu Tyre, mercatrix quasi meretrice mercatoris ad id pellicis*, wherewith thou gettest custom.

Ver. 14. *Thou shalt be built no more*] i. e. Not in haste, and not at all by the same inhabitants, nor with the like nearness, and celebrity. Some say it was not built in the same place with *Palæstus* or old *Tyre*: yet was it a famous City again, near unto which our Saviour wrought miracles, in which *Paul* abode seven days with the brethren. Here *Origen* dyed, *Ulpian* the great Lawyer was born, &c. Of this City read *Gul. Tyris de bello sacro. lib. 13. cap. 1*.

- Ver. 15. *Shall not the [sea]* See the like *Esa. 23.*  
 Ver. 16. *All the Princesses of the sea* i. e. Of the neighbouring Islands.  
*Clash themselves with trembling.* i. e. With mourning.  
 Ver. 17. *And they shall take up a lamentation* The like shall be done shortly at Rome, Rev. 18. 9.  
*That wast inhabited of [sailing men]* Who are usually the worst of men; whence the Proverb *Mariisimi mores, &c.*  
*On all that haunt it* Haunt the sea, *littoralis qui sunt fere duri, horridi, immunes, latrociniis delicti, fere & inhospitaliter, talis olim Britannia.*  
 Ver. 18. *Now shall the [ships]* i. e. And seeing thy shipwreck, they shall look better to their tackling, *adversum perditionem faciant.*  
*As they departure* Into captivity. Or *tuum exitum, hoc est tuum exitum.*  
 Ver. 19. *When I shall bring up the deep upon thee* As ver. 3. great forces.  
*And great waters shall cover thee* So that thou shalt be irrecoverably lost, as places drowned and never seen any more: *Godwin's* sands here in Kent for instance. There did once belong to *Godwin* Earle of Kent as his lands: but in the reign of *William Rufus* they were overflowed, and remain to this day a dangerous sandy place, where perished this present year 1658. *Col. Reynolds* and others, in their return from *Morocco*.  
 Ver. 20. *With the people of old time* The multitude of those that are dead from the beginning of the world. Or, with the people of the old world, as *Hierom* will have it: and that the *Tyrans* destruction both temporal and eternal is hereby hinted.  
*When I shall [et glory in the land of the living]* i. e. In *Judea*, (where the living and true God is worshipped, and where are the right *heirs of life*) will I reestablish my Church, which is my glory. Or when I shall glorify mine elect in mine heavenly Kingdom.  
 Ver. 21. *Yet shalt thou never be found again* See on ver. 14.

## CHAP. XXVII.

Ver. 1. *This word of the Lord* See on chap. 18. 1.

Apud Hebr.  
 Resp. nrois  
 nomine [guis-  
 eatur. Carin.  
 lib. 4. Od. 14.

Ver. 2. *Take up a lamentation for [Tyre]* Fictly here compared to a goodly ship: and her desolation to a dismal shipwreck. *Theodoret* notes on the text, that when we correct sinners or threaten them, it should be done with commiseration and compassion. Here we have Gods own example for it:

*The dole quiescit cogiturq; fersit.*

Ver. 3. *Oh thou that art situate at the entry of the sea* At now the City of Venice is.

*Meditia imperabilis unda.*

Environd with her embracing Neptune, to whom (as the ceremony of throwing a ring into the sea implyeth, faith one) the marriage her self with nuptials. But hath the so learned Christ? and doth not the *Nebuchadnessar* of *Constantinople* now threaten her fate?  
*Thou hast said, I am of perfect beauty* So that nothing can be added to me: I am *orbis orbis*. But who made thee to differ? is not all thy beauty borrowed? will not this thy bulging wall down ere long?

Ver. 4. *Thy borders are in the midst of the sea* Where with thou art compassed and crowned as it were, *Ila. 23. 8.* being half a mile distant from the continent, till felt *Nebuchadnessar* and then *Assuerus* the Great, by casting earth, wood and stones into the sea, made it of an Island, a *Peninsland*, &c.

Lib. 18. Lib. 2.  
 Vul. cap. 2.

*Thy builders* The *Sidonians*, faith *Isaias*, 240. years before *Solomon's* Temple was built, faith *Isaias*.

Ver. 5. *Thy towers made all thy shipboards* Of the most precious materials, which with thy rich freight did incite and entice the Archbishops, to surprize and make prize of thee.

Ver. 6.

Ver. 6. *Of the oaks of Bashan* Those very best of the best. See ver. 5.  
*Out of the [forest of] Bitton* i. e. Of *Greece* and the *Archipelago*, Gen. 10. 4. far for, and dear-bought. *Berries* and *decks* might well have been made of worse matters: [et *opulencia fere sequitur superbia, luxur, libid, &c.* wealth breeds (wealth, which is a dangerous syphon (as in the body, so) in the mind too.

*Pulcherrima regna  
 Luxuries vitio, edisque superbia vitio.*

Chadlan.

Ver. 7. *Fine linen* When coarse Canvas might have served the turn as well. *From Egypt* Which is held to be the finest, whitest, and coldest. *Obis* unnecessary bravery. *Luxus et antemulae ruina*: how many hath it utterly undone? When a man shall see a cloak embroidered over with Woods and Parkes and Lordships, and lined with obligations and bonds and statutes, will not the beggar soon catch such a Prodigal by the back?

*From the Isles of Elisba* i. e. Of *Italy*, faith the *Chaldees* Paraphrast: of *Greece*, say others: the *Fortunate Islands*, say some; which are called the *Elysian Islands*, for their pleasure and plenty.

*Was that which covered thee* The Poop of thy ships. Of *Chapatra's* sumptuous ship or barge, the Poop whereof was of gold, the oars silver, the sails purple, &c. See *Plutarch* in *Anton*.

Ver. 8. *The inhabitants of Zidon* Famous all the world over for their skill at sea, and otherwise.

*Thy wise men—were thy Pilots* Wise they had need to be, that sit at the stern of a state. Let them not therefore be ignorant, or idle, or otherwise faulty, lest they may all: let them be active *Argonauts*. They have their names here in the Hebrew from the roots of the *Ship*, which they as *Pilots*, tongue skillfully order: shifting sails according to the wind. *Counsel* also, in that tongue, hath its name from the same root.

תבולות.

Ver. 9. *The ancients of Gibeon* Great Architects, a *King* 5. 18. but persecutors of the Church. *Psal. 83. 7.*

*Thy calkers* Or stoppers of chinks, *stoppa, pie, aliique materia*, when the ship springeth a leak.

Ver. 10. *They [et forth thy comelines]* They were to thee both for ornament, and for ornament.

Ver. 11. *And the Gamgadims* These were not *Pygmies*, as the Vulgar rendreth it, nor *Medes* as *Symmachus*, nor, *Cappadocians*, as the *Chaldees* Paraphrast: but *Nat. Hist. l. 1. 9. 91.* *Syrians* of a City called *Gamallia*; whereof see *Pliny*.

Ver. 12. *Tarshish* i. e. The *Carrthaginians*, say some: the Citizens of *Tarshis* another colony of the *Tyrans*, say others.

*They traded in thy faires* Heb. *in thy derelictis*; because they left their commodities behind them, taking others in exchange: for

*Non omnia fert omnia tellus.*

Ver. 13. *Javan, Tubal, & Meshech* i. e. *Grecians*, *Spaniards*, & *Moscovites* or *Cappadocians*, who were naturally of a servile disposition: they were anciently called *Mesochians*, faith *Isaias*. Of *Mesoch* the son of *Isaac*, Gen. 10. 2.  
*They traded the persons of men* i. e. They bought and sold slaves, as now they do in *Turkey*.

Ver. 14. *They of the house of Togarmah* i. e. The *Germani*, faith the *Targums*, who are still excellent horsemen. The Jews call the *Turkes* the house of *Togarmah*.

Ver. 15. *The men of Dedan* *Arabians*, Gen. 10. 7. The *Septuagint* render them *Rhodians*.

*Horns of Ivory* The Elephants two great Tusks, crooked as horns.

*And Ebony* *Hibosum*, which hath affinity with *Eben*, which signifieth a stone: for *Ebony* is a wood hard and heavy as a stone. The *Chaldees* rendreth it, *peacock*.

Ver. 16. *The mares of thy making* Heb. *workes*. The *Tyrans* were ingenious work-  
 O o o men,

- men, as *Hiram*, whom *Solomon* therefore so admired that he called him his *Father*. And *Agate*. Or *Chrysopras*, or *Chrysal*, or *Carbuncle*, or *Oryx*. *Hiram* confesseth that he knoweth not what to call it.
- Deut. 32. 14. Ver. 17. *Wheat of Minnik* Where the best grew, even the kidneys of wheat, as *Moset* hath it. Conter *Judg.* 11. 33. *Ag.* 12. 20.
- Pannag* *Rosin* or *balsam*, whereof *Judas* yielded the best in the whole world.
- For the wine of *Hibon* i. e. Of *Aleppo*, say some, famous then for wine, now for milk, whence also it hath its name: for the *Turks* call milk *Alap*: and if the *Via lactea* were on earth, it would be found there, faith one.
- Green vases. Ver. 19. *Dan* [sic] Anciently called *Layb*, *Judg.* 18. *Javan* or the *Grecians* were great travellers.
- Going to and fro] *Disfatory*.

*Impiger extremis curris creator ad Indes.*

Horse.

See Notes on *Psal.* 38. 11.

Ver. 20. *In precious cloaths* Heb. *cloaths of freedom*: such as are worn by Gallants and Magnificos.

Ad vitulum.

For charretts] Or saddles, or trappings.

Ver. 21. *They occupied with these in lambs* Hie, they were the merchants of thy land, or at thy hand: for cattle could not be carried far.

In these vessels they Merchants Merchants are as useful in a Common-wealth, as Mechanics, for exporting and importing commodities. Only they must observe the Gospel-standard, *Whatever ye would that men should do to you, do ye the same to them*.

Occol.

Ver. 22. *The Merchants of Sheba and Raman* i. e. *Ethiopians and Indians*. *Erat enim Tyrus imperium profectum totius mundi.*

*With chief of all spices* All aromatick wares. *Pliny* reports of cinnamon, that in his time a pound of it was worth a thousand *denarii*, that is 150. crowns of our money. *Galen* writeth, that it was hard to be found, except in the storehouse of Great Princes.

The tower of

Babel was

9164 paces

from the

ground.

Ver. 23. *Haran* In *Mesopotamia*, or *Charran* in *Parthia*, where *Cassius* was slain. And *Channeh*] Or *Chane*: where the tower of *Babel* was built nine miles high. And *Eden*] Where *Paradise* once was: *sed perit reser, mansio finis.*

*Chelmad* i. e. *Media*, faith the Paraphrast.

Ver. 24. *In all sorts of things* In omnibus perfectissimis, in the very best commodities: whether for worth, or workmanship.

Aggravat.

Ver. 25. *Thou wast replenished and made very glorious* Or very heavy: as a ship though not top-full, may yet have freight enough to sink it: so had this Metaphorical ship *Tyris*, enough to sink it, though not enough to satiate it.

Ver. 26. *Thy rowers have brought thee into great waters* *Nervat Tyri naufragum*. Here beginneth the Prophecy of *Tyris* her woful shipwreck.

Omnium boni

rum et re-

pionem presen-

tium.

*The East-wind* Called the *Martins* misery. The *Chaldees* were East from *Tyris*, the great wealth whereof solicited their poverty to set upon them, as the wealth of *Cyprus* did the *Romans*.

Ver. 27. *Shall fall into the midst of the sea* As a ship that sinketh, and cannot be hoysed up again.

Ver. 28. *The suburbs shall shake* Or, the waves, or the boats which they throw out of the ship. See on chap. 26. 10.

Of the city of *Pilates* At their *Conclamatum est*: but why did they then flee no better? Here we see all covet, all loss.

Ver. 29. *And all that handle the ear* That have caved to land with their lives.

Ver. 30. *To be heard against thee* Or for thee, or over thee, ver. 31. Rev. 18. 11. 15. 16.

Ver. 31. *And they shall make* *Merchants induci facie, induci calceis*. If this had been for sin as it is offered *Dei*, & *aversum a Deo*, then it had been right.

Ver. 32. *Whom City* An elegant *Minerva*.

*Like the destroyed* *Qua omnium*, like her that lost her voice and life together.

Ver. 33.

Ver. 33. *When thy wares* Good things are fairest on the back-side: the worth of them is best known by the want of them. Our eyes seeeth not things but at a distance.

Ver. 34. *In the depths of the waters* i. e. In the overflowing of the wars, ver. 26.

Ver. 35. *They shall be troubled in their countenance* i. e. Appaled and dispirited.

Ver. 36. *The seditions shall befall as their* Either as stomked at thee, or rather *A Lapide*, as deciding thee: like as he who seeth another fall into the dirt, smiteth piteously, and then jeereth him. See the like *Jer.* 19. 3. & 49. 17.

*Thou shalt be a terror* Because *God* hath hanged thee up in gibbets as it were. Or thou wast a terror once, but now a scorn.

*And woe shall be any more* See on chap. 26. 14.

## CHAP. XXVIII.

Ver. 1. *The Word of the Lord* See on chap. 18. 1.

Ver. 2. *Say unto the Prince of Tyre* Princes must be told their own, as well as others. It was partly by flattery that this Prince was so high-flown. His glory, wealth and wit also had blown him up, that he forgot himself to be a man.

*Tahai Joseph*, one of *Berlus*, calleth him: *Didonum Siculus Ithabael*, others *Eibhael*. A most proud and presumptuous person he was, and a type of the devil, who is the King of all the children of pride, *Job* 41. 34. Here he holdeth himself to be wiser than *Daniel*, ver. 3. yea to be the fount and perfection of all wisdom, ver. 12.

To excel the high-Priest in all his ornaments, *Os hominesque Dei simile*, ver. 13. yea to be above *Adam*, above the Cherubim, ver. 14. lastly to be *God* himself, and to sit in his seat, ver. 2. *O Lucifer* out-dew! And yet as there were many *Meris* in one *Caesar*, by his nature, there are many *Eibhael* in the bell of us: for as

*in water face and earth to face, so doth the heart of a man to a man*. Prov. 27. 19. *Julius Caesar* suffered Altars and Temples to be dedicated unto him, at a god: and what wonder, when his flatterers told him that the freckles in his face were like the stars in the firmament? *Valladerius* told Pope *Paul* the fifth (and he believed it) that he was a god, that he lived familiarly with the Godhead, that he heard predestination it self whispering to him, that he had a place to sit in council with the Divine Trinity, &c. Prodigious blasphemy! Is not this that man of sin, that *Mazum* *selam* spoken of by *Paul*, 2 *Thes.* 2. 4? (see more of this there) Was it not he that made *Dandarus* the *Venetian* Embassador rout under his table, and as a dog eat crulls there? and that afflicted the *Sicilian* Embassadors to tie these words unto him, *Domine Deus papa misere noster*. O Lord God the Pope, have mercy upon us.

And again, *O Lamb of God that takest away the sin of the world, grant us thy peace!*

*In the midst of the sea* Where none can come at me. Yes *Nebuchadnezzar* could, and did, though after thirteen years siege, as *Josephus* writeth: a hard tug and hot service he had of it, but yet he did the deed: as did afterwards also *Alexander* the great, who never held any thing unsifted.

Ver. 3. *Behold thou art wiser than Daniel* That oracular man, who was *superior*, as one faith of *Homer*, 2 *metra d'epicorum* *incompos* the most wise and knowing man alive. His name was now up at *Babylon*: and *Ezekiel* his Contemporary commendeth him. So doth the Baptist, *Christ*: and *Peter*, *Paul*, 2 *Ep.* 3. though there had been a breach between them, *Gal.* 2. 14. there was no envy. But such another *Bregard* as this in the text was *Victorinus* de *Sacris Victoris* a Monk of *Paris*, who said that himself was a better *Dionis* than any Prophet or Apostle of them all. But *Paratib* *faci*.

How much better, faith *Gregory*, is humble ignorance than proud knowledge?

Ver. 4. *With thy wisdom* — thou hast gotten thee riches! Which yet is not *Moral* 27. every wife man happy. *Alexander* observeth that the wit and beak of the *Grecians* were very poor: as *Socrates*, *Aristides*, *Phocion*, *Epistates*, *Epinomides*, *Polipides*, *Yer. 41. 13. 14.* *Lamachus*, and others. *Fortuna* *ferre* *lucis* *facis* *in* *scilicet* *quomodo*, *bona* *mentis* *ferre* *Emolpae*, *est* *paupertas*, faith he in *Terentium*: *Pietas* *gaudet* *id* *ostendit* *paupertate*.

Ver. 5. *Thine heart is lifted up because of riches* Like as the higher the flood riseth, the higher also doth the boat that floateth thereon. A small blast will blow up

O o o 2

up a bubble: so will a few paltry pounds puff up a carnal heart.  
By thy great wisdom] Here God did nothing. And such for all the world, faith  
Oceolampicus, are our free-will men, with thy ego faci, this I did. Such Feet's are  
no better then facts faith Luther, that is, dogs and druffs.

Ver. 6. *Because thou hast set thine heart as the heart of God*] Thou thinkest thy  
wisdom to be Divine, and thy self the only one. The Tyrians were famous for  
their great wisdom, Zach. 9. 2. and they are said to be the inventors of many arts:  
yet should they not have overweened themselves in this sort: which because they  
did, let them hear their doom.

Ver. 7. *Behold therefore I will bring strangers upon thee*] Who shall not at all re-  
gard thy great wisdom, but grasp after thy wealth, and suck thy blood for it. Nei-  
ther will they favour thee the more because thou art a King, but flay thee the ra-  
ther, and say *Hunc ipsum quærimus, This is the right one*, as that soldier said, who  
slew the most valiant King of Sweden, at the battle of Lutzen.

Ver. 8. *They shall bring thee down to the pit*] There shall lie the greatness of  
the god of Tyre.

*And thou shalt dye the death*] Death will make no difference betwixt a Prince and  
a peasant, a Lord and a lozel. The mortal sibe is matter of the royal scepter.

Ver. 9. *Wherefore I say to thee, that sayest thou, I am a god*] That will prove  
a poor plea, and thou wilt soon be confuted: as Alexander the great, Alexander  
confuted his flatterers, when being wounded in fight he shewed them his blood.

Ver. 10. *Thou shalt dye the death of the unmercifulness*] Not only a temporal  
but an eternal death: as they must needs do that are out of the Covenant of grace,  
whereof circumcision was the seal. This is the flat Catastrophe, of such as dream of  
a deity. Of which number were Caligula, Herod, Heliogabalus, Dioclesian, and other  
monsters, unmercifulness of Viceroy, as we may in the world itself, best term them.

Ver. 11. *Moreover the word*] See on chap. 18. 1.

Ver. 12. *Take up a lamentation for the King of Tyre*] Who shall have little lei-  
sure to lament for himself, his destruction shall be so sudden. See on chap. 37. 2.

*Thou shalt up the sun*] i. e. Thou art a pattern of perfidious, in thine own con-  
ceit at least: for a seal hath in it the perfect form of him that is thereby represented,  
and then is a letter perfected when the last act of setting to a seal is done to it. *Tu es  
omnis numerus absolutus exemplar*, to *Parabolas* and the *Tigurines*.

Ver. 13. *Thou shalt be in Eden*] As a bird of Paradise, or as a tree growing there,

— *parabolas in dicitur*.

Thou art equal to Adam in the state of innocence: and thy Tyre is no whit inferior  
to the garden of God.

*Flores in pratis fragrant, & purpurea campis:  
Gemma coloratis fulgēs speciosa lapillis.*

*Every precious stone was thy covering*] Not thy diadem only was deckt with them  
(as the Popes triple crown is at this day with gemmes of greatest value) but thy  
royal robe (not inferior, haply, to that of *Dimitrios* King of Macedonia, which  
none of his successors would wear: proper *invidiosum impendit magnificentiam*, it  
was foretold rarely and costly) yea thy pantofles possibly, as *Dioclesian* the Em-  
peror holding forth his feet to be kissed, as death unto the Pope at this day, who hath  
the cross in precious stones set upon his pantofles, to the great reproach of Christianity.  
*The Sardius, Topaz, and the diamond*] Nine of those rich stones that were set in  
the high-Priests Rationale, or breast-plate. See on ver. 2.

*The workmanship of thy tabrets*] At thy birth, and at thine inauguration there was  
great mirth made, *convexantibus tympanis, tibis & tubis*, What a deal of joy and  
jollity was there lately expressed in many places for the birth of the Prince of Spain!

Ver. 14. *Thou art the ornament of Cherub*] Or, thou art a Cherub ever since I an-  
nointed thee for *Præfatus*: as the Cherubim cover the Ark with their wings, so  
doth thou thy people; and therefore takest upon thee as if an earthly Angel.

*Tibis*

*Thou wast upon the holy mountain of God*] Thou hast been in heaven: or at least  
on mount Sinai with *Moses*, where God appeared with millions of his Angels ha-  
ving a fiery pavement under his feet, Exod. 24. 10.

*In the midst of the flames of fire*] i. e. Of Seraphims, say some, those flaming  
creatures, of high enings and thunderbolts, say others, which thou hurled about at  
thy pleasure.

*Savum præfatus fulgēs ab arce venis.*

Ver. 15. *Thou wast perfect in thy ways*] As the evil Angels all were: but now  
it is otherwise. Heaven spied out them in the very first act of their sin, and soon  
after they were created. Look thou therefore to speed accordingly, with iniquity is  
found in thee. *Poenite penitens arguitur in*.

Ver. 16. *By the multitude of thy merchandise*] Many Merchants think they may  
do any thing for their own advantage: cheating and over-reaching passe for virtues  
with them.

*And thou hast sinned*] By suffering it so to be; for there is a *passive in justice* as  
well as an active.

*I will cast thee*] I will bring thee down with a vengeance, and make thee an ex-  
ample of chastity, Great sins have great punishments.

Ver. 17. *Thine heart, &c.*] *Festus inest palchri*.

*By reason of thy brightness*] Thine own splendor hath dazzled thee. *Magna  
cognatio est: vis sic & vultus, divini & vultus*.

*That they may behold thee*] And beware thee.

Ver. 18. *Thou hast despised thy sanctuaries*] i. e. Thy Kingly palaces, where thou  
art looked upon and honoured as a God (but a wretched one) and which for state-  
liness may vie with my Sanctuary. Adde hereto, that as none might come into  
the temple but Priests only: so none might come into the palace but confiding per-  
sons: The *Turks* at this day suffer no stranger to come into the presence of their  
Emperor, but first they clasp him by the arms, under colour of doing him honour, *Tuck. Hist.*  
but indeed to bereave him of the use of his hands, lest he should offer him any vio-  
lence.

*Therefore will I bring forth a fire in the midst of thee*] Thou shalt perish by thine  
own sins, as a house is burnt by fire kindled within it self.

*And I will bring thee to ashes*] Which shall remain as a lasting monument of the  
divine displeasure; as did the ashes and cinders of *Sodom*; and *Herodotus* saith the  
same of the ashes of *Troy*.

Ver. 19. *Thou shalt be a terror*] As Kings exceed all others in glory, so their  
fall is oft with great ignominy, that they become a wonder and a terror to all  
people.

Ver. 20. *Again the Word of the Lord*] See chap. 18. 1.

Ver. 21. *Set thy face against Zidon*] An ancient and eminent City of Phœ-  
cia, little inferior to Tyre: in *Isaiah* it is called *Zidon* the great. A very superstiti-  
ous place, and a great enemy to Gods people. *John 11.*

Ver. 22. *Behold I am against thee*] Heb. *I against thee*, by an angry *Apophesis*.

*I will be glorified*] V. 22. In thy jalk destruction.

*And shall be sanctified in her*] See on Levit. 10. 3.

Ver. 23. *For I will send into her*] There are Gods evil Angels.

*And the wounded shall be judged in the midst of her*] This was done likely by *Ne-  
buchadnezzar*: but certainly by *Artaxerxes* Oeonus the Persian, as the Prophet  
*Zachary* had foretold, chap. 9. and as *Didorus Siculus* hath left upon record.

Ver. 24. *And there shall be no more a pricking thy ear*] For God will take away the  
Canaanite out of the land, *Zach. 14. omnes finem delirificum*: he will by his  
Judgements provide for his own glory, and for his peoples comfort.

Ver. 25. *I will kill them that dwell in their Land*] Provided that they cleave close to  
me: otherwise I will out them again, It hath been elsewhere noted, that the Promi-  
se was with a condition; which is as an oar in a boat, or stern of a ship, and turns  
the promise another way.

Ver. 26:

Littera confi-  
gura & dicitur  
per obliquum  
litter. Ocul.  
oculi regim.  
Plat. Hom.

Vicini.



Ver. 26. *And they shall dwell safely therein* ] Or, in confidence: And this is reiterated here to shew that a mercy of God is, to live secure, and free from the fear of enemies.

## CHAP. XXIX.

Ver. 1. [*Ninth tenth year*] The year before *Tyrus* was taken, chap. 24. 1. In the tenth month ] Called *Tachetis*, Eth. 2. and it answereth to our January, faith *Bede*, Chronology is the eye of Prophecy, as well as of History.

In Egypt.

Ver. 2. *Set thy face against Pharaoh* ] This was *Pharaoh Ophra*, whom *Herodotus* calleth *Apyris*, and saith, that he gave out that no God, how great soever could deprive him of his Kingdom. *Dionysius* the tyrant of *Sicily* also was wont to say, that his Kingdom wasayed unto him with chains of adamans: but it proved otherwise. *Noli gloriari.*

Orcol.

And against all Egypt ] Which held it self able to hold out against all the world, and is therefore here threatened at large in this, and the three next Chapters, Ver. 3. *The great dragon*] Or *Whale*, or *Crocodile*, the figure of *Pharaoh*, whose Prince also and people are fitly compared to lesser fishes, and Egypt to waters, wherewith it is bountied. These shall all suffer together, faith the Prophet: *incipit enim calamitas, populi scilicet ipsi.* Confer *Psal.* 74. 13, 14.

That lieth in the midst of his rivers ] That lieth at ease in the swollen waters of his *Nilus*, and batteth, which hath said *My river is mine own*] The river *Nilus* watereth Egypt and maketh it fruitful beyond credulity. They do but cast in the seed, and have four rich harvests in less than four months, say travellers. Hence the Egyptians were generally proud, riotous, and superstitious above measure:

Plin. Paneg.

*Ægyptiacis tellus scit dare nulla magis.*

Sueton.

The most poisonous flies are bred in the sweetest fruit-trees. See on 1 Tim. 6. 17. And I have made it for my self ] i. e. Useful and serviceable to my Country, with much paines and expence, by ditches, channels, water-courses, &c. These were cleansed and repaired by the command of *Augustus Cæsar*, when he had subdued Egypt, and reduced it into a Province. Some render it *Ego feci meipsum*, I have made my self; a most arrogant speech!

Ovid.

*Sum felix; quia enim reges hoc? felixque munda;*  
*Hoc quoque quis dubitet? summa me copia fecit.*  
*Majus sum quam cui possit fortuna nocere.*

Ver. 4. *But I will put hooks in thy jaws* ] Speaking to *Tyrus*: a Sea-town, Sea-Metaphors were made use of. Now he fetcheth them from waters and fishes, that he may frame himself to his hearers. A good precedent for Preachers.

To stick unto thy scales ] Thy subjects shall all follow thee into the field, that there you may all fall together. Had they kept themselves in Egypt, they might have been far safer; for that Country could hardly be come at by an enemy. But they were forth to meet their bane, as if they had been ambitious of destruction, God had a holy hand in it.

Ver. 5. *And I will have thee thrown into the wilderness* ] As fish when they are caught are cast upon the dry land, and there they dye: for how should a fish live out of his own element? It may be the *Chaldees* fought *Pharaoh* and his forces in the Wilderness, killed him and cast him out unburied; which the Heathens held a great unhappiness: for they thought their ghosts could not raise the river *Typh*, but must wander through *Hells* waste wildernesses, unless their dead bodies were buried.

*I have given thee for meat* ] Whales flesh is no better worth.

Ver. 6.

Ver. 6. *And all the inhabitants, &c.* ] Shall feel my power in their just destruction, though they think themselves insuperable.

*Because they have been a staff of reed* ] See this fully expounded in the next words. See also on *Isa.* 36. 6. *Jer.* 37. 7. 8. Egypt was a reedy Country, as *Pliny* telleth *lib. 13. cap. 11.* *Arundo arvensis ipsa per se fluitans, & in nequitia eludit.*

Ver. 7. *When they took hold of thee by thy hand* ] i. e. Made a Covenant with thee, and hoped for help from thee. See *Job* 8. 20. The holy Scripture is its own best interpreter.

*Thou didst break* ] So unfaithful are many friends: so uncertain are all humane helps.

*And madest all their loines to be at a stand* ] Thou leste them in the lurch, as we say, to flout for themselves as they could.

Ver. 8. *And cut off man and beast* ] With both which thou aboundedst exceedingly: as being a very fruitful Country, populous, & peccator.

Ver. 9. *Because he hath said, The river is mine, and I have made it* ] With this proud speech he twice twitted, see ver. 3. The Egyptians so trusted in their river *Nilus*, as if they needed no help from heaven.

*Ægyptus sine nubis ferax, faith Claudian.*

Egyp. 6.

And Lucan to like *Virgil*:

*Terra suis contenta bonis, non indiga meritis*  
*Atq; Jovis: in solatiana est fiducia Nilo.*

How much better might God have said to these Egyptians, then *Vespasian* did, *Haurite à me tanquam à Nilo*, Come ye to Me the fountain of living waters, and how not out thus to your selves broken cisterns that can hold no water! But they used in mockery to tell the *Greecians*, that if God should forget to rain, they might chance to starve for it: they thought the rain was of God, but not the river:

*Tæ propter nullus tellus tua postulat imbres:*  
*Arida nec pluvio supplicat herba Jovi.*

Tibul. de Mela.

God therefore threateneth hers to dry it up, and so he did: Ingratitude forfeireth all. In the reign of *Cleopatra*, *Nilus* overflowed not the banks for two years together, faith *Seneca*: he brings in *Callimachus* telling of a time, wherein it had not done so for nine years space. Hence *Ovid*,

*Crediderat Ægyptus caruisse juvenibus arva*  
*Imbribus, atque annis sicca fuisse novem.*

Art. lib. 1.  
Zosteribadi.  
Atheniens.  
Euseb. d. 1. 1.

Thus their gold-flowing and fruit-giving river failed them, because they attributed too much to it. In *Joseph's* time they had seven years famine.

Ver. 10. *And against thy rivers* ] The Jealous God will down with the earthly idol, whatever it be: See on ver. 9.

*And I will make the land of Egypt utterly waste* ] Heb. *wast of wast*, From the power of *Syene* ] i. e. From South to North.

Ver. 11. *No part of man or beast shall pass through it* ] This was *salutudo salutudinis* indeed: a dreadful defolation. When I tell you, no history mentioned; but that it was so, is more sure. Oh the dismal effects of sin in all ages, as now in sundry parts of Turkey, utterly unpeopled, though once flourishing!

Ver. 12. *In the midst of the Country*] *Palestine*, *Moab*, *Edom*, *Judea*, &c. See *Jer.* 46.

*And her Cities* ] Which are said to have been 20000. in the reign of *Amasis*, the chief whereof were *Alexandria*, *Thebes*, *Babylon*, *Memphis*, &c.

Ver. 13. *Will I gather the Egyptians* ] God loveth to help men that are forsaken of their hope. *Cyrus* sent them home likely, about that time that he took *Babylon*; and his son *Cambyses* had somewhat to do to subdue them; so high they were

were soon grown and head-strong; *humbled* they were, but not *humble*: *low*, but not *lowly*.

Ver. 14. *Into the land of Patros* ] A part of the lower Egypt; a corner of the Country lay some, but big enough to hold the remnant that returned.

*And they shall be there a base Kingdom* ] *Redimam & regnum illius promittit, sed humile*, a Kingdom God promisseth them, but base and abject; because subject and tributary to the Persians, so that the *Israelites* shall no more lean upon it. God oft removeth occasions of sin from his people, taketh away their humbling blocks, that they may not fall under his heavy displeasure.

Ver. 15. *It shall be the basest of the Kingdoms* ] And worthy for their worshipping the basest creatures (See Rom. 1. 23, 24.) but especially for their faithfulness to Gods Israel.

Tuk. Hil. For I will diminish them ] As God hath likewise done the Persians at this day (who have undone their confederates, the Egyptians and Georgians) and the Grecians no less; who have now lost their liberty, and are so degenerate by means of the Turkish oppression, that in all *Grecia* is hardly to be found any small remembrance of the glory thereof.

1b. 160. Ver. 16. *And it shall be no more the confidence* ] For I will cut them, and keep them short enough: I will pull their plumes, so that they shall not stretch their wings beyond the nest: they shall have nothing for many clients, and adherents.

*Which bringeth their iniquity to remembrance* ] Creature confidence is so hated of God, that it immitteth him of former miscarriages also, and causeth him to plague men for the new and the old together.

Ver. 17. *In the seven and twentieth year* ] Of *Jerusalem's* captivity (as Ezek. 4 ordinarily counteth) or of *Nebuchadnezzar's* reign, say the Jew doctors: when as *Tyre* was overthrown, some part of Egypt waited, *Jeremy* and *Ezekiel* taken into his protection.

Sed. olim. The Word of the Lord came ] This was Ezekiel's last sermon, his swan-like song: shewing wherefore and whereby Egypt should be laid waste.

Ver. 18. *To serve a great service* ] For thirteen years together, as faith *Iosephus*.

*Every head was made bald* ] *i. e.* By continual carrying upon their heads and shoulders, earth, wood, and stones (for which they were much laughed at by the Tyrian soldiers) to fill up that strait of the Sea, which separated Tyre from the Continent, before it could be taken.

*Yet he had no wages* ] The Tyrians, when they saw they could hold out no longer, had sent much of their wealth away to Carthage, and other places: much of it also they cast into the Sea, faith *Lyra*; so that *Nebuchadnezzar* at his entrance found nothing but a bare rock, faith *Hieron*, out of an old Assyrian Chronicle.

Ver. 19. *Behold I will give the land of Egypt* ] As pay for his pains at Tyre. God is a liberal pay-master, and his retributions are more then bountiful. Serve him therefore with cheerfulness.

Tuk. Hil. Ver. 20. *I have given him the land of Egypt* ] As the great Turk gave his fouldiers the rich spoil of Constantinople: and as *Tamerlan* never forgot the good service of his servants, nor left the flame long unrequited; often saying that day to be lost, wherein he had not given them something.

345. 1b. 257. *Because they wrought for me* ] By mine *iniquity*, though beside their own intent.

Ver. 21. *The horn* ] *i. e.* The strength, power and authority, in the Kingdom of Christ especially, Luke 1. 69.

*The opening* ] Occasion to bless my Name.

*They shall know* ] *Nebuchadnezzar* also and his Babylonians.

# CHAP. XXX.

Ver. 1. *The Word of the Lord* ] See chap. 18. 1.

Ver. 2. *How worth the day* ] *Ab de die illa*. This shall be the voice much more of reprobates at that last day of wrath and revelation of the righteous Judgement of God, Rom. 2. 5. *Ezech* foretold this dreadful day, before *Noah* the deluge.

deluge: That day is longer before it comes; but shall be more terrible when it is come.

Ver. 3. *A cloudy day* ] Heb. a day of a cloud; which was rarely seen in Egypt.

Ver. 4. *Great pain* ] Heb. pain upon pain, as the throws in childbirth.

Ver. 5. *Club* ] Certain Africans, who shall be worse put to't then were those succeeding Africans, who had a prophecy (but not of like credit with this of *Ezechiel*)

that when the Romans sent an army into their country, *Mundus cum tota sua prole priore*, which made them think the world should then be at an end. This afterwards the Romans sent an army thither under the conduct of one *Africanus*, who in battle was slain together with his sons by the Africans, and discovered the illusion of the devil.

The Septuagint render *Club Spaniards*; which I like the better, faith *Lavater*, because *Strabo* faith *Nebuchadnezzar* came with his victorious army as far as Spain.

Ver. 6. *They that uphold Egypt shall fall* ] *i. e.* Their confederates; or as some, their *Tusulan* gods. *Herodotus* writeth that *Cambyses* waited with the word Egypt and Ethiopia: killed their god *Apu*, and defaced all their idols. This he did, doubtless, rather in scorn of all religion, then hatred of idolatry.

*And the pride of her power shall come down* ] Tumbling down as a great and weighty bullet, from a very high and steep mountain.

*From the tower of Syene* ] See chap. 29. 10.

Ver. 7. *And they shall be desolate* ] See chap. 29. 10.

Ver. 8. *And they shall know that I am the Lord* ] Men will not take knowledge of this ill they have paid for their learning. *Proximus dat intellectum, finem facit, cum frustra* when I have for a season Egypt: We usefully comprised to fire, it feeds upon the Lava.

people. See *Esa* 9. 19. with the Note.

Ver. 9. *In that day shall messengers go forth from me* ] *i. e.* The Chaldeans by an insinist from me, to subdue Ethiopia also.

*In ships* ] For *Nile* was navigable:

*Loos shall Nile.*

Claudian.

*To make the careless Ethiopians* ] Heb. confident Cush: Security uttereth in calamity.

*As in the day of Egypt* ] That cloudy day, ver. 3. when clouds of blood were dissolved upon them: Or, that dismal day of old, when they perished in the red sea, Exod. 15. 14.

Ver. 10. *I will also make the multitude* ] Or the great noise and hurry. They shall have no more cause to complain that they are too many of them: so that they cannot overcome by another.

Ver. 11. *The terrible of the nations* ] Tyrannical potentates. *Element homini lupus*.

Ver. 12. *And I will make the rivers dry* ] The Chaldees shall drink them up, as a King. 19. 24. or I will dry them up for a punishment of your vain trust in them, and boasting of them, chap. 29. 3, 9.

*And sell the land* ] Pass it away utterly from you. The earth is the Lords: he is the true Proprietor.

Ver. 13. *And I will destroy their idols* ] He did so by *Cambyses*: See on ver. 6. he doth so still by the Turkes; when they invade Popish countries, they break down their monuments.

*Out of Neph* ] Called also *Atoph*, Hof. 9. 6. afterwards *Memphis* (the *Atropolis* of idolatry; *Necropolis* calleth it *Atropis*, the wind City, because mad-set upon idols; *Apu* especially) afterwards *Babylon*, and now *Alex*: famous for its incredible greatness, fair situation, pillars and Pyramids: it was the seat royal of the Sultans, till taken by the Turke from *Camsen Gaurus* and the *Mamlukes*; about the year 1517.

*And there shall be no more a Prince* ] For forty years at least.

Ver. 14. *And I will set fire* ] See on ver. 8.

*On Zaan* ] Or *Tanis*: the inhabitants whereof are said to be those giants called *Titanes*.

*And will execute judgements in Ne* ] Populous Ne, Nabum. 3. 8. called afterwards *Alexandria*, now *Scandarus*.

Ver. 15. *And I will pour my fury upon Sin* ] Called afterwards *Palmisium*, and now *Damietta*.

Ppp

Defecto Sinu  
nemine delicti,  
The

*The strength of Egypt*] The key of the Kingdom.

Ver. 16. *I will set fire on Egypt*] See ver. 8.

Ver. 17. *Avon*] Called also *Heliopolis*, and *Thebes*.

*Phiboth*] Or *Bahafu*, called by *Ptolemy*, *Hieracm civitas*.

Ver. 18. *At Tophet*] Or *Daphne*, the gate of Egypt, at which the Chal-

dians entered.

*A cloud shall cover her*] See ver. 3.

Ver. 19. *And they shall know*] See on ver. 8.

Ver. 20. *In the eleventh year*] The year wherein *Jerusalem* was destroyed; notwithstanding *Pharaoh's* fair promises and proffers to relieve her.

Ver. 21. *I have broken the arm*] *Isa ut unika aris velope*, so that by no means or medicines it can be made whole again. Losses received in war can hardly be repaired.

Ver. 22. *And will break his arms*] I will utterly disable him, and drive the field of him: he shall neither be able to defend himself, or offend his enemy. See *Psal.* 37. 17.

Ver. 23. *And I will scatter the Egyptians*] Send them captive into other countries, as by a whirlwind or *Hurricane*. This Metaphor we have oft met with. He was afterwards hanged.

Ver. 24. *And I will strengthen the arms of the King of Babylon*] God as he sends the sword, chap. 14. 17. musters the men, *Esa.* 13. 4. orders the ammunition, *Jer.* 50. 25. renders the weapons vain or profligate, *Esa.* 54. 16. for he strengtheneth and weakeneth the arm of either party.

Ver. 25. *But I will strengthen*] See ver. 23.

*And they shall know*] See on ver. 8.

Ver. 26. See ver. 23. They would hardly believe it, and therefore are so oft assured it.

# CHAP. XXXI.

Ver. 1. *In the third month*] Two months after the former Prophecy; and a month before the City was taken.

Ver. 2. *Speak unto Pharaoh*] Unto *Pharaoh-Hophra*, chap. 29. 2. Say unto him (though it will be to small purpose) *Hear and give ear, be not proud, for the Lord hath spoken it.*

*Whom art thou like in thy greatness?*] *q. d.* Thou thinkest thyself the only one, and that there is none such; but what sayest thou to the *Affrian*, whom yet the *Babylonian* hath now laid low enough?

Ver. 3. *Behold the Affrian was a Cedar*] See chap. 17. 3, 21, 23. *Dan.* 4. 10. 11. with the Notes. The cedar is a very tall, fair, sturdy, leavy and lively tree: Such was *Esa-haddon* King of *Affria*: once a most potent Monarch: now, not the master of a mole-hill. Now therefore (by an argument from the greater to the less) if he is fell through his pride; shalt not thou much more?

Ver. 4. *The waters made him great*] He had a confluence of all prosperities. Watered he was, *non aqua sed abyssis; est autem abyssus inextansita felicitas & rerum affluentia*. He overabounded with all outward happiness: in wealth, victories, and triumphs, he gave place to no man.

Ver. 5. *And his boughs were multiplied*] *Amplissima latus copia verborum.*

Ver. 6. *All the fowles*] See *Dan.* 4. 12.

Ver. 7. *Thou was as fair in thy greatness*] Once again he setteth forth with how great power and glory God had adorned this first Monarchy.

Ver. 8. *The Cedar is in the garden of God*] No Kingdom in the world was comparable to the *Affrian*, for thirteen hundred years together.

Ver. 9. *So shall all the trees of Eden* — *evered him*] *Summa pectis fover*. The tallest trees are weakest in the tops; and envy always smiteth at the highest.

Ver. 10. *Because thou hast lifted up thyself*] Here he comes to describe the *casum & claudum*, the downfall and destruction of this flourishing Empire: beginning with a short

a short *Apostrophe* to *Pharaoh*. *Be not high-minded but fear*. Believe not him who said *Decem secundas fortunas superbia*, pride well become h prosperity: but rather *Plaut.* believe what another saith, and experience confirmeth, *Signatur superbus ultor a tergo Deus*, God punisheth the proud, surely and severely. A better author than *Seneca*. either of them telleth us, that *Pride goeth before destruction: and an haughty spirit before a fall*. Better it is to be of an humble spirit with the lowly, then to divide the spoil with the proud. *Prov.* 16. 18, 19.

Ver. 11. *I have therefore delivered him into the hand of the mighty one*] Of *Nerodach-Baladan*, who of Governor, had made himself King of *Babylon*; and in the twelfth year of his reign, having overcome *Esa-haddon* son to *Sennacherib* and last Mesutimes, Monarch of *Affria*, he cōjoynted that whole Empire to the *Babylonians*; and reigned after that forty years.

*He shall surely deal with him*] Heb. *In doing he shall do unto him*, i. e. he shall do what he list with him: as *Tamerlan* since did with *Bajazet*: whom he carried *clabo*. *Pilcat.* about in an iron cage, using him on festival days for a foot-stool; and feeding him like a dog with crumbs fallen from his table. All which *Tamerlan* did, not so much for hatred to the man (saith the Historiographer) as to manifest the just judgement of God against the arrogant folly of the proud.

Ver. 12. *And strangers have cut him off*] The greater wealth, the greater spoil awaiteth a man: as each one desirous to lop the tree that hath thick and large boughs and branches.

*And his boughs are broken*] i. e. His *Vasals*, homages, and auxiliaries.

*And all the people of the earth*] Who once sheltered under his shadow. But the rule is,

*Arbor honoratur cuius non umbra tuerur.*

*And have left him*] And joynted themselves to the *Babylonian*.

*Sic cum servina statque cadique fiam.*

Ovid.

Ver. 13. *Open his ruins shall all the fowles*] His dead body shall want decent burial, as afterward did great *Alexander*, great *Pompey*, our *William* the Conqueror, *Richard* the third, &c.

Ver. 14. *To the end thou none of all the trees*] This is the use men should make of Gods heavy judgements upon others. This mans father *Sennacherib* had a statue set up in Egypt, saith *Hierodotus*, with this inscription: *Let him that looketh upon my life, misery learn to be modest and to fear God.*

*Neither their trees stand up in their height*] *Neque stant in seipis*, neither stand in themselves, because of their height. *Magna repente ruit.* In te stas & non stas, said the Oracle to *Auspi*: thou standest on thine own bottom; thou wilt surely down. *For they are all delivered unto death*] Without difference, pell-mell, lords and lords together, as the Poet also singeth,

*Sub tunc purpurei venient vestigia reges,  
Deposito luxu, turba cum paupere mixti;  
Omnia mors aequat.*

Claudian.

Ver. 15. *I restrained the floods thereof*] I made them keep home, as mourners use to do.

*And I caused Lebanon to mourn for him*] Heb. *To be black*, i. e. in mourning-habit. *Athenienles non nisi atrati sapient, said one.*

Ver. 16. *I made the Nations shake at the sound of his fall*] As the earth seems to shake at the fall of some mighty Cedar.

*Sic subito casu, que valure, ruit.*

*Shall be comforted*] In so noble a companion and partaker of their misery. Con-  
fec *Esa.* 24. P p 2 Ver. 17.

Orcolamp.

Virg. Aenid.  
lib. 2.

Ver. 17. *They also went down into hell with him* ] It was wont to be said, that hell was paved with Kings' skulls and shavellings bald-pates: Henry the eighth was told on his death-bed, that he was now going to the place of Kings. See *Esa.* 30. 33. what a coil kept this *Esa-baldon* in his time, as being *superfinitus terror, premortuus letitia, completus exitium, sui ipsius ruina* ?

Ver. 18. *To whom art thou like* ] He fitly returneth to Pharaoh, applying all this discourse to him.

In the midst of the uncircumcised ] Chap. 28. 10.

This is Pharaoh ] This is like that of the Poet,

*Hic finis Priamifatorum: hic exitus illorum*  
*Sorte talis.*

## CHAP. XXXII.

Ver. 1. *In the twelfth month* ] About a year and half after the City was taken.

Ver. 2. *Take up a lamentation* ] i. e. A lamentable Prophecy, destructive to the Egyptians: and it is very likely that they heard of it, but heeded it not; *tantum monstra marina Dei verba preterunt.*

*Thou art like among him* ] For pride, fierceness and cruelty.

*And thou art as a whale* ] Or *Crocodile*: thou dominest over sea and land, far and wide: thou playest &c.

*Thou comest forth with thy rivers* ] With the armies of thy *Nile* into the Midland-sea: *insanus bellis inquietans omnia*, breeding a great bustle in the Countries near adjoining.

Ver. 3. *I will therefore spread out my net* ] Thou shalt be taken in an evil net, when thou shalt think of it. Evil shall hunt the violent man to overthrow him, *Psal.* 140. 11. Look how *Leo* casteth irritum aut, *Su* preteritum: and as the whale enclosed by fishers is lugg'd to land, done to death, cleft in pieces with axes, his flesh being made a prey for birds and beasts, his blood far and near drenching the earth: so shall it fare with Pharaoh and his forces.

In June 1688.

Ver. 4. *Then will I leave thee upon the land* ] As whales are sometimes left by an ebb, whilst they pursue lesser fishes: there was one so taken near Greenwich lately: a piece of whole flesh was shewed unto me.

Orcol.

Ver. 5. *With thy height* ] *Self-wind* was: with thy glory which thou holdest dearer than thy flesh or life.

Nat-bowl col-  
ler & willer  
cunctus.

Ver. 6. *I will also water with thy blood* ] Instead of thy river *Nile*.  
*The land wherein thou swimmest* ] Egypt, where thou sportest, as the whale doth in the mighty waters.

*Even to the mountains* ] A most elegant Hyperbole: the like whereto, see 2 King. 21. 16.

Ver. 7. *And when I shall put thee out* ] Or *extinguish thee*: who art for thy power and glory as one of the worlds great Luminaries.

*I will cover the heavens, &c.* ] So great a fame, or rather so vile a snuffe shall exhale, that the heavens shall seem to be muffled, &c. It shall be once again deep darkness over all the land of Egypt. Another Hyperbole.

Hypallage  
Pectus.

Ver. 8. *All the bright lights of heaven* ] See *ver.* 7. All this shall befall the world really and without an Hyperbole, at the last day, *Mat.* 24. 29.

*Impiique eternum patientur secula scitum.*

Ver. 9. *I will also vex* ] Or grieve: See *Ecclef.* 7. 3. where the same word signifieth anger and sorrow. *Nebuchadnezzar* growing greatness shall be a cut and a corrosive to them.

Ver. 10. *When I shall brandish my sword* ] As fetching my blow at them too; and aiming where to hit them.

*Every man for his own life* ] Which he knows he hath forfeited, and hath

NOW

now great cause to fear: sixth his neighbours house is on fire.

Ver. 11. *The sword of the King of Babylon* ] Here is that delivered plainly which was before parabolically.

*San precibus*  
*unde trepidi*  
*gati.*

Ver. 12. *By the sword of the mighty* ] Or, of the *Hittites*, or *Gassars*.

*The terrible of the nations* ] *Gassars*, as *Manfiter* hath it; *inexpugnabiles*, as the Vulgar: such as with whom there is no dealing.

Ver. 13. *All the beasts thereof* ] Egypt a most moist and fat Country, was full of cattle.

Ver. 14. *Then will I make their waters deep* ] There shall not be men left to derive them by ditches and channels into their grounds and pastures, for the making of them fruitful.

*And cause their rivers to run like Nile* ] i. e. Smoothly, and silently.

*Lene fluvi Nilus, sed cunctis amibens extat*  
*Utisior, nullas confusus murmure rivas.*

Claudian.

Ver. 15. *When I shall make the land — desolate* ] See here the sad effects of sin, and beware.

*Then shall they know that I am the Lord* ] *Pleraque supra habuimus: idcirco sum brevior*, such *Lacater* on *ver.* 11.

Ver. 16. *This is the lamentation* ] And this is the epilogue of this former Prophecy: the latter followeth; being of the self-same argument, viz. a funeral dirge and exequy over Egypt.

Ver. 17. *In the fifteenth day of the month* ] i. e. Of the twelfth month, *ver.* 1. and about a fortnight after the former Prophecy. God loves to forewarn, and to do it often.

Ver. 18. *Wait for the multitude* ] Prophecy their destruction: but doe it not without grief and regret.

*Call them down* ] Do thou foretell it, and I will not fail to fulfill it: (See *Jer.* 1. 10. with the Note.) Let them know that hell gaped for them: and here I give thee the keys thereof. So God doth to every faithful Minister, *Matth.* 16. not to Peter only, nor to his pretended successor the Pope; whom therefore Luther bravely slighted in these words of his, *Consumptus est illa Romanus & furore & furor*: I care neither for the Pope's favour, nor frown.

Ver. 19. *Whom dost thou praise in beauty* ] What art thou better then other thy compares and complices in sin? Thou must also dance, *Down to hell, Down to hell*, with the rell.

*Be thou laid with the uncircumcised* ] Strangers to the Covenant (whereof Circumcision was a seal) sinners the Chaldees here call them, such as the devil deceives: Sem. of Rev. they are his birds, faith Mr. Bradford's Martyr, whom when he hath well fed, he will peck at. *Ps.* 70. *break them and eat them, cleave them and cleave them world without end, in eternal*

*and misery* ]

Ver. 20. *They shall fall* ] *Carchifer* have their names both in Greek and Latine Cadaver, from falling.

*Fit subitò funus, qui modo vivis erat.*

We wonder now and then at the sudden death of a man. In war many thousands exhale their breath without so much as *Lerae* mercy on us. Death heweth its way through a wood of men, in a minute of time, &c.

Ver. 21. *The strong among the mighty* ] Who might have seen many fair summers, had they not been cut off by Pharaoh's sword.

*Shall speak to him out of the midst of hell* ] What they say to him, see *Isa.* 14. 10. where we have the like *Protopopaja* Poetics.

Ver. 22. *Alone is there* ] To wit, in the belly of Hell, among the uncircumcised, as *Lacarne* and other Saints are in the *bag* of Abraham the place of bliss. A Sain they were with the sword: but that was but a beginning of their sorrows, a trap-door to eternal torment. *Virgil*, by a like figure, brings in *Aeneas* going down

down to hell, and there seeing Agamemnon, Diodes, the Titans, Cyclopes, and other Tyrants.

Ver. 23. *Whose graves are set in the sides of the pit* ] In the bottom of the burning Lake; which from the high top of a Kingdom is a foul fall. Their being there buried may import, that they shall never come out.

*Which caused terror* ] As breathing nothing but blood and slaughter, raising a tempest wherever they came, so that they became terrors terre, as dreadful as devils.

Ver. 24. *There is Elam* ] The Persians, who in the reign of Cyaxares, had been subdued by the Scythians, and slain in great number, Jer. 49. 34, &c.

*Into the nether parts of the earth* ] Into hell, as that rich glutton, Luke 16. 23. where our Saviour seemeth to allude to this place.

*Yet have they born their shame* ] Carried the matter of it to hell with them, where is perpetual shame and confusion: beside the vexing snuff they have left behind them upon earth.

Ver. 25. *They have set her a bed* ] i. e. The devils have set the Persian multitude a bed, but an uneasy one, such as they set for that rich wretch, Luke 12. 19, 20. who thought to take his ease, but was not suffered.

*With all her multitude* ] The grave is the Congregation-house of all living, Job 30. 23. Hell is of many dead, that dye in their sin.

*He is put in the midst* ] in the hottest fire of hell.

Ver. 26. *Thou art Chabur and Tubal* ] i. e. Say some, the Cappadocians and Spaniards. Others, the Scythians and Scarmatians.

*And all her multitude* ] See ver. 25.

Ver. 27. *Which are gone down to hell with their weapons of war* ] They dyed not gloriously as Conquerours: nor were buried triumphantly with their arms under their heads (as valiant warriors were wont to be;) *sed* in gloria vixit restitit, but they dyed like dogs, and were wisely buried, and yet that was not the worst of it neither.

*But their iniquities shall be upon their bones* ] They shall rue for their cruelty and bloodshed. These shall be as a murdering-weapon in their bones, Psal. 42. 10. throughout all eternity.

Ver. 28. *Thou shalt be broken* ] Thou O Pharaoh, shalt have a deeper degree of torment in hell. *Potentius potenter torquemur.*

Ver. 29. *They shall lie with the uncircumcised* ] Though they were circumcised, at now the *Turks* are, yet that shall not profit them. *Faciens & vespere facies &*

*Simia quam similis turpissima bestia nobis!*

Ver. 30. *There be the Princes of the North* ] i. e. (saith *Junius*) the Syrians, Tyrians, and others.

*And all the Zidonians* ] All the Hunters, saith the Vulgar; taking the word appellatively.

*Which are gone down* ] The same again, *ad majus Poëto.*

Ver. 31. *Pharaoh shall see them* ] This is the Epilogue, or periclope of this doleful duty.

*And shall be comforted* ] This was a miserable comfort: the like whereto is that of some prophane persons among us, who when threatened for their foul practices, use to reply, *If we do go to hell, yet we shall have company.*

Ver. 32. *For I have caused my terror* ] By Pharaoh's exemplary punishment. This will make good men tremble at my judgements, and bad men beware how they come under my wrath.

## CHAP.

## CHAP. XXXIII.

Ver. 1. *Gain the Word of the Lord came unto me, saying* ] A new commission to preach again to his Country-men: which he had not done, since chap. 24. 27. See the Note there.

Ver. 2. *Speak to the children of thy people* ] I say of thy people: for I can scarce find in my heart to own them, they be so bad.

*When I bring the sword upon a Land* ] The sword is of Gods sending, chap. 14. 17. and whosoever it cometh, it is bathed in heaven, Isa. 34. 5. Think the same of any other public calamity, *Amos* 3. 6. and therefore frame to a patient and peaceable behaviour under it. Among Philosophers the most noted sect for patience, was that of the Stoicks, who ascribed all to Fate.

Ver. 3. *He blow the trumpet* ] Hence the Ancients infer, that a Bishop must preach, and that *Prælati officium est sollicitudo non cessante.* He taketh upon him the office of a constant Preacher, saith *Greg. 17.* that undertaketh to be a Minister.

Ver. 4. *His blood shall be upon his own* ] The blame shall rest wholly upon himself. Not to be warned in a just both prelagend and desert of destruction.

Ver. 5. *But he that taketh warning* ] *Præsumptio* is the best means of prevention. Ver. 6. *He is taken away in his iniquity* ] This a dismal kind of death, far worse than that of dying in prison, or of dying in a ditch.

*As the watch-man's hand* ] By whole treachery, or indigence at least, he mis-carried.

Ver. 7, 8, 9. See Notes on chap. 3. 17, 18, 19.

Ver. 10. *Thou shalt speak* ] But not well, whilst ye have hard thoughts of God, and heavy thoughts of your selves; as if your sins were unpardonable; and that ye were already ruined beyond relief: whereas true Repentance is a ready remedy, a plank after shipwreck, that would set you safe, and render you rights again. This had been told before, chap. 18. but to little purpose: the word was not mingled with faith in their hearts, and did therefore run through them, as water runs through a rotten vessel.

*And we sing away in them* ] *In peccatis ut pereamus.* This the Prophet had threatened, chap. 24. 23. and they kill themselves by object it to him: it lay as *hard-wood*, and they raille a cavil upon it: whereto the Lord answereth;

Ver. 11. *As I live saith the Lord God, &c.* ] This is one of those precious places, those mellifluous hony-combes, which we should go on, sucking, towards heaven, as *Sampson* once did toward his parents, *Judg. 14. 9.* Here, if anywhere, we may find strong consolation. God when he sweats, defers certainly to be credited, faith *Tertullian.* O happy we, for whose sakes God vouchsafeth to weep: and O thrice-wretched we, if we believe not God, no though he sweat to us! Oh (saith *Theodoret* here) who can ever sufficiently admire the Lords great goodness, who being so shamefully ghted by the sinful sons of men, doth yet fear his readiness to receive them graciously, who have revolted grievously? Well might *Nathan* say that God delighteth in nothing so much as in mans conversion and salvation: *Propter hoc dicitur, & c.* saith *B. Hil.* i. e. he would we should fear him, not fail by his hand: *redire nos scilicet, non perire deservire.* (as *Chrysostom* phraeteth it) return unto him, not perish from the way, *Psal. 2. 12.*

*For why wilt ye die?* ] Turn ye mull, or emere. See *Ch. p. 18. 31, 32.*

Ver. 12. *Say unto the children* ] The same as before; only with a *Provisio* of Perseverance in well-doing, for else all's lost. *Non enim perseverant in Christianis initia sed finis,* saith *Hierom.* The end is better then the beginning.

Ver. 13. *When I shall say to the righteous* ] See on chap. 18. 24.

*If he turn to his own righteousness* ] As thinking that he hath thereby purchased a licen to commit iniquity.

Ver. 14. *Thou shalt surely die* ] *Vix. Except thou repent;* for that altereth the case. *Poenitentia est almost as good as innocency.*

*If he turn from his sin and do* ] These two parts make up true Repentance.

Ver. 15. *Give again that he had robbed* ] *Quod rapinis reddideris.* The law for restitution see *Num. 5. 6, 7.*

Ver. 26.

Ver. 16. *News of his fin* ] This is point-blank against the doctrine of *Purgatory*.  
 Ver. 17. *Tat the children of the people say* ] This was a second cavil of theirs. See  
 ver. 10. and chap. 18. 25. *Archelus* was surnamed *Cavillator*: so might these  
 well have been.

*Their way is not equal* ] There is no equity at all in this causeless quarrel of theirs.  
 Ver. 18. *Shall the righteous sinners* ] To set them down, if right reason would  
 do it (and man should be *municipium rationis*, a slave to reason) he repeateth what  
 he hath said before.

Ver. 19. *He shall live thereby* ] Provided that he rest not in his righteousness,  
 but learn to live by the faith of the Son of God, *Gal. 2*.

Ver. 20. *Tet ye say* ] But therein ye *lye*, which is not the guise of Gods children,  
*1 Jo. 6. 3. 8.*

*I will judge you every one after his ways* ] And fo writing a testimony, if not from  
 your mouths, yet from your confessions, of mine impartial Justice; such as is that,  
*Dan. 32. 4. A God of truth, and without iniquity, just and right is He.*

Ver. 21. *In the twelfth year* ] Some read the *eleventh year*: and indeed it was  
 wonder that such ill news came no sooner; for *vi Babilonis munitio*, faith *Sephoris*.  
*That one that had escaped* ] This God had promised, chap. 24. 26.  
*He [city is] smitten* ] i. e. Sacked and burnt. This man spoke which was fawed.

Ver. 22. *The hand of the Lord* ] i. e. The Spirit of the Lord, which acted me  
 and carried me out, *2 Pet. 1. 21*. See *1 Cor. 12. 3*.

Ver. 23. *And my mouth was opened* ] As God had promised, chap. 24. 27. And this fell  
 out before the messengers narration. This was much for the prophets honour.

Ver. 24. *Then the Word of the Lord* ] See chap. 18. 1.

Ver. 25. *They that inhabit those waste of the land of Israel* ] Those poor few  
 now left in the land, *2 King. 25. 12. 22*. *Jer. 40. 5, &c.* Surely they are poor, they  
 are foolish, they have lost the fruit of their affliction, *miserrimi facti sunt & pessimi*  
*permanent* (as *Austin* saith of some in his time) they are never the less wicked, for  
 being wretched.

Ver. 26. *Speak* ] Bubble of words. *Antiquum abstinere*; They are no changelings, not at  
 all crest-falln.

Ver. 27. *Abraham was one* ] And no such one, but that we may match him. Thus these  
 proud hypocrites set up their counter for a thousand pound, and stand upon their  
 comparisons, without all shame or sense.

Ver. 28. *The land is given to us* ] And here we will hold our own: for we are well worthy.  
 Ver. 29. *Tet yet will hold the blood* ] Which wicked *David* would not do, *1 Sam. 14*. much  
 less would righteous *Abraham* have done it; sith it was against the light and letter  
 of the Law, *Gen. 9. 4. Levit. 7. 26. Deut. 12. 16*. Nay ye do worse things: and  
 are you *Abraham's* children, and heirs of the promised land, together with that faith-  
 ful Patriarch? I trow not. See a like manner of reasoning, *Mic. 2. 7. Job. 8. 39*: So  
 the learned *Lincker*, having read our Saviours Sermon in the mount, and consider-  
 ing how little it is lived amongst us, brake out into these words, *Certainly either*  
*thou is not Gospel, or we are not right Gospelers*.

Ver. 26. *Tet I stand upon your sword* ] *Viciorum exprobra*, He that hath the longest  
 sword carrieth it amongst you: ye are also very revengeful: ready to say with him  
 in the Poet,

*Quem tenes? virtutis mihi numerus, & ensis*

*Dextra mihi deus, & solum quod missile libro.*

Ver. 27. *Ye work abomination* ] This *R. Salomon* understandeth of *Venus's* obsecration. It is  
 in the original, ye women work abomination, as prostituting your selves to an un-  
 natural filthiness, as the *Catholics* complain still of some *Spaniards* Carterans.

Ver. 28. *And shall ye possess the land* ] *q. d.* Ye shall be set up: what should you expect  
 better then *exilium & recessus*, banishment and destruction?

Ver. 27. *They that are in the water* ] Ver. 24.  
 Ver. 28. *Shall dye of the pestilence* ] Or else of the famine, which is worse. When, where,  
 and

Superles fra-  
 ga.

Proba facti  
 populi recitat:  
 Abrahæ se  
 confert, imo  
 præfert audien-  
 tes.

Capitane ap.  
 Statum. Tech a  
 Mercet. ap.  
 Virg. Anecd.  
 ta.

Marin. Vi.  
 vald. in can-  
 dido.

and how this was fulfilled upon them, we read not: In *Egypt* likely; whither they  
 went after *Geulabab's* death; if not sooner, at home, as *Jeremy* also had fore-  
 prophesied, chap. 42. 43. 44.

Ver. 28. *For I will lay the land most desolate* ] Heb. *desolation & desolation*. God  
 made clean work there; there was not a few left in the Country: See *Zach. 7. 14*.

Ver. 29. *Then shall they know* ] By woful experience.  
 Ver. 30. *The children of thy people* ] These Captives in *Babylon*, no white better  
 then those in *Jury*.

*Still are talking* ] Detracting from thee, and deriding thee.  
*Byrke walls* ] *Submersi mœnes clancularios*: fearing lest any one behind them  
 should hear them, they get the walls at their backs.

*Com I pray you and hear* ] That they fear: and there are too many such scoffers  
 at this day.

Ver. 31. *And they come unto thee* ] Very gladly.  
*And they sit before thee* ] Very demurely, and (so feeble) devoutly; taking up all  
 the leas.

*They hear thy words* ] But they were as heartlesse in hearing, as they were listlesse  
 in praying, ver. 10.  
*They will not do them* ] Of the *Adrianians* also it was said of old, that they knew  
 well what was good and right, but would do neither.

*Their heart is girth after countenance* ] Their heart is on their half-penny, as we  
 say: neither can the Load-stone of Gods Word hale them one jot from the earth.  
 It should be *Sursum corda*: but when many mens bodies are in *faculus*, their hearts  
 are in *faculus*, as *Austin* complaineth: as Serpents have their bodies in the water,  
 their heads out of the water: so here. As those *Gorgopites*, they more mind a  
 minie praefect, than a *Sanitary*.

Ver. 32. *As a very lovely song* ] Or a *lover-song*. The word leaves no more im-  
 pression upon carnal mens consciences, then a sweet lesson upon the Lute in the ear,  
 when it is ended; for then both the vocal and instrumental sweetness dissolve into  
 the air and vanish into nothing. Happy was *Austin* who coming to *Ambrose's* to have  
 his eares tickled, had his heart touched.

Ver. 33. *That a Prophet* ] See on chap. 2. 5.

#### CHAP. XXXIV.

Ver. 1. *Adishes word* ] See chap. 18. 1.

Ver. 2. *Prophecy against the Shepherds* ] Good Shepherds they  
 should have been, but they were naught, ver. 23. and naught would come of them,  
 for their mal-administration.

*Who is the Shepherd of Israel* ] Both to *Princes* and *Priests*, by whose evil go-  
 vernment the people were so bad, as the former Chapter is fully set forth: *Qualis*  
*rex, talis grex*, the Sheep will follow the Shepherd: the common people are like a  
 flock of *Cranes*; as the first fly, all follow.

*Should not the Shepherds feed the flock?* ] Such flocks especially as have golden  
 fleeces, precious souls? O! feed, feed, feed, faith our Saviour to *Peter*, *Job. 21. 15*.  
*feed them for my sake* (as the Synack there hath it) rule them well, teach them well,  
 go before them in good example, do all the offices of a faithful Shepherd to them,  
 and be instant, or stand close to the work, *2 Tim. 4. 2*. *Dominus* propit, the Arch-  
 shepherd is at hand.

Ver. 3. *To eat the fat* ] *Ecces, lac & lanam respicitur*: this ye might do, if in mea-  
 sure; for the workman is worthy of his wages; see *1 Cor. 9. 7*. but ye gorge your  
 selves with the best of the best: *& si ventri bene, si lateri, ut Epitimus in Horace*, if  
 the belly may be filled, the back ticked, that's all you take care for. In *parabola ovium*  
*caprae quaritur, & vestrum maxime comprehendit scilicet*, ye are all for your own  
 ends, nourishing your hearts as in a day of slaughter, or of good cheer, *Jam. 5. 5*.

*Ye kill them that are fed* ] Heb. *ye sacrifice them*, so ye pretend, but mind your  
 own fat paunches: See *Prov. 7. 14*.

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*But ye feed not the flock* [As being false & false in their pastures, mock-shepherds. Ver. 4. *The diseased have ye not strengthened*] The flocks of sheep are here reckoned up that needed the shepherds both *care* and *cure*, but nothing was done; or, if any thing, it was overdone: for with force and cruelty they ruled over them. See 1 Pet. 5. 3.

Ver. 5. *And they were scattered, because there is no shepherd* [None but an idol-shepherd, Zach. 11. 17. a foolish shepherd, ver. 15. and the sheep being a foolish creature even to a proverb, and apt to wander into *harmes way*, will never return to the fold, if not tickled back; but flick in the thornes, or dye in a ditch, or run into the wolves mouth.

Ver. 6. *My sheep wandered* [Through the shepherds supine negligence, or bloody truculence. Surely as the herd of Deer forsake and push away the wounded Deer from them, so did these cruel shepherds: being *non pastores sed impassores*, *non Episcopi sed Apostoli*, *non prelati sed Pilati*; as Bernard wittily: *sheep-biters* rather than shepherds: greedy dogs, *Esa.* 56. 10, 11. grievous wolves, *Act.* 20. 29. *And none did search or seek after them* *Non erat qui quæreret non requireres.*

Ver. 7. *Therefore ye shepherds hear the Word of the Lord* [And ob that this Word might ever found aloud in the eares of all shepherds, as the voice of heavens trumpet]

Ver. 8. *As I live saith the Lord, surely because* [God here seemeth to be a great heat, in a perturbation of spirit, causing a kind of impediment in his speech: so thoroughly was he moved against these leud shepherds, whose faults he ripped up again to make better way to their sentence. *'Because my flock became a prey*] To the Chaldees, but especially to that old man-layner.

*Because there was no shepherd* [None but a company of Nominals, or rather Nihilities.

Ver. 9. *Therefore, O ye shepherds* [See ver. 7. 8.

Ver. 10. *Behold I am against the shepherds* [Heb. *Lo, I against*: by an angry Apostrophe.

*And cause them to cease from feeding the flock* [They shall be *Oscipitula*, *Quondam*, laid aside like broken vessels, as have been some Kings of this land in their several generations (one of recent remembrance) Popish Bishops not a few, Binner and others ointed and deprived.

Ver. 11. *Behold I even I will seek for the flock* [Ego ego poscām & inquiram: rather then the work that be undone, I'll do all my self, and then 'tis sure to be well done. *as I will seek out a certain Prophet*, who being asked What did most of all feed the horie? answered, the Masters eye: And of a certain African of whom when it was demanded, What was the best manure or soil for a field? answered, the owners foot-Steps, that is, his presence and perambulation. *'Præul us præst & profici*, *ab eis non abest*, Shepherds should reside with their flocks: the Archshepherd will not fail to do so.

Ver. 12. *As a shepherd* [He profecuteth the Allegory drawn from shepherdly all along: striking till upon the same firing with sweet smells.

*So will I seek out my flock* [Mat. 15. 24. *Psal.* 119. ult. *Esa.* 40. 11. *In the cloudy and dark day*] i. e. In the time of their calamity and captivity. When things are at worst, God himself will set in: be refereth his holy hand for a dead life.

Ver. 13. *And I will bring them out from the people* [This they could very hardly believe: therefore he assureth them of it again and again. God will do the like for all his flock, seem it never so impossible.

*And feed them upon the mountains of Israel* [Which are very high mountains: but the Church, Gods hill, is higher, *Esa.* 2. 2. See the Note above.]

Ver. 14. *I will feed them in a good pasture* [Daily and daintily, feed them among the Lillies, *Gen.* 2. 16. *Psal.* 23. 1, 2, 3. feed them with the fests and blood of my dear Son, *Joh.* 6.

*There shall they lie in a good fold* [Having a blessed calm in their confidences, full of spiritual security, and freed from all annoyances, *Mich.* 5. 5.

Ver. 15.

Ver. 15. *I will feed my flock* [Doing all the office of a good shepherd for them: and charging mine undershepherds to do so too.

*And I will cause them to lie down* [By giving rest to their souls, *Mat.* 11. together with many happy *Hallelujahs*, that they may serve me without fear, *Luk.* 1. 74.

Ver. 16. *I will seek that which was lost*, &c.] As he did *Peter*, *Paul*, the good thief, *Matthew*, *Zachary*, the Disciples after their shameful flight, *Austin*; all us who like sheep were gone astray, &c.

*But I will destroy the fat* [Pinguem & pinguem, such as in whom fulness breedeth forgetfulness, as in *Jehonatan*, *Deut.* 32. 15. Queen *Elizabeth* was told in a Sermon by Mr. *Dering*, that once she was *Tangam ovui*, like a mteek sheep, but now *tangam indomita*, in savageness, as an untamed heifer; and therefore wished her to meet God by repentance. Here good *Oscampadius* complaineth (and cause enough he had) of some of Christis fatter sheep, who were too too tauntly and troublefome to their fellows. The *Lutherans* of *Sueria* he might well mean; who, in their *Syngramma*, used him very courteisly: and *Luther* himself in his book of private Masse, set forth *An. Dom.* 1533. paffeth a very uncharitable censure upon his diseafe and death.

*And I will feed them with judgment* [Parting a difference, and dealing with them as it is fit.

Ver. 17. *And as for you, O my flock* [I have a saying to you also (such as are unbelieveably) as well as to your shepherds.

*Behold I judge between cattle and cattle* [Between sincere Christians and hypocrites, sheep and goats: and can soon find them, and then them to the world, who are fierce rams, and who are nasty goats: at last day howsoever, all shall out, and a separation shall be made: the precious shall be taken out from the vile.

Ver. 18. *Seemeth it a small thing unto you* [Extenuat hypocritæ suam culpam homines stulto. Hypocrites make the best and the least of their fine; which good people acknowledge with aggravation; but the *works of the flesh are manifest*: and here we have a lively picture of the Popish Clergy, who eat up the belt, and tread down the reft, & *pro fulcrum aquis suam salutem hominibus obtrudunt*, and for wholefome, obtrude brackish waters upon men, to quench their thirst.

Ver. 19. *And as for my flock, they say* [The poor milled and muzzled people are glad to eat such as they can catch: they are fed with traditions, legendary fables, indulgences, vowed pilgrimages, penances, &c. If *Luther* had not come in our way, they, we could have perverted the people to have eat grasse.

Ver. 20. *I even I will judge between the fat cattle* [These are, *saith Austin*, those that preime of their own strength, and boast of their own righteousness: being proud, insolent, and void of charity.

Ver. 21. *Because ye have thrust with side and with shoulder* i. e. With pretence of law on your side, and with power in your hand to do what you list; for who can withstand you? *And ye shall all the diseased with your horns* i. e. With your excommunications, and perfections: See *Esa.* 66. 5.

*Till ye have scattered them abroad* [For how should they abide it? they drive them out of the fold, flock, pasture; so that they must either fly, or dye.

Ver. 22. *Therefore will I save my flock* [Vox. By Christ the true Shepherd: who once found out him whom the Jews had unjustly excommunicated, *Joh.* 9. 35. and gave him encouragement. He knows all his sheep by name, as *Exod.* 33. 12, 17. and hath promised them safety here, and salvation hereafter, *Joh.* 10. 27. It is not with the Saints, as *Esa.* 31. 4. or as *Amos* 3. 12. but as *Jer.* 31. 10, 11, 12. See the places.

Ver. 23. *And I will set up one shepherd* [Who indeed is the only Shepherd: Magistrates and Ministers are shepherds: but Christ is the good shepherd, *Joh.* 10. 11. the great Shepherd and Bishop of souls, 1 Pet. 2. 25. *Eph.* 13. 20. the true Shepherd, above all for skill, love, and power: above *Jacob*, above *David* of whom he descended, and by whose name he is here called: so *Jer.* 30. 9. *Hof.* 3. 5. *Ezek.* 37. 24.

*Even my servant David* i. e. Christ the Son and successor of *David*, not *Q 442* *David*

melanchol  
Bible  
Bible

Hypocrites  
eating grass

Ego, ego, Nos  
minimus  
Oscipitula  
Quondam  
Oscipitula  
11b. 1.

Oscipitula

Toto corpore  
constat.

*David George*, as that odious heretic who dyed at *Bosile* blasphemously applied this text to himself, as if he had been the man here intended. The Jews themselves confess that *Messias* is here meant.

*He shall feed them* This is thus repeated, as that which containeth a world of comfort. It sheweth also that Christ will do it to the utmost. *Jacob* was a sedulous Shepherd: Christ much more.

Ver. 24. *And the Lord will be their God* This is that *Deo-bis* of heavenly honey we so oft meet with in the Old Testament; which therefore those Sectaries have so little reason to reject.

*And my servant David a Prince among them* Captain of the Lords hosts, *74th*. 6. 2. Captain also of his peoples salvation, *Heb. 2. 10.* *Messias* the Prince, *Dan. 9. 25.*

Ver. 25. *And I will make with them a Covenant of peace* *Pactum pacis, pacis omnimoda*, *Jer. 31. 13.* *Esa. 54. 10.* *Joh. 14. 27.*

*And will cause the evil beasts* That were wont to worry the flock. I will set them life from Satan and his impes, his instruments; such as was *Nero* the lion, and bloody *Bonaparte* the Pope's *hangings*—*flaw* here.

Ver. 26. *And I will make them a blessing* By blessing them with all spiritual benedictions in Christ Jesus, *Eph. 1. 3.* so that they shall be *salutis & secundis*, happy and fruitful.

*I have shall be shadows of blessing* Or very large showres (2 *Cor. 9. 6.*) of divine doctrine, *Esa. 55. 9.* and of righteousness, *Hos. 10. 12.*

Ver. 27. *And thence of the field shall yield her fruit* There shall be a continuance of all comforts and contentments.

*When I have broken the bands of their yoke* Freed them from the *Babylonish* bondage: but especially from the *Tyranny* of sin and terror of hell; when I have broke the devils yoke from off the necks of their souls.

*Out of the hands of those that served themselves of them* As did the devil, whose drudges they were, and who had them wholly at his beck and check.

Ver. 28. *And they shall be no more a prey to the heathen* As the Jews then were and are to this day, being used by the *Papists* as *sponges*. The Christian *Hebrews* also suffered with joy the spoiling of their goods: but then (for an ally to their grief) they knew within themselves that which did sufficiently support them, and make up their loss, *Heb. 10. 34.*

Ver. 29. *And I will raise up for them a plant of renown* i. e. Christ the true tree of life: Or the Church planted and rooted in Christ, and much renowned all the world over. Christ mystical is a vine covering the whole earth.

*And they shall be no more consumed with hunger* They shall have enough of all good things, a sufficiency, though not a superfluity; a *David's* *as habeo*, because the Lord hath heard the voice of my supplications, *Psal. 116. 1.*

*Neither bear the shame of the heathen any more* God will bring them in credit with those which formerly lighted and reproached them. God fashioneth mens opinions, ruleth their tongues, promiseth to them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life: where the Saints shall thus see the Son in his strength, *Rom. 2. 7.* *Mat. 13. 43.*

Ver. 30. *Thus shall they know that I the Lord their God, am with them* They shall understand the loving kindness of the Lord, *Psal. 107. 41.* they shall know the salvation of their God, *Psal. 50. 23.* they shall have a prophesy of faith, as *Rom. 8. 38.*

Ver. 31. *And ye my flock—ye men* Sheep ye are, but rational sheep, having your spiritual senses usually exercised to discern good and evil, *Heb. 5. 14.* so that ye take and see my goodness, *Psal. 34. 8.*

# CHAP. XXXV.

Ver. 1. *M* *Over the World of the Land* Chap. 18. 1.

Ver. 2. *Set thy face* Chap. 6. 2.

*Against mount Seir* Inhabited by the *Edomites*.

And

*And prophecy against it* This had been done before, *chap. 25. 12.* but not enough. God hath a further saying to them, and that for the comfort of his poor people who might thus object: Peace and security from danger is promised us in the foregoing Chapter; but we have still many deadly enemies, and none worse then our near allies and next neighbours the *Edomites*. Here therefore they are heavily threatened with utter desolation for their malignity against *Israel*, and their blasphemy against God.

Ver. 3. *Behold O mount Seir, I am against thee* *Ecc. ego ad te*, have at thee.

*And I will stretch out my hand against thee* I will have my full blow at thee.

*I will make thee most desolate* *Heb. desolation and desolation*: I will make an utter end: desolation shall not rise up the second time, *Nabum. 1. 9.* I will make short work, *Rom. 9. 28.*

4. *I will lay thy Cities waste* *Even Thomas, Driden, Boera* mentioned in Scripture: besides many others mentioned by Geographers, *Marefa, Rhinocorua, Raphia, Gaza, Anthodon*, &c.

*And thou shalt know* To thy small comfort.

*That I am the Lord* A Lord of Lords, a God of Gods, a great God, a mighty and a terrible, which requereth not persons, nor taketh reward, *Deut. 10. 17.*

Ver. 5. *Because thou hast had a perpetual hatred* An hereditary deadly feud against *Israel*, *Heb. an enemy of ages*, yea of many ages continuance; such as is (as we use to say of *Ramus*) the oldest the stronger.

*And hast shed the blood of the children of Israel* *Uti efflavit*, hast let out their life-blood: all malice is bloody.

*In time of their calamity* Watching the worst time, to do them the most mischief. *In time that their inquiry had an end* When I had in a manner done with them, yet thou hadst not done with them: but didst stir up *Nebuchadran* to burn the City and Temple with fire. This was to help forward the affliction, *Zach. 1. 15.* See the Note there.

Ver. 6. *I will prepare thee unto blood* Thou shalt have blood thy bellyful, which thou hast so greedily sought and sucked. *Satanus resurgens quem sibi, cuiusque infatigabili semper fuit*, as the *Scythian* Queen said to *Cyrus's* head.

*Even blood shall pursue thee* As a bloodbounty: It shall, it shall, believe me, it shall.

Ver. 7. *Most desolate* See ver. 3. *Iterum repetit, ut excidisse videretur*. I am in good earnest.

Ver. 8. *And I will fill his mountains* Ob the use of war! the Greek word for mountains signifies much blood.

Ver. 9. *I will make thee perpetual desolations* For thy perpetual hatred, ver. 5. *laia*.

*And thy Cities* See ver. 4.

Ver. 10. *Because thou hast said* Ungodly men must answer for their ungodly speeches also, *Psal. 15.*

*Thou shalt Nations* *Israel*, and *Judah*.

*Shalt be mine* Such was their avarice and ambition that they made account all was their own: they had in their hopes devoured these two Countries, which God had referred for a better purpose. He kept the room empty till the return of the natives; and the land kept her Sabbaths, resting from tillage, &c. And yet these miscreants added

*Whereas the Lord was there* Or, be it that the Lord is there, i. e. to keep possession against us, we will out him, and have it, in despite of him. O tongues worthy to be pulled out, cut in gobbets, and driven down their throats, that did thus blaspheme.

Ver. 11. *I will do even according to thine anger* Let the *Romish* *Edomites* expect the like punishment: their malice and mischief will come home to them.

*And according to thine envy* That quick *Hybrid* and *sharp-fanged* malignity, which none can stand before, *Prov. 27. 4.*

Ver. 12. *And thus I have heard all thy blasphemies* Of both sorts: those in the first table against my self, and those in the second table, against my people.

*They are laid desolate* And we have help after.

They



*They are given us to consume* ] Heb. *to devour* : Nay, but stay till they be : and then know, that ye may devour that on earth, that ye shall digest in hell.

Ver. 13. *Thou with your mouth ye have boasted* ] Heb. *magnified*, lifting your mouths against heaven, your tongues also have walked thorough the earth, *Psal.* 73. 9. See the Notes there.

*And have multiplied your words against me* ] When it would have better become you to have multiplied your words before me in prayer and praise, as the Hebrew word here used (mostly) signifies.

Ver. 14. *When the whole earth rejoiceth* ] *sc.* For my peoples deliverances. Or, when the whole land, *sc.* of Israel rejoiceth : as it is sometimes hail and well with the Church, when the wicked are in the fudd. *Judas* was the world of the world, as *Athen* was the Epitome of Greece, the Greece of Greece.

Ver. 15. *As thou didst rejoice* ] As thou wast sick of the devils disease, rejoicing at other mens harms : so, by a strange turn of things, others shall rejoice at thy just destruction, and revel in thy ruins : and at the last day especially, when thou shalt be awarded thy portion with the devil and his angels, *2. Thes.* 1. 6, 7, 8.

*Thou shalt be desolate, O mount Seir* ] This was accordingly effected shortly after *Lib. 12. cap. 11.* by *Nabubodonassar* and his Chaldeans, as *Jesephus* testifieth : and is daily executed on the Churches enemies, who shall all be ere long in the place that is fittest for them, *sc.* under Christs feet.

*And all Idumea, even all of it* ] The Edomites that thought of seizing on others lands, lost their own. They who cover all, do oft lose all : yea even the pleasure of that they possess ; as a greedy dog swalloweth the whole meat that is cast him, without any pleasure, as gaping still for the next morsel.

# CHAP. XXXVI.

Ver. 1. **P**rophesie to the mountains of Israel ] Better things then than didst to Mount Seir in the foregoing Chapter. See *Jsa.* 3. 10, 11. with the Notes.

*Ye mountains* ] That is, ye *Mountaineers*, *qui sere asperi atque inculti, Sed*

*Nemo adeo ferus est qui nec misere possit,*  
*Si modo cultura patientem accommodat aures.*

Hor.

Ver. 2. *Because the enemy hath said* ] The Church saith the better for her enemies petulancies and insolencies against her.

*Even the ancient high-places* ] Or the everlasting *Altitudes*. *Judas* lay high : the Church is much higher.

*Are ours in possession* ] Thus the Edomites triumphed before the victory : So did the Spaniards in 8, and God heard them, as *chap.* 35. 13. for he is *All-wise* ; *All-eye*, &c. He is jealous for his people, *Zach.* 1. 14. and jealousy is quick-fighted, quick-conceited.

Ver. 3. *Because they have* ] Heb. *Because* and *Because*, importing earnestness and heat of indignation, So *Levit.* 26. 43.

*And ye are taken up in the lips of talkers* ] Heb. *Ye are made to ascend upon the lip of the tongue, and upon the evil fame of the people*. God takes it extrem ill, that his people should be traduced and diffamed ; which yet hath been their lot in all ages ; but he will not fail to vindicate them, and to avenge them.

Ver. 4. *Therefore thus saith the Lord God to the mountains* ] For men there were hardly any left, or not very fit to be dealt with, See *ver.* 1.

*Which became a prey* ] To those man-eaters, *ver.* 3. *qui dirivunt & devoraverunt*, who did eat up Gods people as they eat bread, *Psal.* 14. 4. making themselves merry with their misery.

Ver. 5. *Surely in the first of my jealousys* ] Jealousy is hot as hell, *Cant.* 8. 6. it is implacable, *Prov.* 6. 34, 35. and very vindictive. See *Zach.* 1. 14. with the Notes. Here God swears he will be even with these Edomites.

Which

*Which have appointed my land* ] This the Lord hath never done with ; so ill he took it.

Ver. 6. *So was the mountains and to the hills* ] To those lifeless creatures he directeth his speech, to shew that every creature groaneth and waiteth for the redemption of our bodies : It saith the better also in this life present, for the Elects sake : as it was once cursed for mans sin, and hath lain bed-ridden, as it were, ever since.

*Because ye have born the shame of the Heavens* ] This, the Lord could not bear with any patience.

Ver. 7. *I have lifted up mine hand* ] Sworn solemnly. Men when they swear do so, as taking God to witness. Three fingers they do oft lift up and hold down two, to signify, saith *Lavater*, that God who is *Three in One*, hath prepared a place in heaven for such as swear rightly ; but will thrust down to hell, those that swear themselves.

*They shall bear their shame* ] They shall be paid home in their own coyn, be over-shot in their own bow, be covered with their own confusion.

Ver. 8. *To shall from forth your branches* ] Re-sprout and fructify : the Christian Churches (those spiritual mountains) shall especially, *Rev.* 22. 2.

*For they are at hand to come* ] To come home out of Captivity, or to return to God by repentance. The fall of Antichrist cannot be far off.

Ver. 9. *For behold I am for you* ] Or *I come to you*, and I come with a *Cornucopia* in mine hand.

Ver. 10. *All the houses of Israel, even all of it* ] The Israel of God in the Kingdom of the Messiah, *totum totum, quantum quantum*, not one of them shall be missing.

Ver. 11. *And will do better unto you* ] This must necessarily be understood of spiritual blessings by Christ : for temporals, they never had the like to those in the days of *Jeshua*, *David*, *Solomon*, *Hezekiah*, &c.

Ver. 12. *Thou shalt be their inheritance* ] Yea a type and pledge of that heavenly inheritance, *1. Pet.* 1. 4. *Rev.* 21. & 32.

*And thou shalt no more transgress because thou* ] Provoke God to bereave them ; *Terra deserti*

Ver. 13. *Thou land devourer up men* ] *sc.* By pestilence, famine, sword, evil beasts : thou art an unlucky land, an unblest country, feral and fatal to thine inhabitants. *Hosai* saith the like of his country *Ajara* ; and Another, of St. *David*'s *Girdle*, *Cant.*

*in Wales*, that it is a place neither pleasant, fertile, nor life. *Sirabo* saith the like of *Judas* ; but with a despicable mind, as *ver.* 5. Those malevolent Spies said no less, *Numb.* 13.

Ver. 14. *Neither because thy nations any more* ] Either by consuming them, or speuing them out, as *Levit.* 18. 28. & 20. 22. & 26. 20, 21. See what is said of heaven, *Rev.* 22. 3, 4, 5.

Ver. 15. *Neither will I cause men to hear* ] I will cut off all occasions ; and remove all such stumbling-blocks as whereto the nations dash and spilt themselves.

Ver. 16. *Moreover the word* ] See *chap.* 18. 1.

Ver. 17. *When the house of Israel* ] *Unique* *Scriptura* *videtur* *gloriam Dei*, *maxime autem hoc loco* ] This place of Scripture doth singularly set forth the glory of Gods grace, which it sheweth that mans destruction is wholly of himself, his help only of God.

*At the uncleanesse* ] As a *monstruosa clau*, abhorred by all.

Ver. 18. *For the blood which they had shed* ] These two grosse sins are inflamed, viz. murder, and idolatry ; lest they should plead, as *Jer.* 2. 35. *I have not sinned*, or as *Hos.* 12. 8. *In all my works they shall find none iniquity in me : that were fine*.

Ver. 19. *And I scattered them among the Heavens* ] Whose idols they had worshipped, and whose manures they had imited.

Ver. 20. *These are the people of the Lord* ] And these are the fruits of their religion.

Are these the holy people ? *Ecce*. *Lactantius* complaineth of his times, that God Truth was evil spoken of by the Heathen, because Christians lived loosely and lendly, Whereupon *Erasmus* cryeth out, *Oremus miseram ! Ob* lamentable ! Even in those pure times the piety of Christians was so much abated, that the Gospel

*Lib. 1. de*  
*ap. Det.*  
*Erasm.*  
*Lactant.*  
*was*



Ver. 3. *Can these bones live?* In the resurrection at the last day, he knew they should; for amongst the Jews that was generally believed, *Jeb. 11. 24.* But whether in this world, and at this time, that was the question: The Jew-doctors boldly but groundlessly answer that these dead bones and bodies did then revive: and that many of them did return into the land of *Israel*, and married wives and begat children. But this is true as that other dotage of theirs, that the dead bodies of Jews in what Country so ever buried, do by certain under-ground passages, travel into *Judea*, and there rest until the general resurrection.

*O Lord God thou knowest!* And he to whom thou art pleased to reveal it. *Ezek. 1. 1.* The *Ruffians* in a difficult question use to answer, *God and our great Duke know all this.*

Ver. 4. *Prophesy upon these bones!* Be thou the interpreter of my Will, who by mine all-powerful Word do quicken the dead, and call things that are not as if they were, *Rom. 4. 17.*

And say unto them, *O ye dry bones!* Together with Gods Word, many times, there goeth forth a power, *Luk. 5. 17.* as when he said *Lazarus come forth*, *Jeb. 11. 43.* So it is in the first resurrection, and so it shall be at the last, *Jeb. 5. 25, 28, 29.* See the Notes.

Ver. 5. *Behold I will cause breath to enter into you!* i. e. Into each number of you that belong to each body. Neither need the resurrection of the dead be held a thing incredible, *Alb. 16. 8.* considering Gods Power and Truth. The keeping green of *Noahs* Olive-tree in the time of the flood, the blossoming of *Aarons* dry rod, the flesh and sinews coming to these dry bones, and the breath entering into them, what were they all but so many lively Emblems of the Resurrection?

Ver. 6. *And cover you with skin!* *Supernaturam*; that the flesh may not look gaily. The word rendered *cover* in *Caldee*, and found only here, and ver. 8.

And put breath in you and ye shall live! At when man was first created, *Gen. 2.* and cannot God as easily remake us of something, as at first he made us of nothing?

Ver. 7. *So I prophesied!* He might have said, why should I speak to these bones? will it be to any purpose? but Gods commands are not to be disputed, but dispatched, without solicitation.

And there was a noise! A rumble, perhaps a thunderclap. And behold a shaking! perhaps an earthquake, as was at Christs resurrection. God will one day shake both the heavens and the earth. *The heavens shall pass away with a great noise* (2 Pet. 3. 10.) *the earth also and the works therein shall be burnt, and fall with a great crack.* Then shall the Lord descend from heaven with a shout, &c. 1 Thes. 4. 16. such as is that of Mariners in a storm, or of Souldiers when to join battle with the enemy.

Ver. 8. *Like flesh and the flesh came up upon them!* The body is the souls *vestib*, *Dan. 7. 15.* the souls suit: the upper garment is the *skin*, the inner the *flesh*; the innards of all, bones and sinews.

Ver. 9. *And say to the wind!* To the reasonable soul, that breath of God, *Gen. 2. 7.* *divina particula aera*, as one calleth it. In this better part of man, he is not absolutely perfect, till after the resurrection: for though the soul do in heaven enjoy an estate free from sin, pain or misery, yet two of the faculties or operations of the soul (viz. that of *Vegetation* and of *sense*) are without exercise, till it be reunited to the body. Here we have a representation at least of the *Resurrection*; which the Hebrews call *Gilgul*, the *Revolution*.

Come from the four winds, *O breath!* i. e. From God that gave you, return again at his command, to your own numerical bodies, wherever they lay. And to this text our Saviour seemeth to allude, *Mat. 24. 31.*

Ver. 10. *And the breath came into them!* *Deserunt* from without: as at first they were infused by God, to they are still. This, *Aufste* sometime and for some space of time doubted of, and was therefore censured boldly but unadvisedly by one *Vincensius Viliby*, as *Chemicus* relates it.

And they lived and stood up upon their feet! As life will shew it felt by sense and motion. Live things will be sitting. *Arida citius pascuarius corda Deus vitali vegetabit.* Ver. 11.

Ver. 11. *These bones are!* That is, they signify and betoken. And here we have the Accommodation or Application of the preceding Parable or Type: where also we may soon see, that this chapter is of the same subject and method with the former: only that which is there plainly, is here more elegantly disguised, viz. the deplorable condition of the *Israelites* in *Babylon*, together with their wonderful deliverance and restitution in this and the three next verses.

*Our bones are dried!* We lie in *Babylon* as in a sepulchre: we are buried alive, as it were; we are free among the dead, free of that company.

We are cut off for our parts! q. d. Let them hope as hope can: we have hanged up all our hopes now that the City and Temple are destroyed. Thus carnal confidence is raised up into a corky, frothy hope, when it hath sufficient help: so it fitteth down in a faithless, fullen discontent and despair, when it can see no second causes.

Ver. 12. *Behold O my people!* God owneth them still, though they had little deserved it. Shall mens unbelief make the faith of God without effect? *Rom. 3. 3.* Tumults desperation aperit, he openeth the graves of desperation, and lets in a marvellous light. So the Lord did for his poor Church, by this blessed Reformation begun by *Luther*: whole book de *Captivitate Babylonica* did abundance of good. As for that wretched house in *England*, a former faith of it, that it is such as the age hath had despised, of the present worthily admireth, and future ages shall stand amazed at. *O heates qui Deum docem et spirituali Babylonia cor educerem seculi sunt!*

Ver. 13. *And ye shall know that I am the Lord!* Ye shall experiment it. The Reformed Churches have done so abundantly. *Gloria Deo in excelsis.*

When I have opened your graves! This is spoken over and over for their confirmation, who were apt to think, the news was too good to be true.

Ver. 14. *And shall put my spirit in you!* Even my Spirit of Adoption, that soul of the soul: this was more than all the rest. Thrice happy are they that are thus spirited; they shall live and live comfortably.

Ver. 15. *And the Word of the Lord!* See chap. 18. 1.

Ver. 16. *Take thus one stick!* A cleist stick which is *res vilis & vilis*, a poor business in itself; but if God please to make use of so slender a thing, it may serve for very great purpose: as here by the uniting of two forty sticks in the hand of the Prophet, it prefigured the uniting of *Judea* and *Israel*, Jew of Jews and Gentiles in the hand of the Lord, that is in Christ Jesus who is the hand, the right hand, and the Arm of God the Father.

His companions! i. e. *Benjamin and Levi*, 2 Chron. 11. 12, 13.

Ver. 17. *And join them one to another into one stick!* See on ver. 16. Man and wife are as these two branches in the Prophets hand, inclosed in one bark: and so cloing together that they make but one branch.

Ver. 19. *And make them one stick!* Taking away the deadly feud that hath so long time been betwixt them, breaking down the partition-wall, &c. I will once more bring them all under one King, and make them of one mind. Religion is the only best bond of affection. The very heathens honoured the Primitive Christians for their unanimity. See *1 Cor. 6. 9.* with the Note.

Ver. 20. *Shall be in thine hand before their eyes!* That by this *Christ* publicly acted, they may be the better affected.

Ver. 21. *Behold I will take the children of Israel!* This was fulfilled when the Jews, and with them many of the tribes also returned to their own country, under *Zorobabel* and *Ezra*: As for the rest of the ten tribes that returned not, they degenerated into Gentiles. The Jews say that they were first up by *Alexander* the great in the *Caspian* mountains; and shall therefore break forth when the *Messias* appeareth.

Of the Jews in general *Tacitus* hath observed, that they are very kind to their own countrymen: but to all others very cruel. This might haply move *Alexander* to serve them in that kind. There are that understand that text, *Rev. R c c 2*

16, 12. the Kings of the East concerning the ten tribes whom they place in China, which is called the land of Shinar (as *Jonas* conjectured) *Isa.* 49. 12. And who know, but that when all *Israel* shall be called, *Rom.* 11. 26. raised from the dead, *ver.* 15. joyned into one flock, as here, many of those poor Heathens in *Africa* and *America* may have part in the same resurrection?

*Ver.* 22. And I will make them one nation] Who were before at deadly feud, and fought many bloody battles. *Solemnus & nobis hoc promissum contra schismata*, Let us also comfort ourselves with this promise against schisms, faith *Oecolampadius*. Christ will cause the false Prophets and the unclean spirit to passe out of the land, *Zech.* 13. 2. he will also to work in the hearts of our Lord *Jesus Christ*, *Rom.* 15. 16. *Ver.* 23. Neither shall they desire] After the Captivity the Jews could never endure idolatry. The Popish image-worship is at this day a very great stumbling-block to them.

One of all their dwelling places] Where being mingled among the Heathen they learned their works, *Psalm.* 106. 35.

*Ver.* 24. And David my servant] i. e. Christ, who came to do the will of his Father in the shape of a servant, *Phil.* 2. 7. See *Isa.* 42. 1. And they shall all have one shepherd] Even David their King is for his clemency here called a Shepherd (faith *Flavius*) tending and tendering his people: See chap. 34.

They shall also walk in my judgments] All Christs subjects can say, as those Primitive Christians did, *Non non eloquimur magna, sed vivimus. Athanasius* in his Apology faith, *Ne Christiani in a bad man, in quo conversaverunt de deo, nisi in eo a contrariis.*

*Ver.* 25. And they shall dwell in the land] So they did for six hundred years, or near upon: and in heaven (whereof *Canaan* was a type) they shall live and reign for ever.

*Ver.* 26. Moreover, &c.] See chap. 34. 25. And it shall be an everlasting Covenant with them] With all the *Israel* of God. And I will place them] i. e. In the holy Land, faith *Piscator*: or else I understand not what this word place them, or give them, meaneth.

And will let my Sanctuary in the midst of them] i. e. I will indwell in them, and walk in them, &c. as a *Cor.* 6. 16. The Jews pray earnestly for the rebuilding of their material Temple. Pray we as hard for the building up of the mystical Temple.

*Ver.* 27. My Tabernacle also] i. e. Mine Ordinances, those Testimonies of my special preference. See *Rev.* 21. 3.

*Ver.* 28. Do sanctify *Israel*] i. e. Do set them apart for mine use: and will see to their safety.

When my Sanctuary] Where hence they shall have continual both direction, and protection.

# CHAP. XXXVIII.

*Ver.* 1. **AND** the Word] This particle *And* sheweth the dependance of this discourse upon the former. Gods people shall be brought to their own country, The Lord Christ also shall sit upon the throne of his Father David: But betwixt these two great benefits the Church shall suffer much; and her enemies a great deal more, when once God takes them to do.

*Ver.* 2. Sixty years against Gog] i. e. Against those last enemies of the Church, before *Scythians* come: the Kings of the lesser *Africa* and *Syria* before his first coming (see the books of *Maccabees*) the Pope and Turk before his second coming: See *Rev.* 20. 8. with the Note. Against these *Ezekiel* is commanded to set his face, that is, to prophesy with utmost intention of spirit, and contention of speech.

The land of Magog] Or, in the land of *Magog*, which some make to be *Gog* country, and especially *Hierapolis* (for which they allege *Pliny lib.* 5. cap. 23.) a chief City of *Syria*. This *Hierapolis* had its name from the multitude of religious houses

ses or idol-temples there erected. May not *Rome*, the Metropolis of idolatry, be *Polom.* in rightly to be called?

The chief Princes of *Magog* and *Tubal*] People neighbouring upon the *Syrians*, and subject unto them, great enemies to *Israel*. See on chap. 27. 13. In *Magog* or *Cappadocia*, the *Turks* began to grow great and formidable. As for *Tubal*, *Hierom* and *Isidorus* among the Ancients; *Bellarmine* and *Grægorius* among the Jesuits, understand it of the *Scythians*. R. David and *Alexandra* take *Magog* for the *Italians*.

*Ver.* 3. Behold I am against thee O Gog] *Ece ego ad te*, Have at thee Gog.

The chief Prince of *Magog* and *Tubal*] These two are thus conjoined to shew, as some think, that *Turks* and *Papings* shall at length join their forces to root out the true religion: and that whilst they are tumbling and endeavouring the Churches downfall, Christ shall come upon them and confound them. See on *Rev.* 16. 14, 16. The Jews hold that this whole Prophecy shall be fulfilled at the coming of their long-looked for Messiah: and whilst they take all things therein according to the letter, they run into many very great errors.

*Ver.* 4. And I will turn thee back] As he did *Antiochus Epimanes* by the Jews: the *Turks* oft by *Hussards*: the Pope forces by the *Protestants* in *Germany*, and lately by the *Suedes*. It hath been long ago foretold, and for many ages believed, and by the *Turks* themselves not a little feared, that the Mahometan superstition by the sword begun, and by the sword maintained, shall at length by the Christian sword also be destroyed, so that the name of Gog and Magog (faith the Historian) shall be no more heard of under heaven. A cold sweat also stands at this time upon the limbs of the Wellen Antichrist, by reason of the growing greatness of the Protestant Princes.

And put hooks into thy jaws] A Metaphor from those that catch Whales: Con-

fer chap. 29. 4.

And I will bring thee] But, for an ill bargain.

*Ver.* 5. Persia, Ethiopia, and Libya] A numerous army from all parts. The Church is against all the world, and all the world against the Church. *Hic vir totius orbis impetum sustinuit*, said One once, concerning *Athanasiu*. A silly poor maid in the midst of many fierce and savage creatures assailing her every moment, is a true picture of the Church, faith *Luther*.

*Ver.* 6. Gomer and all his bands] The *Cymbrians* or *Cimmerians*, faith *Melani*: *Elkon*: the *Gallians*, faith *Theodoret*.

The house of Togarmah] The *Phrygians*, as some: the *Armenians*; as others will, Of Antichrists his great power, See *Rev.* 9. 1. — 20. & 30. 8. See on ch. 27. 14.

*Ver.* 7. Be thou prepared] Comparator & comparate. Muller up all thy forces, and see to their safety. But canst thou ward of my blows? mote thy self up against my fire?

*Ver.* 8. After many days thou shalt be visited] *sc.* By mine heaviest judgments: for shall not God avenge his own Elect? — though he be long with them. I tell you that he will avenge them speedily, *Luke* 18. 7. 8.

In the latter year thou shalt come into the land] *Antiochus*, that little Antichrist, did, and made havock. It is the opinion of some very grave Divines, that the great Antichrist before his abolition, shall once again overflow the whole face of the West: *Quod Deus avertat*.

Which have been always waste] i. e. A long while.

*Ver.* 9. Thou shalt ascend and come like a storm] With great hurry and terror: but it shall soon blow over.

Thou shalt be like a wind] *Scd cito transibis*.

*Ver.* 10. Things shall come into thy mind] *Ascendit verba super cor tuum*, thou shalt machinate mischief: but it shall fall on thine own pate. O pray, pray, said a holy man once, *Ponitior enim Romanis & Conciliis* I ride in *concordia* mira molitur, for the Pope and his Council of *Trent* are hatching strange bufferies.

*Ver.* 11. I will go up to the land of unwalled villages] That came not to fortify their towns, but commit themselves to God, and think to escape us: but we shall soon show them their folly therein. The Hebrews have one and the same word for

folly

fully and confidence, *Psal.* 49. 14. *Ecclef.* 7. 27. *Psal.* 78. 7. *Job* 31. 24. Secon *Job* 4. 6. But in the fear of the Lord strong confidence: and his children (though their towns be unwalled) have a place of refuge, *Prov.* 14. 26.

Ver. 12. To take a spoil? Heb. to spoil the spoil, and to pray the prey. The Antichristian rout are all for robbing and ravaging. What vast flocks of many taked the Pope once out of England, which was therefore truly and trimly called by Pope Innocent the fourth, *horum deliciarum & patrum inextinguibilis*, his delicate garden, and pit that could not be drawn dry.

To turn them hand? To plunder them to the very bones, as they say. Time was when the Popes receivers here left not to much money in the whole Kingdom, as they either carried with them, or sent to Rome before them. Of this Papal expropriation King John heavily complained, and could get no remedy: but Henry the eighth would bear it no longer. England is no more a babe (said he in his Protestation against the Pope:) there is no man here but now he knoweth that they do foolishly that give gold for lead, more weight of that then they receive of this, &c.

Ver. 13. *Steba and Dedan* [The Arabians, who lived by roving and robbing. With all the young Lions] That lie in wait for gain, as Lions do for prey. *Art thou come to take a prey?* y. d. If thou art, we are ready to set in with thee, or to traffique with thee for it. *Makemust* came of these Arabians: the Pope hath his money-merchants great store, *Rev.* 18.

Ver. 14. *Prophecy and say unto Gog* [say it over again, that it may be the better considered, for the strengthening of the hands and hearts of my people.]

Shall thou not know it? y. c. By thine Intelligences, and wilt thou not think to make thine advantage of it? The Pope hath his *Corvées* in every corner of Christendom: The *Pejorative* Colleges placed upon the walls of Cities afford them passage into the City, or abroad into the world at pleasure, to give or receive intelligence as occasion serveth.

Ver. 15. *Out of the North parts* [Ab Aquilone nihil boni: from spiritual Babylon comes all mischief to the Church.]

A great company and a mighty army [Such was the army of Antiochus Epiphanes against the Jews; of the Turk against Christians; of the Pope against the Hussites, Waldensers, &c. He deceiveth the Nations which are in the four quarters of the earth, to gather them together to battle: the number of whom is as the sand of the sea, *Rev.* 20. 8. He hath at his command the *Italiani, Wallenses, Spaniards*, whom *Belshazzar* mightily reckoneth among the souldiers of Antichrist.]

Ver. 16. And thou shalt come up against my people [Oh happy they in such a privilege, maugre all thy malice, *Dani.* 33. 29.]

In the latter days [Before the coming of the Messiah, first and second. And I will bring thee] But for thy ban.

Against my land [The earth is the Lords, and the fulness thereof, *Psal.* 24. 1. but that land where God is sincerely served, is his peculiar portion. It was said of old *Anglia regnum Dei*: It is now so much more.]

When I shall be justified in thee [i. e. Glorified in thy just and utter destruction.]

Ver. 17. *Art thou he?* [Thy sure enough thou art he: for I cannot be deceived in thee, nor shall fail to suppress thee.]

By my servants the Prophets [Ezech, Jude 15. *Hof.* 2. *Joel* 3. *Dan.* 11. *Zech.* 14. *Rev.* 20. 8. *Thess.* 2.]

Which prophesied of thee [Though under another name.]

Ver. 18. *My fury shall come up in my face* [Though it do not presently break forth. *Ira Dei quod distemperat, est minaciter.*

*Parsa venit gravior, quod magis tarda venit.*

God delighteth to make fools of his enemies; he lets them prevail a while, and carry the ball on the foot, as it were, that they may fall with the greater disappointment.

Ver. 19. *For in my jealousy* [God first kindly, and then speaks, and then flaketh the earth. His wrath is like *Elijah's* cloud; which was at first but a small matter

matter to see to: or as thunder which we hear at first a little roaring noise afar off: but stay a while, it is a dreadful crack: or as fire that at first burneth a little upon a few boards, but when it prevaleth, burneth out in a most terrible flame.

Ver. 20. *Shall shake at my presence* [And wriggle into their holes; as worms do in time of thunder.]

And the mountains shall be thrown down [Hyperbolic threats, to set forth the dreadfullest of Gods fierce wrath, which burns as low as hell itself.]

Ver. 21. And I will call for a sword [Against Antiochus by the Macceæes; against the Turk and Pope by the Christian Princes, *Hemistades, Scanderbeg, Queen Elizabeth*, the late and present Kings of *Sweden*, the English and French forces in *Flanders* now before *Graveling*, since *Dunkirk* and *Bergen* taken from the *Spaniards*. Certain it is, that ere long the Beast and the false Prophet shall be taken, and all the souls of the heaven filled with the flesh of those Kings and Captains, that fight against the Gospel, *Rev.* 19. 19, 20, 21.]

Ver. 22. An overflowing rain, and great hail-stones [As once at the general deluge, destruction of *Sodom*, discomfiture of the Kings of *Canaan* in *Jehovah's* days, *chap.* 10. 11. Some think that these Judgements here threatened fall towards the end of the world be executed upon Antichrist and his adherents, according to the letter: See *Rev.* 16. 21. See the Note there.]

Ver. 23. *Thou wilt magnify myself* [This end God propheseth to himself in all his works: and well he may; for he hath none higher: then himself to whom to have respect. And let all this that hath been said comfort us against the rage and good success (if any such yet be) of the Antichristian rout; for they are but (as he said once of decaying Carthage) the last lurches and bites of dying wild beasts.]

# C H A P. XXXIX.

Ver. 1. *Prophecy against Gog* [Prophecy again against him, for my peoples greater comfort. The Jews (noted ever to have been a light, serial, and fatal nation, apt to turn themselves into the fools paradise of a sublime dosage) they expounding this Prophecy according to the letter, conclude that Christ is not yet come, because these things here foretold are not yet fulfilled. When he doth come, they say, he shall set up his kingdom at *Jerusalem*, gather all *Israel* out of all coasts unto himself there, send each one to his own Tribe, and that most certainly, by the operation of his holy Spirit. There they shall be no sooner settled, and the kingdom not yet fully established, but *Gog* and *Magog* shall bring a huge army against *Jerusalem*, where they shall fall by the sword, lie unburied, &c.]

Ver. 2. And I will turn thee back [Conversionem vel Contritionem: See *ch.* 38. 3.]

And leave thee the sixth part of thee [Or, strike thee with six plagues, or draw thee back with an hook of six teeth, *as chap.* 38. 4.]

And I will cause thee to come [This is much and oft inculcated, that it is God who brings in and drives out the Churches enemies. This is a quieting consideration.]

Ver. 3. And I will smite thy bow out of thy left hand [I will disarm thee: as *Herodotus* reporteth of *Sennacherib* and his *Affrians* in *Egypt*, that their quivers, bowstrings and targets were gawen to pieces by *Mue* and *Rais* in one night, so that they were forced to fly for their lives: And as our Chroniclers tell us in the battle between *Edward* the third of *England*, and *Philip* of *France*, their fell such a piercing shower of rain, as dissolved their strings, and made their bowes useless.]

Ver. 4. *Thou shalt fall upon the mountains of Israel* [Thither thou shalt come indeed (as *Antiochus* did into the Temple, Antichrist into the Church of God, 2 *Thess.* 2.) but there thou shalt take thy end.]

Ver. 5. *Thou shalt fall upon the open field* [Heb. the face of the field, which thou shalt dung with thy dead carcasses.]

Ver. 6. And I will send a fire on *Magog* [So God will one day on Rome that *Radix omnium malorum*, *Rev.* 18.]

And among them that dwell carelessly in the latter [Who most not think there to mote up themselves against my fire.]

*Dani.* 237.

*Ver.* 7.

Ver. 7. *I will not let them pollute my holy Name* As if I were left able to deliver my people, or less mindful of my Promises.

Ver. 8. *Behold it is come, and it is done* It is as good as done. So, *Babylon is fallen*, i.e. it will fall certainly, quickly, utterly.

*This is the day* *O oculum illam* I when shall it once be? *O mora! Christe veni.* Ver. 9. *And they that dwell* Hyperbolical expressions; though the Jews hold otherwise. See on ver. 1.

*Shall set on fire and burn the Weapons* Do not the Churches Champions so at this day, ever since they proclaimed and proved the Pope to be that Antichrist: burning up his weapons (his false doctrines and heresies) by the fire of Gods Word, and giving their bodies to be burned for the testimony of Jesus?

*And they shall burn them with fire seven years* i.e. *Distinctions & Epistime*! This *seven years* is not yet out. The Jesuites say, Satan sent *Luther*, and God sent them to withstand him. But there is a succession of Luthers to find them work enough still, and to burn up their weapons, that the Churches may be at rest.

Ver. 10. *So that they shall take no wood* This must needs be Hyperbolical, as are also sundry other passages in holy Scripture. When *Luther* burnt the Popes decrees and decretals at *Wittenburg*, it was a fair fire doubtless, as *Solen* once said of the fire he caused to be made at *Athens*, of the bills and bonds of the *Athenian* usurers.

Ver. 11. *I will give unto God a place there of groves* That's all the portion or possession he gets in the holy land.

*On the East of the sea* The dead sea, or the lake of *Sodom*: a fit place for Antichrist to be buried in: he shall at last be cast alive into a worse lake, *Rev.* 19. 20. *And it shall stop the noses of passengers* By reason of stench, or the mouths of passengers from speaking evil of Gods people.

*And they shall call it* For a lasting monument of Gods great mercy, in ridding the country of such Fells.

Ver. 12. *And from months shall the house of Israel be burning of them* That is, a long while: like as the Reformed Churches were in burning out Popery, those damnable doctrines, ceremonies, images, reliques, bulls and books. Here in *England*, the *Romish* Religion stood a whole month and more after the death of *Queen Mary*, as afore. *December 27*, it was permitted that the *Epistles*, *Gospels*, ten *Commandments*, *Lords Prayer*, *Creed* and *Letany* should be used in the *Vulgar* tongue. *March 22*, when the estates of the Realm were assembled by renewing of a law of *Edward* the sixth, was granted the whole use of the *Lords Supper*; that is, under both kinds. *June 24*, the sacrifice of the *Mass* was abolished, and the *Liturgy* in the *English* tongue established. In *July*, the oath of *Supremacy* was modified: and in *August* images were removed out of Churches, broken or burnt:

*Tota molis erat Romanam abscindere gentem.*

Ver. 13. *And it shall be to them a renown* A Monument, or Trophie of their triumph. When the *Switzers*, Anno 1443, had vanquished the *Thurcois* in battle, they banqueted in the place where they won the victory; using the dead bodies of their adversaries instead of stools and tables.

Ver. 14. *And they shall sever out men of continual employment* *Vires quotidianas*, men that shall stick to it, making it their business. So do our publicke Professours and others, to confute *Popish Tenets*, and to decry their customs. In doing whereof they are *affidui & accubiti*.

Ver. 15. *Then shall be set up a sign by it* A statue, pillar, or sepulchral monument, that the buriers may bury it. Oh that in like sort God would cause the *Prophets* (all reliques and rags of Popery, and other heresie) together with the *unleavened spirit* to passe out of our land, *Zech.* 13. 2.

Ver. 16. *And also the name of the City shall be Hamonah* i.e. *Multitude* or *Tumult*: and all to keep up the memory of that signal victory. Near unto the University of *Cambridge*, on the South-East side there appear aloft certain high hills

Laquet  
Chron. p. 163.  
pallidiores.  
Pepilones.

hills called *Gogmagog-hills*; but wherefore I know not. But not far from them is *Heratier-hill*, so called by the *Papists*, because *Bilney* and *Luisner* were wont there to walk.

Ver. 17. *Speak unto every feathered fowl* A further explanation of that which had been said, *ver.* 4. *Assemble your fowls* *Jer.* 12. 9. *Rev.* 19. 17. See there.

*My sacrifice* To this great slaughter of enemies, whom I do sacrifice, as it were, to my justice.

Ver. 18. *Ye shall eat the flesh of the mighty* Whose flesh may be, perhaps, more delicate.

*And drink the blood* Blood royal, of a noble alloy. *Sed nihil inde collige, Ocul.* *quoniam perperam totum dominatum qui verbum Dei persequuntur, quique populum Israel spiritum sanctum exagitant.* It importeth the eternal damnation of Atheists and Antichrists.

Ver. 19. *Of my sacrifice* Or of my good cheer: So God calleth it, to shew how well pleased he is with the destruction of his Churches enemies.

Ver. 20. *With horses and chariots* i.e. With men that ride on horses, and fight out of Chariots.

Ver. 21. *And all the heathen shall see my judgment* *Amiceus* did so, and *Maximian* the Emperour, and other tyrants, when seized upon by such judgments of God as they could neither avoid nor abide.

Ver. 22. *From thence day unto forward* Their experience shall breed confidence.

Ver. 23. *And the heathen shall know* They shall be convinced of the equability of my proceedings, and the truth of my menaces.

Ver. 24. *According to their iniquities* I have not shewed my sovereignty, or exercised tyranny towards them, but done them right.

Ver. 25. *Now will I bring again* Three things he here promiserh his people, notwithstanding all the sorrow. 1. *Effectual Vocation.* 2. *Justification* here. 3. *Glorification*, *ver.* 29. The Sun of righteousness loves not to set in a cloud.

*And will be jealous* Of *zealous*; the zeal of the Lord of bests, his free grace, shall efface it.

Ver. 26. *As for that they have born their shame* Are become soundly ashamed of their sinful practices: *hoc enim genus est vere fidei*, faith *Oculampitium*, for this is the nature of true faith, to blush and bleed for sins past.

*When they dwell safely in their land* And so settled on their lees through carnal security.

Ver. 27. *And am sanctified in them* i.e. Have fully shewed my sanctity and majesty, both by their punishment, and by their deliverance.

Ver. 28. *And have left none of them any more there* Here the Jews triumph and say, When was this promise ever fulfilled? and how then can the *Messias* be come already? Hereunto it is rightly answered that this Prophecy is to be taken partly literally, and so it was fulfilled at the return of the captives out of *Babylon*. See *Ezra* 1. 1. Partly spiritually; and so Christ will at the last day raise up every of his Elect (that *Israel* indeed) and gather them to himself; not one of them shall be missing.

Ver. 29. *Neither will I hide my face any more from them* They shall have beatifical vision and fruition for ever. See on *ver.* 25. *For I have promised* and my Word. Have already, and will do yet more liberally in the days of the Gospel, *Act.* 2. 27. *Job.* 7. 38.

# CHAP. XL.

Ver. 1. *Now the first and twentieth year, &c.* After the defeat of *Gog* and *Magog* the former, concerning the Christian Church, and the spiritual state and constitution thereof: which is here prefigured by types of rebuilding the Temple, restoring the Levitical rites, and repopelling the promised land. To those Jews who

STT heretice

heretofore expect a most glorious Temple and State at the coming of their imaginary Messiah (and for whose sakes these high things are thus expressed) Christ may well say as afterwards he did to Nicodemus, Job. 3. 12. If I have told you earthly things and ye believe not: how shall ye believe if I tell you of heavenly? The wife of their Rabbins (as Galatinus testifies) convinced by good reasons, understand these things not of an earthly building according to the letter, but of an heavenly, and in a mystical sense. And John the Divine so interpreteth this Scripture, Rev. 21. & 22. viz. of the heavenly Jerusalem, that mother of us all. It is ordinary with the Prophets to speak figuratively of the amplitude, splendour, and magnificence of the Christian Church: as *Ilsa. 54. 11, 12. I will lay thy stones with fair colours, and lay thy foundation with sapphires, &c.* that is, I will erect and raise my Church and Temple among the Gentiles, and adorn and deck it with lustre and variety of precious graces. Divines observe, that God here sheweth Ezekiel a new Temple bigger then the old Jerusalem, and a new Jerusalem bigger then all the land of Canaan: (yes according to the account of some learned Rabbins) bigger then all the world; for *chap. 48. 35. it was round about eighteen thousand measures, i. e. leucas* say they. Now in opening of this Prophecy, it must not be expected that something should be said to every verse, as elsewhere hath been done: and yet we must know that there is nothing in holy Scripture that is not useful and profitable, 2 Tim. 3. 16. though in first sight it may seem otherwise. Metals ly hid in hardest quarries: wholesome herbes are found oft in roughest places, and precious stones in barren lands. Hippocrates saith that in the faculty of Physick there is nothing small, nothing conceitable. Aristotle saith in all nature nothing is so mean, vile, and abject, that deserveth not to be admired. The Rabbins have a saying that there is a mountain of sense hangeth upon every *Apex* of the Word of God, &c.

And brought me thither [sc. To Jerusalem (in vision) that valley of Vision. In the beginning of this book, the spirit carried him into the plain of Shinar, there to see a vision, purporting the destruction of the material Temple. Here, toward the close of it, he is by the same hand carried to Jerusalem to see a mystical Temple set up in the stead thereof, far more lately. The sufferings of this life are in no comparison worthy of the glory that shall be revealed, Rom. 8. 18.

Ver. 2. Brought he me [i. e. The Spirit brought me, who is called God's hand, ver. 1. quia a Patre Filique quasi manus dimittat: so he is called the finger of God, Exod. 8. 19. that is, his power.

And set me upon a very high mountain [Moriah, where had Rood the Temple which overlooked the City; and had been a kind of heaven upon earth, wherein the holy Priests and Israelites were as Rares.

By which was the frame of a City [So the Temple seemed to him, for its many courts, walls, towers, gates, &c. so doth the Sagratio at this day.

Ver. 3. And behold there was a man [Christ the Sovereign Architect of his Church, as Rev. 11. 1. This might well be brought in with an Ecce. He appeared after another manner in that first dreadful vision, chap. 1.

Whole appareance was like the appareance of brass [Bright and durable; importing Christ's purity and eternity.

With a line of flax in his hand [Christ's measuring-line is the holy Scripture, and the preaching of the Word; so is also his measuring rod here said to be of reed, but Rev. 11. of gold. Both there are in Christ's hand; to shew that the power and efficacy of the Word read or preached is from him alone: See 1 Cor. 3. 9, 10. — 18. & 2 Cor. 10. 13.

Ver. 4. Son of man [A most kind compellation, holding forth Christ's Philanthropy or love to mankind. He calleth us sons of men, who for our sakes became the Son of Man, that we might become the sons of God. It is observed that Ezekiel with the Seventy is *ὁ υἱος ἀνθρώπου* the son of man, but Christ is *ὁ υἱος τοῦ ἀνθρώπου* that is, the son of Adam: he was the next and only other common person.

Behold with thine eyes and hear with thine ears, and set thine heart, &c. [We should give all possible diligence and heed to discourse of the new Jerusalem, that City of people. Letting a work both our outward and inward senses, and those well exercised, to discern both good and evil, *Heb. 5. ubi.*

Declares

Declares all that thou seest unto the house of Israel [For therefore hast thou seen it. The manifestation of the Spirit is given to every man to profit withal, 1 Cor. 12. 9. And as any man hath received the gift, so let him minister the same to others, 1 Pet. 4. 10. What use is there of a candle under a bushel?

Ver. 5. And behold a wall on the outside of the house [Betokening Gods Almighty Protection of his Church and chosen, *Esa. 26. 1. Zach. 2. 9. Job. 1. Psa. 125. 1, 2. Psa. 46. 1, &c.*

Ver. 6. Then came he unto the gate [Henceforth we shall read of gates, greeces, posts, porches, courts, chambers, windows, &c. after the manner of Solomon's Temple now burnt to ashes. Concerning all which, various and very different are the opinions of interpreters. We shall for heretofore the whole building in heaven: meanwhile, for many things here mentioned we must content our selves with a learned ignorance, and not call it *descriptions infusum*, as that Popish Commenter Sanlius blasphemed: or think that the holy Pen-man spake he knew not what. This was Argum: basely to speak evil of the things that he knew not. How much better those Rabbins, who meeting with many things here, inextricable and inexplicable, say, *Eliam causaveris soluti omnia?*

Ver. 7. And every little chamber [Or Porters-lodge.

Ver. 8. He measured also the porch [This porch which had neither doores nor roof that were of, was *symbolum celi: celum enim undique conficiuntur lateque patens significabat*, saith Josephus, it represented heaven. *Dr. Bell. Job. 46. c. 6.*

Ver. 9. And the porch of the gate was inward [Or, this was the porch of the inner gate.

Ver. 10. And the little chambers [Here lay the door-keepers, whose office was to keep out the unclean, 2 Chron. 13. 19. Oh for such officers among us!

Ver. 11. And the length [That is, the height of the gate.

Ver. 12. The space also before the little chambers [Which space served either for seats, walks, or eaves rather at either end.

Ver. 13. Door against door [The one facing the other, in a direct line.

Ver. 14. Even unto the post [i. e. The height was the same everywhere. See these things well set forth by pictures at the end of *Cassali's* and *Lavaters* Annotations on the Text.

Ver. 16. Narrow window [i. e. Narrowed, the better to let in light: and so shadowing out that spiritual illumination and joy wrought in the hearts of the children of light. See *Esa. 42. 7. & 49. 6. & 60. 19, 20. Mic. 7. 8. Luk. 1. 32. Job. 3. 19. & 8. 24. & 9. 5. & 12. 35. 36, 46.*

Where palm-trees [As for ornament, so in token of Victory gotten by the Saints, who do over-come, Rom. 8. 31. — 37. 1 Cor. 15. 54, 55.

Ver. 17. Thou broughtest me into the outward court [In this Temple were more Courts and more Chambers then ever were in Solomon's. Heaven is large, and full of mansions, Job. 41.

And a pavement made [More costly and stately then that of Absalom's, *Esa. 1. 6.* Gods people are said to be living stones, 1 Pet. 2. more precious then sapphires, *Esa. 54.* firm as a pavement by faith, and low by humility: submitting to their teachers, *Heb. 13. 17.* and obeying from the heart the form of doctrine delivered unto them, *Rom. 6. 17.*

Ver. 18. Was the lower pavement [See on ver. 17.

Ver. 19. An hundred cubits [Square.

Ver. 21. Of the first gate [i. e. Of the east gate, first measured.

Ver. 22. And their windows [See ver. 16.

And they went up unto it by seven steps [Whereby was noted the Saints progress in knowledge and holiness, *Luk. 17. 5. Rom. 1. 17. Rev. 22. 11.* Hill climbing upward toward the heavenly Temple, *Psa. 84. 7.*

Ver. 31. And palm-trees [See on ver. 16.

Eight steps [See on ver. 22.

Ver. 35. And measured it according to the measures [Vitalpandus here noteth, that whatsoever is measured in one gate, the same is common to all the rest.

See a

Ver. 39.

Ver. 38. *where they washed the burnt-offering* ] All must be pure and clean in God's service.

*Para Dui mens est, &c.*

This washing of the burnt-offering prefigured Baptism faith *Polanus*; as did the tables, *ver. 39*, the Lords Supper, wherein Christ the Lamb of God is slain in our sight.

Ver. 39. *Two tables* ] See on *ver. 38*.

Ver. 40. *As one goeth up to the entry of the North* ] Hereby was signified, say some, that our corrupt affections must be mortified, and our lives laid down, if need be for the truth's sake, seem it never so hard to be done: *sicut a Septentrione venti flent aliosi*, as North-winds are cold and comfortless.

Ver. 41. *Four tables* ] Not Altars, nor yet *Oyster-boards*, as the Papists scornfully call our Communion-tables.

Ver. 42. *Wherein they saw the burnt-offering* ] The faithful Ministers of the Gospel do daily execute their Priestly offices, and have their instruments according. See *Acts* 10. 13. *Rom.* 15. 15, 16. *Philip.* 2. 17. The Saints also, as *Spiritus Priests*, &c. *Rom.* 12. 1. *1 Pet.* 2. 9.

Ver. 43. *And within were hooks* ] Where hung the beasts when they were slain; and afterwards the Priests and officers portions, till after the sacrifice, they were flayed out.

Ver. 44. *Were the chambers of the fingers* ] These were to set forth, that *Pa-* *lours* should have all necessary help in their places by the other Church-officers. The Levites were fingers and porters, *1 Chron.* 23. & 26.

Ver. 45. *For the Priests* ] Let none else intrude into them. See *2 Chron.* 26. 16.

Ver. 46. *Which came near* ] *Exod.* 16. 22. *Levit.* 10. 3. & 21. 17, 18, 21, 23.

Ver. 47. *As he measured* ] Christ doth all things in his Church in number, weight and measure: by his Spirit he ordereth the length, breadth and depth of his spiritual house, and bestoweth his gifts by measure to each member, *Rom.* 12. 2. *Cor.* 10. *Eph.* 3. & 4.

Ver. 48. *The porch of the house* ] Which was covered over head to keep them dry in foul weather. What Christ doth for all his: See *Isa.* 4. 5, 6. & *Isa.* 25. 4. with the Notes.

Ver. 49. *The length of the porch was twenty cubits* ] After the cubit of the Sanctuary, the weights and measures whereof were twice as large as those of the Commonwealth: to shew that God expects much more of those that serve him there, than he doth of others.

#### CHAP. XL.

Ver. 1. *Afterward* ] This Chapter is no less dark and difficult than was the former; which made *Hieronym* ready to desist and give over commenting, but that he thought it better to say something than nothing, and was brought to know and say that the greatest part of those things he knew, were but the least part of that he knew not. What I do understand is good; so I think, is that I understand not, said *Sicarius* once of a certain dark Author. We may be sure it is so here, and must *mirari potius quam mirari*: waiting for more light, and praying to that purpose, as *Eph.* 1. 17, 18.

*He brought me to the Temple* ] Who had hitherto been held in the Porch. There was a new Church to be now erected by the preaching of the Gospel: and this, the measuring of the house, chap. 40. of the Temple, 41. of the courts, 42. and of all the parts, noteth.

*Which measured the pillars* ] Or Fronts, or Frontispieces, as the Vulgar hath it. *Which was the breadth of the Tabernacle* ] Made of old by *Moses*.

Ver. 2. *And he measured the length thereof* ] &c. Not of the door, as *Hieronym* would have it: but of the Temple, the body and *Epistola* thereof, called the *First Sanctuary*, *Heb.* 9. 2.

*Forty*

*Forty cubits* ] This noteth, say some, the long-suffering and patience of the Saints: like as the breadth twenty cubits, doth their charity.

Ver. 3. *Then went he toward* ] Toward the Holy of Holies.

*And the door* ] Which in the second Temple was but a wall, and rent at Christ's Passion.

Ver. 4. *And the breadth thereof twenty cubits* ] So it was a just square, intimating the stability of the Kingdom of Heaven, a Kingdom that cannot be shaken, *Heb.* 12. 28.

*This is the most holy place* ] The Holy of Holies, the Oracle, the house of the soul wherein the only hope of *Israel* dwelleth (i. e. the Jews called it) the *Asylum* or inaccessible place, whither none might come but the High Priest only, and that but once a year. *Pompy* and *Heliodorus*, for presuming to press into it, were heavily plagued.

Ver. 5. *He measured the wall* ] With the counter-forts added to it for strength, and ornament: these are commonly called *Pilasters*.

*Six cubits* ] *sc.* In breadth.

Ver. 6. *And the side-chambers were three on every another, and thirty in order* ] *800* *trallimes*.

*i. e.* Three stories, and thirty in each floor. Semblably, there is a threefold rank *Polan.* or order of the members of the Church, there are lowermost, middlemost and uppermost: these, as they have their several offices and gifts accordingly, so they must keep to their own stations, do their own business, live in love, and wait till called unto an higher room.

Ver. 7. *And there was an enlarging and a winning about still upward* ] This might remind Gods people of heavenly-mindedness: whereby their hearts will be enlarged when got once above the world, as birds sing sweetly, when got aloft into the air.

*Yet still upward* ] Let there be continual ascensions in our hearts: *Sorsum corda.*

Ver. 8. *The foundations* ] *Plures quam ostentationis habebant*: The good soul rather seeks to be good, than seems to be so. *Octol.*

Ver. 9. *And that which was left* ] *Area pura*, the void place.

Ver. 10. *And therein the chambers* ] *Vulg.* *the treasures* ] In the Church much more room is taken up by such as are void of the treasure of Gods grace, than by better men, rich in faith, and heirs of the Kingdom of Christ. *Piscat.*

Ver. 11. *Toward the place that was left* ] Which served the faithful, faith *Hieronym*, for an Oratory, whither they went to pray.

Ver. 12. *The separate place* ] The Temple, or, at least, some part of it.

Ver. 13. *An hundred cubits* ] The Temple of *Ephesus* was 245 foot long, and 220 foot broad. Howbeit for figurative employment, mythical signification, none ever came near this edifice.

Ver. 14. *After the breadth—an hundred cubits* ] Whereas *Solomon's* Temple was but twenty cubits broad.

Ver. 15. *An hundred cubits* ] See on *ver. 13*. *With the inner temple and the porches thereof* ] *Summa & infima juncta curat, nihil* *Octol.* *offertur.*

Ver. 16. *And the narrow windows—and the windows were covered* ] Here *Hieronym* cries out *O the depth of the Wisdom and Knowledge of God!* Here be windows, but narrow and covered: which shew us that we see not yet, nor can see into heavenly things, but obscurely and obliquely. How little a thing doth man understand of God? The holy Place was without windows, only three burned lights per- *Job.* 26. 14. *petually*: but in the most holy Place there was no light at all.

Ver. 17. *By measure* ] *Heb.* *measure*. See on chap. 40. 47.

Ver. 18. *And it was made with Cherubims and palm-trees* ] *Viz.* Upon the partition walls. This was to teach Christians, who are the Temples of God, 1. To stre palm-trees live like angels for holiness. 2. To suffer as palm-trees, any pressures, or pains for his sake with immoveable patience. By their piety in their lives, and patience at their death, the Primitive Christians won much upon their persecutors.

Ver. 19. *So that the face of a man* ] See chap. 1. 10.

*And the face of a young Lion towards the Palm-tree* ] The Palm-tree as it grew *c. 4.* *belt*

*Proffa sub ingenti ces pontificis palatium*  
*live like angels for holiness*  
*2. To suffer as palm-trees, any pressures, or pains for his sake with immoveable patience*  
*By their piety in their lives, and patience at their death, the Primitive Christians won much upon their persecutors*  
*Ver. 19. So that the face of a man*  
*And the face of a young Lion towards the Palm-tree*  
*The Palm-tree as it grew*  
*c. 4. belt*



best in *Judas*, so it is probable that from the Temple at *Jerusalem* it came at first, that the Heathens put the Palm for a sign of victory, and that the picture of *Victor-Wildman* (the praise of a man) and courage (the property of a Lion) zeal and discretion, as they make a good mixture, so they conquer and carry it.

Ver. 20. *And on the wall of the Temple* ] Yet this is no warrant for the use of Pictures in our Churches; whether for worship as Papists, or for ornaments only as Lutherans. At a consultation held not many years since at *Helmstedt* by Lutheran Ministers concerning the cause and cure of *Germania's* calamities, they concluded it was because their images were not adorned enough; which therefore they would procure done. A sad business!

Ver. 21. *The Tops of the Temple* ] i. e. Of the doors of the Temple, were not round or arched, but square; as were at this day the doors of the *Pantheon* in *Rome*, said *Valsalpandus*, built of old in honour of all Gods; and now consecrated by the Pope to the honour of all Saints, with like superfluousness.

Ver. 22. *The Altar* ] *sc.* That for incense, whereof see *Exod.* 30. 6. but here of a much larger size: See on *chap.* 40. 1. This altar of wood and four square was a Type of Christ (not of the *Croffe* as *Valsalpandus* dotheth) in whom our prayers come before God as incense, and He is the propitiation for our sins, 1 *John* 2. 2. See *Exod.* 30. 1. *Psalm* 141. 2. *Rev.* 5. 8.

*This is the Table* ] One and the same Christ is All in All to his people, an Altar to sanctify them and their offerings; a Table also to feed and feed them with the most precious provision: See *Psalm* 23. 5. 6. & 36. 9 & 65. 5. *Prov.* 9. 1, 2. *Isa.* 25. 6, 7, 8.

Ver. 23. *Had two doors* ] Understand hereby the Means of Grace, and Ministers dispensing the same, whereby souls are brought home to Christ.

Ver. 24. *Two lanes* ] There is variety of Ordinances.

Ver. 25. *Cerubims and Palm trees* ] Let Ministers resemble Angels, and they shall be victorious, and well rewarded. The Palm is a symbol of constancy, and of a crown.

Ver. 26. *And thick planks* ] i. e. The heads or ends of thick beams or joists supporting the rafters. We see what use there is of *Architecture* (among other Arts) in expounding Scripture. *Valsalpandus* saith he bestowed two and twenty years study upon this fabrick of the Temple here described.

## CHAP. XLII.

Ver. 1. *Then he brought me forth into the inner Court* ] *sc.* Of the Temple, at both ends and on either side whereof there were spacious places, in manner of our Church-yards, saith One. *Siquitur locus valde confusus & multo impeditissimus*, saith *Calistus*; this is a very dark and difficult Chapter, the sense whereof I would fain learn of some other: for I know not what to make of it: Thus *Hic. Oculampadus* also to like purpose. (after *R. Solomon*) and thus prayeth, *Suggestas Dominus cunctis quæ ad gloriam illius, certe quæ non efficiantur, precor, &c. i. e.* The Lord help our honest endeavours, that we may do what may be for his glory, and not for the hurt of any Reader. That was an holy prayer of his Colleague *Zwinglius* in like case, and may be ours also, *Dum Opt. Max. precor ut visus nostris dirigat, &c.* I beseech Almighty God to direct our wayes: and if as against us, who with the terror of his sword may so dash this use (our ignorance I mean, and presumptuous boldness) against the wall, that we may feel our feet (that is, our carnal flesh and reason) crush'd and broken; that we no longer dishonour the name of our Lord God.

Ver. 2. *Before the length of an hundred cubits* ] The measure mentioned in this Chapter, and whatsoever followed touching the division of the land, the seats of the Tribes, the portions allotted to the Prince, Priests and Levites, the manner of their sacrifices and oblations, are all new; varying from that which is

in *Moses* (though for their weakness by those outward things he shadoweth heavenly) to new both the abrogating of the legal ceremonies, and the establishing of a spiritual Christian Church: the magnificence whereof is here set forth to the prophet by the Lord Christ, *qui Mystagogus noster est*, who is our God, and will be our Guide even unto death.

Ver. 3. *Which were for the inner Court* ] *Viz.* Of the Temple, this was a figure of the Church invisible; as the outward Court, described in this Chapter, was of the visible and external.

The pavement which was for the inner Court ] Which might signify that those who would enter into heaven, must keep themselves unspotted of the world, undefiled in the way, *Psalm* 15. & 24.

Ver. 4. *A way of one cubit* ] A narrow way, but such as led them into spacious walks of ten cubits breadth inward. *Seratis* is the gate and narrow the way that leadeth unto life eternal, *Mat.* 7. 14. but they that hit it, hold it, shall once walk arm in arm with Angels, *Zach.* 3. 7. See the Note there. Through many tribulations we must enter into Gods Kingdom, *Acts* 14. 22. but there, God shall set our feet in a large room, as *Psalm* 31. 8. We shall walk at liberty on every thing mourning. Let it be remembered, that this narrow way is but short; it is but of one cubit, &c.

Ver. 5. *Now the upper chambers were fourteen* ] As being a kind of cock-lofts, and not so fit for habitation.

Ver. 6. *Therefore the building was framed* ] As the rules of Architecture direct, *sc.* *ne frustra recta*, and as right reason required, left the building should shrink under its own ponderous burden.

Ver. 7, 8, 9, &c. ] Here the Rabbinus call again for the help of their *Elias*: See on *chap.* 40. 6.

Ver. 13. *They be holy chambers* ] Or, cells of the Sanctuary, belonging to those that serve in the Sanctuary. God appointeth his Ministers their several stations; together with the bounds of their habitations.

Shall eat the most holy things ] Ministers must eat as well as others (they are not of the *Camelion-kind*, cannot live upon air: ) and the Lord Christ hath ordained that as they which waited at the Altar were partakers of the Altar, so also should they that preach the Gospel, live of the Gospel, 1 *Cor.* 9. 13, 14.

And the meat-offering, and the sin offering ] i. e. The Priests share out of them: For (besides their tithes, and globe or suburbs) the Priests had many rich revenues, and were far better provided for then now-a-days Gospel-ministers are, however begrudged that little that is allowed them.

Ver. 14. *Then shall they not go out of the holy place* ] Ministers may not leave their Station, lay off their holy calling, entangle themselves with worldly cares and busyness, but *stet agere*, make their Ministry their business; giving themselves wholly to it. *Verbi Minister es, hoc age: ista* was Mr. Perkins his Motto. And, *sc.* to *Archippus*, *Take heed to the Ministry which thou hast received of the Lord, thou alone fulfillst it*, *Coloss.* 4. 17.

But there they shall lay their garments ] And not go among the people in them, lest they make themselves over-cheap, or the people superstitious; by placing holiness in their seeing or touching those holy vestments.

And shall put on other garments ] Ministers, as in doing their office they must use all becoming gravity and authority, as the Embassadors of Christ: so, at other times, they must familiarize themselves with their people, becoming all things to all men, in *Paul's* sense, that they may win fame.

Ver. 15. *Now when he had made an end of measuring the inner house* ] The inner part of the Church, the Church invisible is first and chiefly to be looked into, rather than the external adjuncts, as multitude, prosperity, clarity, antiquity, &c. the Substantial rather than the Accidental. The Church of *Rome* borrows her mark from the market, *Plenus est Campidoglio, &c. Valsalpandus* saith *Luther*, the meanest savage seems to me to be an ivory Palace, if there be but in it a faithful Pastour, and a few true believers.

Ver. 16. *Fifty hundred reeds* ] See here the large extent of the holy Catholike Church, the Communion of Saints. See the Note on *chap.* 40. 1.

Ver. 17. 18. *He measured the North-side four hundred reeds* ] To shew that many should come from all coasts and quarters to sit down with Abraham and Isaac and Jacob in the Kingdom of heaven, *Mat. 8. 11.* See the Note there.

Ver. 20. *He measured it by the four sides* ] The Church is fair and firm, for it is quadrangular: so is every true member thereof *homo quadratus*, four-square, Red-fair and unmovable, *quiescent* & *salvus*; always abounding in the Work of the Lord, *Eccl. 3. Cor. 15. ult.* his heart is fixed troilling in the Lord, *Psal. 112.* He shines himself well in all estates, and comes of a ganser. Gold is purged in the fire, water. The new Jerusalem is said to be four-square, *Rev. 21. 16.* See the Note there.

## CHAP. XLIII.

Ver. 1. *Afterwards he brought me* ] *Non nisi dimisso prius montis ambitu* : The Prophet saw not the glory of God, till he had first seen the Mount of meane ere they let the King in his glory.

*Forsooth he gave me tokens toward the East* ] Men must awake out of the *West* of wickedness, and stand up from dead courses and companies, if Christ, the day-star from on high, shall give them light, *Ephes. 5. 14. Luke 2. 78, 79.*

Ver. 2. *And behold the glory* ] i.e. The vision of the glory. God who by the East-gate had left the Temple and the City, *chap. 10.* doth now the same way return, and filleth the house with the glory of his presence.

*And his voice was like a noise of many waters* ] Importing the multitude of his attendants, and his irresistible power, in his Gospel especially, which is the power of God to salvation; and, like a mighty torrent, bears down all before it.

*And the earth shined with his glory* ] How can it do otherwise, when the Sun of righteousness cometh in place, and irradieth both Organ and Object, *2. Cor. 4. 6.* Into *Solomon's Temple* God came in a thick cloud; not so here. Light is now more diffused then ever: woe be to those that wink, or who seek *straws* to put out their eyes whilst, as *Bernard* hath it.

Ver. 3. *And it was according to the vision* ] Being so much the sweeter and the welcome to me. Hence he so oft repeateth it: And the Jew-doctors observe that eight times in this Verse, *Visionis ac visendi vocabulum repetitur*, the word for Vision and to see it is made use of.

*When I came to destroy the City* ] i.e. To forget the destruction of it, *chap. 9. 2, 5.* from which time forth it was a done thing: See *Jer. 1. 10.* with the Note.

*And I stood upon my face* ] In reverence to his Majesty, in admiration of his mercy, and in the sense of mine own unworthiness. The nearer any one cometh to God, the lower he falleth in his own eyes; and the more doth rustiness enter into his bones.

Ver. 4. *And the glory of the Lord* ] See ver. 2.

*By the way of the gate* ] The ordinary entrance into the Temple. There, if any where, God is to be found: where should a man be sought for but at his house? Say he be from home a while, yet thither he returneth: So here.

Ver. 5. *So the Spirit took me up* ] Who was slain upon my face: The lowly shall be lifted up.

*And brought me into the inner court* ] As being a Priest: so is every true believer, *1. Pet. 2. 9. Rev. 1. 6.*

*Fillen the house* ] Gods presence is the full glory of each good soul. See *Hag. 2. 7.*

Ver. 6. *And I heard him speaking unto me* ] The man Christ Jesus, standing by. Here then is a meeting and the mystery of the blessed Trinity: yea here is a double mystery to be taken notice of: viz. those two wonderful unions of three persons in one God, and of Christ two natures in one person.

Ver. 7. *The place of my throne, and the place of the soles of my feet* ] i.e. My Church,

Church, which is unto me instead of heaven and earth. *Behold the place of my throne, &c.* so somewhat it is others, as for the place of my throne, &c.

*No more desire* ] But hallow: for negative holiness alone is little worth.

*Nor by the service of their Kings* ] i.e. Their idols; not unfidly called *careless*. 1. Because void of life. 2. Sinking fluffe. See *Levitic. 26. 30. Jer. 16. 18.* These were oft brought in, and countenanced by their Kings.

Ver. 8. *In their setting of their threshold by my thresholds* ] By broaching falsehoods for truth, and setting humane devices in competition with the good Word of God. That detestable decree of the Council of *Trent* is well known, whereby the *Asperges* is set cheek by joule (as they say) with the holy *Canon*: the Vulgar Translation, with the Original, with Scriptures; and unwritten varieties, with those that are written. This is intolerable presumption: Jews and Turks do the like in their *Talmud* and *Alkoran*: that I speak not of our *Sail-Adversers* who boldly abuse their *Placit*; without just proof, and require to be believed.

*And the wall between me and them* ] Which they have wretchedly set up by their sins, to their singular disadvantage, *Eph. 5. 9. 2.* or they have come under my nose, as it were, to provoke me. Or, the nearer they were to Church, the further from God.

Ver. 9. *Now let them put away their wisdom* ] So shall all be well betwixt us: See *Jer. 3. 11. Isa. 1. 18.* with the Notes. *Pisator illos sapient.* Some read it, *Now they will put away, &c.* and so they did, after the captivity; but will not be yet drawn to worship the true God aright: the Lord persuade their hearts thereto. *Fiat, Fiat.*

*And the care of it* ] See on ver. 7.

*And I will dwell in the midst of them for ever* ] This is the same with that, *Mat. 28. 1.* I am with you to the end of the world.

Ver. 10. *Shew the house* ] Heb. *shat house*, i.e. which I have shewed thee in vision: the idea of that Temple, which shall shortly be set up, its figure and dimensions.

*That they may be ashamed* ] Of having dealt so unworthily with a God so gracious.

*And let them measure the pattern* ] *Ut metiantur universa*, that by a holy Geometry they may, in the spirit of their minds take all the dimensions of it, and be transformed into the likeness of the heavenly pattern. These are those holy and heavenly *Maschawites*, which none can learn but those that are *sancti* of God; and without which, none can be Christ's Disciple: like as none might be scholar to *Plato*, that had not the grounds of Geometry.

Ver. 11. *And if they be ashamed of all that they have done* ] If they *hush* and *bled* at heart for their iniquities. Penitents are to be taught the truth which is according to godliness: and all such are exactly to know and to do the whole will of God, as well not rather be carnally secured, then loudly comforted.

Ver. 12. *Upon the top of the mountain* ] The Church is as a City on an hill, seen far and near, *Mat. 5. 14.* and the members of it are still ascending from one degree of grace to another, from strength to strength, till they see the face of God in *Sion*, *Psal. 15. 1. Heb. 12. 22, 23.*

*The whole limit thereof round about shall be most holy* ] All the Lords people are so, at least in profession, incoation, honest endeavour, divine acceptance: and shall be so one day in all perfection, *Rev. 21. 8, 27. & 22. 14, 15.*

Ver. 13. *And this are the measures of the altar* ] viz. Of burnt offerings, which was in the Priests court, and not at all spoken of till now.

*The cubic* ] viz. That of the Sanctuary.

*Even the bottom* ] Heb. *the bottom.*

*This shall be the higher place* ] Heb. *the back*, as that which bore all. We have also an Altar, *Heb. 13. 10.* even Jesus Christ the just one, who is both our *Ariel* (*Gods Lion*, *Rev. 5. 5.*) and our *Flamen* (*Gods Altar*) of four cubits, as being preached unto the Gentiles in all parts, believed on in the world, received up into glory, *1. Tim. 3. 16.*

Ver. 14. *And from the bottom upon the ground* ] This is exact measuring of the Altar

Altar may import, faith *Palace*, the faithful and perfect preaching of the Gospel by the Apostles and all faithful Ministers of Gods Word after them, 2 Cor. 10. 13, &c. 1 Cor. 4. 1, 2. Rev. 11. 1.

Ver. 15. *So the Altar* Heb. *Hareel*, the hill of God, or the only place of sacrifices.

And from the Altar] *Aiel*, the Lion of God: so called, because the fire of this Altar devoured the sacrifices, as a Lion doth the prey. See *Esa* 29. 16.

Ver. 16. *Square in the four squares thereof*] Christ the Christian Altar, is compleat, firm and fixed.

Ver. 17. *And his flutes shall look toward the East*] As leading to the *Sun* of righteousness, and the light of eternal blessedness, arising out of heaven.

Ver. 18. *These are the ordinances of the Altar*] Christians also have their sacrifices, (though of another alloy) to offer; and must look to the ordinances of their Altar. Ministers must especially.

Ver. 19. *And thou shalt give to the Priests*] All this is to be understood spiritually, as being figuratively spoken.

*A young bullock*] Together with a goat and a ram, ver. 22, 23, 25. All that are Christ have crucified the flesh with the affections and lusts, Gal. 5. 24. and are still doing so.

Ver. 20. *And thou shalt take of the blood*] Christ, as Mediatour, was consecrated and qualified for the work.

Ver. 21. *Without the Sanctuary*] So Christ suffered without the gate, Heb. 13. 11, 12.

Ver. 22. *And they shall cleanse the Altar*] To set forth how Christ cleanse and sanctifieth his people, Heb. 9. 19. 24. Job. 17. 19. Heb. 9. 13, 14.

Ver. 23. *Then shall offer*] See on ver. 19.

Ver. 24. *And the Priests shall cast salt upon them*] Christians must have salt within themselves, *Mat.* 9. 50. and see to it, that all their speeches be seasoned with the salt of mortification and discretion, Eph. 4. 10 shall God make an everlasting covenant with them, even a covenant of salt. See *Levitic* 2. 13.

Ver. 25. *Every day a goat*] Mortification must be a Christians daily practice.

Ver. 26. *They shall pour*] Thou and they together. We must also sanctifie the Lord God in our hearts, 1 Pet. 3. 15.

Ver. 27. *It shall be upon the eighth day*] The services of mortified men shall be accepted, on the eighth day especially, the Christian sabbath, in the holy Assemblies.

#### CHAP. XLIV.

Ver. 1. *Then he brought me back*] From the *Eastgate* which was found shut, to the *Northeast* where the Prophet received large instructions, ver. 4. Christ must be followed, though he seem to lead us in and out, backward and forward, as it were *trading a maze*.

Ver. 2. *This gate shall be shut*] It, and shall be: save only to Messiah the Prince, and to whomsoever he (as having the keys of David) shall open it. This gate of the Lord into which the righteous shall enter, &c. by that new and living way which Christ (their forerunner, Heb. 6. 20.) hath prepared and paved for them with his own blood, Heb. 10. 20. See *Heb.* 7. 8, 9, 11, 12, 24.

And no man shall enter in it] No mere man, unless it be by *Emmanuel*: See *Job* 3. 13.

Ver. 3. *It is for the Prince*] For *Messiah* the Prince, so Christ is called, *Dan* 9. Or, for the Chief Priest, who as he had a singular privilege herein above other Priests, so hath Christ, the High Priest of the Church Christian, singular privileges above all his brethren.

He shall sit in it to eat bread] He shall sit as the right hand of the Majesty on high, and enjoy heavens happiness, which is oft compared to a feast, as *Mat.* 8. 11. & 22. 1, 2. See *Esa* 53. 11. He shall ascend up into heaven and thence come again to judge the quick and the dead, *AB* 1. 11. *Heb* 9. 28. Some by *Prince* here

here understand the Ruler of the people; see *chap.* 46. 1, 2. who is peculiarly licensed to enter in at the Eastgate, and there to sit and eat and drink his part of the Peace-offering: Confer *Exod* 24. 11. It is not meant of Peter the Apostle (to be sure) much less of the Pope his pretended successor, as some of his Parafitics would have it.

Ver. 4. *Then brought he me*] See on ver. 1.

*The glory of the Lord*] See *chap.* 43. 2, 5.

And I fell upon my face] See *chap.* 43. 1. & 1. 28.

Ver. 5. *Mark well, and behold with thine eyes*] Summon the sobriety of thy senses before thine own judgement. See *chap.* 40. 4. The refining of the Ministry and discipline of the Church, with the same charge in regard of the excellency of the matter repeated for attention, to ver. 17. and laws prescribed to that purpose, ver. 17. to the end of the Chapter.

Ver. 6. *And thou shalt say to the rebellious*] Heb. *to rebellion*, Vulg. *to the exasperating house*.

Let it suffice you] Ye have sinned enough and more then enough, 1 Pet. 4. 3. Now that I have let you up a new Temple, turn over a new leaf for shame, as *chap.* 43. 10. when shall it once be? *Jer* 3. 10.

Ver. 7. *Strangers*] Your selves are no better, *Am* 9. 7. Strangers from the covenants, Eph. 2. 12. degenerate children, *Esa* 1. 4. alienated from the life of God through the ignorance that is in you, Eph. 4. 18. and through your blind leaders of the blind. Priests of your own making, &c.

Uncircumcised in heart] Errant in judgment.

Uncircumcised in flesh] Errant in practice.

When ye offer my bread] i.e. The fat and the blood (as it followeth) which I seem to feed upon as a man doth upon bread.

Because of all your abominations] Or, *besides all your abominations* mentioned, ver. 6.

Ver. 8. *For your slaves*] *Pro vestro arbitratu, non pro mea voluntate*, as best suited with your own ends, and fitted to your own humours.

Ver. 9. *Shall enter into my sanctuary*] See a like prohibition, 1 Tim. 3. 3. 8. *Tit* 1. 7. Such as were the Scribes and Pharisees, the *Arrian* Bishops, the Popish Priests, the *eldest* (as our own) *Abbas* amongst us, till cast out.

Ver. 10. *And the Levites*] The Apostolic Priests, else for fear or favour, have comported with idolaters, such as were the posterity of *Ishmael*, those time-servers in *Ezra*, *chap.* 2. 61. 62. those in the books of *Malachi*, *Daniel* (if *Dyrathus* may be believed) *Pom* in *Dionysius*, *Pandion*, *Pflugius* & *Sidonius*, Authors of the *Interim* in Germany &c.

They shall even bear their iniquity] i.e. Degradation, as a punishment of their iniquity.

Ver. 11. *Yet they shall be Ministers in my sanctuary*] Though lapsed, they shall not be altogether discarded, (see 2 Kings 23. 9. *Neh* 13. 28.) partly for the honour of the Priesthood: but principally, for the encouragement of such as having fallen by infirmity, rise again by repentance.

Ver. 12. *Because they ministered unto them before their idols*] Being carried down the stream of the times, and hurried away by violent temptation, which they afterwards regretted and repented of. So did not those Popish Bishops and Priests at the coming in of Queen *Elizabeth*, who were therefore worthily turned out: even fourteen Bishops, six Abbots twelve Deanes, as many Archdeacons, five Prebendaries fifteen Presidents of Collegies, many Parsons, and other (sic. Mass. Priests.

Ver. 13. *And thou shalt not come near unto me*] How great then was the love of the Lord Jesus to Peter and the rest of his Disciples after his resurrection; as in sending them that sweet message, *Mark* 16. 7. so in readmitting them to the work of the Ministry after so foul a revolt! *1 Joh* 20. 21, 22, 23. And doth he not the very same fill for his poor sinful servants, who desire indeed to fear his name, but are oft overtaken in a fault through infirmity of the flesh? Surely, Father *Travers*, (said Mr. *Bradford* Martyr in a letter to him) I have clean forgotten God, I am all secure, idle, proud-hearted; utterly void of brotherly love: I am envious and disdain

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disdain others, I am a very stark hypocrite, &c. Thus he, and much more to like purpose, in his heavenly letters.

Ver. 14. *But I will make them keepers* Which was one of the meanest offices. Ver. 15. *But the Priests the sons of Zadok* Who follow their fathers footsteps, and are careful to fulfill the ministry that they have received in the Lord: to be best in the worst times as right heirs of Moses his benediction, *Deut.* 33. 9, &c.

*Saith the Lord God* Them that honour me I will honour, *1 Sam.* 2. 20. This is a bargain of Gods own making. *Hicque uti fides patet: Dum tota est, we may truit to it.* Ver. 16. *To my Table* i. e. To mine Altar, *chap.* 41. 22. *Idol.* 1. 7, 12. which as oft as they do, they receive a double pledge of the pardon of their own sins, *Jeb.* 30. 23.

Ver. 17. *They shall be clothed with linen garments* As to many earthly Angels, *Mat.* 28. 3. (See *Rev.* 4. 4. and 7. 13.) for innocency, and victory over their corruptions.

*And no wool shall come upon them* No brutish and sensual lusts and practices shall be found in them. *Ex brevitate levis refert concupiscentia.*

Ver. 18. *They shall have linen bonnets upon their heads* In token of constant subjection to God, *1 Cor.* 11.

*They shall have linen breeches* For honesty sake: and to admonish them to procure and provide for things benefit not only in the sight of the Lord, but in the sight of men, *2 Cor.* 8. 21.

*With any thing that causeth sweat* That they may not have an ill favour, or seem to do Gods work to their own trouble: the Lord loveth a cheerful giver.

Ver. 19. *They shall put off their garments* See *chap.* 42. 14.

*They shall not sanctify the people with their garments* i. e. By the touch of their garments. See *Exod.* 29. 37. & *30. 29. Ezek.* 46. 20. To sanctify the people, in this text, is to persuade them that they are sanctified by the touch or sight of the Priestly vestments. The Monks at this day make the silly people believe, that they cannot be damned when they dye, if they be buried in a Franciscans cowl.

Ver. 20. *Neither shall they shave their heads* What can the Popish travellers say to this — *qui capillum solum viri boni habere videtur, ac Circo fatus est Panem Cheretis*; noting it to be a sign of crafty malice to be shaven? And indeed it is so bold and heathenish a ceremony, that some Priests in France are ashamed of the mark: and few of them have it, that can handsomely avoid it.

*Nor suffer their locks to grow long* As women: some heathen Priests nourished their hair to a great length. A long-haired Minister is an ugly sight: bulwies of vanity become not such, of any men.

*They shall only poll their heads* Or round them. Certainly, faith one, the devil forgets this text, when he raised up that reproach of Roundheads. To have hairy scalps is the garb of Gods enemies. *Psal.* 68. 21.

Ver. 21. *Neither shall any Priest drink wine* Wherein is excess, *Eph.* 5. 18. See *Levit.* 10. 9.

Ver. 22. *Neither shall they take for their wives* Ministers of all men should be careful whom they wed, for many reasons. Hear what good counsel one Minister of mine acquaintance gave another;

*Quere tibi uxorem que sit Pia, Pulchra, Pudica,  
Provida, verbum Parca, & Patris parata.*

Ver. 23. *And they shall teach* Ministers must be able and apt to teach, *1 Tim.* 3. 2. *Tit.* 1. 9. *1 Th.* 20. 28.

Ver. 24. *They shall stand in judgement* i. e. Stand to the right, and not sit from it: in matters of Religion especially; accounting every parcel of truth precious. *They shall keep my laws* Not observe them only, but preserve them from the violations of others.

Ver. 25. *And they shall come as no dead persons* Not defile their consciences with dead works.

*They may defile themselves* So they keep a mean. Something they may yield to nature, nothing to impatience. Ver. 26.

Ver. 26. *And after he is cleansed* This is a new function in the new Temple: as *Yatablus* observeth.

Ver. 27. *He shall offer his sin-offering* Because we do easily overshoot our selves in things permitted.

Ver. 28. *And it shall be, &c.* This that followeth, shall be their inheritance, *ver.* 29. 30. 31. and whatsoever they want more, shall be made up in *Acts*.

Ver. 29. *They shall eat* See on *ver.* 28.

Ver. 30. *That he may cause the blessing* Type and be rich. See *Mal.* 3. 10. with the Notes.

Ver. 31. *The Priests shall not eat, &c.* They shall not be greedy of filthy lucre, nor oppressive. Popish Priests made too much gain of the dead, and so devoured widows houses under a pretence of Dirge, Teneals, Masses for the dead, &c. that there was a necessity in this Kingdom, of a *plague of Mortuaries*, to restrain them.

# CHAP. XLV.

Ver. 1. *Moreover when ye shall divide by lot* As *chap.* 48. where we have the division of the land, and the several feasts assigned to each Tribe. Here we have first provision made for the Church-service, which Christs people are most zealous of, and do therefore allot, before any dividend, a portion for the Lords house and servants; and that very large, to prefigure the largeness of the Church of the New Testament. See *Rev.* 7. 9, 10, &c. Here *Hierome* acknowledged himself to be in a *Labyrinth*: the Jews call again for their *Elihu*: *Oenolampadus* comes in with his *Hicque loci mysteria tacitus voverat*, and thinks this part of the Prophecy such as no humane understanding can fathom. Howbeit

*Nil desperandum Christo dote, & auspice Christo.*

*The length shall be* See the Note on *chap.* 40. 1.

Ver. 2. *For the suburbs* Which hath its name in Hebrew from its being severed from the City, and as it were cast out of it. It is better rendered, as in the margin, *void places*.

Ver. 3. *The length of five and twenty thousand* Here the same again is repeated, as *ver.* 1. and further it shewed how this holy portion of ground was to be employed to the use of the Priests.

Ver. 4. *And it shall be a place for their houses* Ministers should be resident upon their charges, and as incumbent, dwell near, and as it were lean over their work.

Ver. 5. *For twenty chambers* i. e. For twenty rows of chambers.

Ver. 6. *And ye shall appoint the possession of the City* After the Church-service settled, and the Ministry provided for. *Arripitis* his advice is *aperte mihi deus invidens Psal.* 1. 7, 8, 9.

*It shall be for the whole house of Israel* A *Rendevous* for them at festival-times.

Ver. 7. *And a portion shall be for the Prince* See on *chap.* 44. 3. Understand it of the civil Magistrate, who in Lord-Keeper of both Tables of the Law, and ought to have a special care of the Churches welfare. Here his portion is said to lye on both sides of the oblation of the holy portion: and *Cant.* 8. 9. Magistrates are required to hem Ministers in with beads of Cedar, i. e. to provide for their security, that they may be without fear among them, as *Timothy*, *1 Cor.* 16. 10.

Ver. 8. *And any Prince shall no more oppress my people* As *Samuel* foretold they would do, *1 Sam.* 9. and accordingly they did. But in the Christian Commonwealth it should be better, as indeed it was in the days of *Constantine the Great*, *Valentinian* and *Theodosius* (which three godly Emperors called themselves the *Vassals of Christ*) and is now (blessed be God) among us at this day.

Ver. 9. *Let it suffice you* Be content with your double portion, your so large a lot: and that they may be so, hear the law that I lay upon you: remove violence and spoil, execute judgment meekly, and justice. Take away your exactions, &c. See that ye have just balances and a just Ephah. Let these things be done, or you will be quickly

quickly undone. Is it not enough to be above men, but you must needs be above mankind, as those Princes would be that would not be under the Law!

Ver. 10. *Ye shall have just balances* [Levii. 19. 35, 36. Prov. 11. 1, & 16. 11. & 20. 10, 23. Mic. 6. 10, 11. See the Notes on those places. The Gospel-rule is, whatsoever ye would that men should do to you, do ye even so to them. Mat. 7. 12. And, *Let no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such*; and the civil Magistrate is his Minister, a revenger, to execute wrath upon him that doeth evil either by force or fraud. Rom. 13. 4.

Ver. 11. *The Ephah and the Bath shall be of one measure* [Of the same capacity; only the Ephah is the measure of dry things, and the Bath of moist.

Ver. 12. *And the Shekel shall be twenty Gerah's* [Exod. 30. 13. Lev. 27. 25. Num. 3. 47.

*Fifteen Shekels shall be your Maneh* [Or  $\frac{1}{2}$  Mina, pound-weight.

Ver. 13. *This is the oblation* [After order taken that both Prince and people might have whereof to make oblations, ver. 9, 10, 11, 22. here follow laws concerning their matters also.

Ver. 14. *Out of the Cor, which is an Homer* [Only Cor is the Chaldee word, *Homer* the Hebrew.

Ver. 15. *Out of the fat pasture* [Those that are well watered and most fruitful. God must have the very best of the best, and that on pain of an heavy curse, Mal. 1. 14.

Ver. 16. *For the Prince* [i.e. Upon a levy made by the Prince for that purpose. Of these oblations (prefiguring Evangelical sacrifices) the use followeth, chap. 46. 4. it being first premised that the Prince should do over and above these offerings of wheat, barley, oil, and lambs.

Ver. 17. *He shall prepare the fine-offering* [Or he shall offer, so some render it; and apply it to Christ, lo ver. 22. This Prince then is withal a Priest of the tribe of Judah. See Psal. 110. 4. & Heb. 7. 11, 12, &c. to the end. Heb. 8. 1, 2, 3, 4, 5, 6. *Non mirum quod his barbant Judaei*, here the Jews are puzzled.

Ver. 18. *Thou shalt take* [Thou O Prince shalt.

*A young bullock* [One and no more: *us unus singularis sacrificii Christi immaturus*.

Ver. 19. *And put it upon the pasture* [This and other ceremonies were not enjoined by the Law of Moses. The Jews cannot tell what to say to it: they will not see that old things are past, and all things become new.

Ver. 20. *And so thou shalt* [This also is a new injunction, see ver. 19. and very comfortable to those that sin of passion, or precipitancy. See 1 Joh. 2. 1, 2.

Ver. 21. *In the fourteenth day* [Upon that very day (not only observed then by the Jews) was Christ our Passover sacrificed for us, 1 Cor. 5. 7.

Ver. 22. *Shalt the Prince prepare* [See ver. 17.

Ver. 23. *A burnt-offering* [In token of self-denial.

Ver. 24. *A meat-offering* [Made of meal in token of mortification, and submission to God in all things.

Ver. 25. *In the sixth of the seven days* [i.e. Of Tabernacles, wont to be of eight days, Lev. 23. 34, 35. *Quam sunt nova omnia*! Of Pentecost there is no mention at all.

# CHAP. XLVI.

Ver. 1. *Thus saith the Lord God* [In this chapter are set forth *rationes & ritus*, the laws and rites that were to be observed by Prince and people in offering their sacrifices. It is the manner of performance that maketh or marreth any duty: there may be *malum opus in bona materia*, ill work in a good matter.

*The gate of the inner court* [Of the Priests court. *Thou lookest toward the East*] That pointeth to Christ the day-spring from on high, the Sun of righteousness, who shineth sweetly upon such as rightly sanctify the Sabbath: and shall much more, when they come to rest with him in heaven.

Shall

*Shall be shut: the six working days* [Six days shall thou labour and do all thy work, Neither doth this hinder holiness (as the Aisy-lubbers pretend) but further it: 1. By preventing temptation. 2. By nourishing experience of Gods bounty and providence. 3. By filling the heart with objects of heavenly thought. 4. By hiring up to prayer and praise, for each dayes mercyes.

*But on the Sabbath it shall be opened* [That the people may see Christ in the glasse of the ceremonies and call upon his name. We under the Gospel have a clearer light and free access, on Lords-dayes especially, and other times of holy meetings.

Ver. 2. *And shall stand by the post of the gate* [Waiting at the posts of the gates of widom, Prov. 8. 34. *Conspicue the Great flood* up constantly at the time of Gods publique worship, for honour sake: So did our Edward the sixth.

*Thou shalt go forth* [And the people come in, ver. 3. whose souls are as precious to God as thine.

*But the gate shall not be shut, until the evening* [The gate is open till the evening, be ready therefore: when the Bridegroom is once gone in, the gate is shut, and fools excluded, Mat. 25.

Ver. 3. *Likewise the people of the land* [The meane of his subjects, if faithful, may have as near access to God as himself.

Ver. 4. *Six lambs without blemish* [This was a larger sacrifice then Moses had appointed, Num. 28. 9. (Christians have more cause then Jews had to sanctify the Sabbath) as that for the New-moon, ver. 6. was lesser: See Num. 28. 11. Hereby it appeareth that God was about to abrogate the Mosaiical worship, and the Levitical Priesthood: *Lex nimis posterior derogat priori*. This few-doctors would say something to, but cannot tell what. The wit of these miscreants, reprobat concerning the fact, will better serve them to divide a thousand fables to elude the truth, then their obstinacy will suffer them once to yield and acknowledge it.

Ver. 5. *As he shall be able to give* [Heb. *the gift of his hand*: some render it, according as it shall be given unto his hand, i. e. As God shall put into his heart to give: and here, he is not tied, as in the Law, to such a proportion, but left to his Christian liberty.

Ver. 6. *As in the day of the New-moon* [Which pointed then to the coming of Christ, by whom all things are become new.

*It shall be a young bullock* [It was wont to be two: See on ver. 4.

*And six lambs and a ram* [To signify, faith Rabanus, that as it is necessary for us to keep the Sabbath: so it is likewise that we rely upon Christ for expiation as of our week-dayes sins, so also of those that we fall into even on that holy-day.

Ver. 7. *An Ephah for a bullock* [This was to shadow out, faith Polanus, the Communion of the Saints with Christ, and that Christ offereth and presenteth his Church with himself and in himself, to God the Father.

*According as his hand shall attain unto* [i.e. As he is able and willing; for Gods strength upon none.

Ver. 8. *He shall go in by the way of the porch* [This was the Princes Privilege, that (as likewise the Priests) he might go in and go out at the same East-gate. It is fit that the sword and sword should hold together, and that Magistrates and Ministers should be singular in holiness.

Ver. 9. *Shalt go out the way of the South-gate* [For more easy passage sake, in such a multitude of people. But withal, to teach as many things: as 1. Not to turn our backs upon the holy Ordinances. 2. To make straight paths for our feet, Heb. 12. 13. not looking back with Lais wife, Luke 17. 32. not longing for the Onions of Egypt, as those rebels in the wilderness, but advancing forward with St. Paul, Philip 3. 13, 14. looking forth-right, Prov. 4. 25. having our eye upon the mark, and making day by day progress toward perfection. 3. That our memories are frail, and here we shall meet with many things that will withdraw us from thinking upon God.

*That our life is but short*; a very passage from one gate to another: where to go back (i.e. To add any thing to our lives) is not granted; *such our time is limed red*, Job. 14. 3. *After 17. 26. and we are all hasting to our long home*, Eccle. 12. 5. One being asked *what life was?* made an answer unselfe; for he presently went his way.

Ver. 10.

Ver. 10. *And the Prince in the midst of them, &c.* For example sake (*Vita Principis confusa est*) and to see that all things be rightly carried in Gods service. And although the Prince hath many weights & cautions, yet he is to be at the public Assemblies with the first, and to stay till the last.

Ver. 11. *An Ephah is a bullock, and a Hin of oil.* A whole Ephah, and a whole Hin, whereas in the Mosaicall service there was required but a certain part only of either: Because the Jewish Church was but of a part of mankind, but the Church Christian is universal.

Ver. 12. *A voluntary burnt-offering — one shall then open him the gate, &c.* Here is warrant for our week-day Lectures, a voluntary service well accepted: provided that afterwards one shut the gate, and men return to their honest labours.

Ver. 13. *Thou shalt daily prepare a burnt-offering* God must be served daily and duly, not on the Sabbath-day only: See *Psal.* 72. 15. The Papists are as their Masse every morning, and they bind much upon this text for it. They have a Proverbe also, *Masse et mass kinderesh no manis ibisist.*

Ver. 14. *The fixth part of an Ephah* This is also different from the Levitical Ordinance, *Num.* 15 & 28. *Exod.* 29. 40. though R. Solomon here extremely troubleth himself (but to no purpose) to reconcile them.

Ver. 15. *Every morning* Understand it of every evening also, as *Exod.* 29. 38.

Ver. 16. *If the Prince give a gift unto any of his sons* As *Isaiah* did Cities to every of his sons; though they long enjoyed them not, through the barbarous cruelty of their elder brother *Isaiah*. Christ, the Churches King, giveth all his children gifts of great price; such as the world can neither give nor take from them, *spiritual blessings in heavenly things, and places*, *Ephes.* 1. 3. yea he bestoweth himself upon them, and is therefore called *The Gift*, *Job.* 4. 10. and *The Blesse*, *1 Tim.* 6. 2.

Ver. 17. *But if he give a gift of his inheritance to one of his servants* As *Alexander the Great*, who going to subdue a great part of the habitable world, gave away to his servants almost all he had; and when one of his officers asked him What he would leave for himself? he said, *Hope*. Messiah the Prince, besides his choicest gifts to his dear children, *greatest gifts unto men, even the rebellious also*, *Psal.* 68. 18. these are common gifts, temporal favours, external priviledges: See *Mat.* 7. 22, 23. & *25.* 14, 15, &c. *Luke* 19. 12, &c. But as the servant abideth not in the house for ever (as the son doth) *Job.* 8. 35. so these gifts to servants (but for the behoof and benefit of his Sons) are but till the year of liberty, or *Jubilee*, till the last day at utmost, *Levitic.* 25. 10. Then shall the wicked give a dreadful account of all, with the whole world flaming about their ears.

Ver. 18. *Take up them out of their possession* Ill accident to attend such Princes, as suffering to be *displace* in power, will be too *refuse* in will, or *displace* in life; compelling their subjects to enrich their servants and parasites.

Ver. 19. *Afterward he brought me* Here he returneth again to things sacred, viz., to new where the Priests should boyl and bake.

Into the holy chambers of the Priests These holy calls, or chambers, are particular Christian Churches, committed to the care of Christs faithful Ministers, *Acts* 20. 28. *1 Pet.* 5. 2.

Ver. 20. *Where they shall bake the meat-offering* i. e. The Ministers shall *edute* or *teach* good matters in their hearts for the use of the people, and then their tongues shall be as the pen of a ready writer, *Psal.* 45. 1. see there. They shall not feed their hearers with crude and indigested stuff, but such as is well boyled and baked with the fire of the holy Spirit, kindled on the hearth of their own hearts: that from the heart they may speak to the heart.

To sanctify the people As in promiscuous Communion, where all are pelmel admitted.

Ver. 21. *In every corner of the Court there was a Court* And buildings in every of them for the same purpose round about, ver. 22. These served, faith *Hierom*, to set forth the four parts of the world, out of all which the Church is gathered by Ministers, &c. It served also, faith Another, to those that in Gods House, which is his Church, there shall alwaies be provision both for his Ministers and people. Those

Those that have but from hand to mouth, have their bread cut, as it were, from Gods hand, which is best of all.

Ver. 22. *Courts joined* Or made with chimnies. *Caminata, vaporaria*: See on ver. 21.

Ver. 23. *With boiling places* Such as the Ancients called *Pepina*,

*Nidogo Fluvii effe,*  
*Lettione per pepina.*

Adrian. Imp.

Ver. 24. *These are the places of them that boyl* Of Gods Cooks, who dreffe spiritual food for the use of his people: See on ver. 20.

# CHAP. XLVII.

Ver. 1. *Afterward he brought me* Christu *Mythologos me duxit.* *Θεός Χρυστός, Ελε- (Christus ducens)* *low God* whithersoever he leadeth thee: this was an ancient rule a doctrine among the Heathens.

And behold waters issued out i. e. The Gospel of grace, and the gifts of the Holy Ghost thereby conveyed into the hearts of believers, and poured out upon the world by the death of Christ. The Prophet seems to allude to those waters which by conduits were conveyed to the Altar to wash away the blood of the sacrifices, and filth of the Temple: which elfe would have been very offensive and noisome. See the like, *Zach.* 14. 8. where the Eastern and Western Churches also are pointed out. See *Rev.* 22. 1.

From under the threshold *Quid gloria Dei in domum rivierat.* Christ is that door, *Eccl.* 10. 7. and fountain of living water, *Jer.* 2. 13. *Isa.* 12. 3. & 55. 1. and from the Temple at Jerusalem flowed forth the waters of living truth to all nations; and first Eastward, not Eastward, though the faith of the Romans was not long after spoken of throughout the whole world, *Rom.* 1. 8.

Ver. 2. *And behold there ran out waters* At out of a Viall. On the right side The right side is a place of honour and defence: The doctrine of the Gospel hath the prebeminence, and is maintained by the right-hand of God against all opposites.

Ver. 3. *And when the man that had the line in his hand* The Man (Christ Jesus), the sole Architect of his Church, and Measurer of his Gospel, and that by his Gospel, which is the line in his hand, *mesuravit ecclesiam, sed & regiam.* He was furnished a thousand cubits: It was not for nothing that *Plato* said, *Ο Θεός αὐτοῦ μετροῦσθαι, God is ultimates measuring the world.*

The waters were to be anclel: Grace is but a smal thing at first, no more is the Gospel, *Matth.* 13. 31, 32, 33. The Church were at first but a very few, *Matth.* 1. that is 120, of all the great multitudes which had formerly followed Jesus: *Et vidit diligenter Jesus populum* It was more for the *deaver* then any great *love* that the most followed him.

Ver. 4. *Again he measured a thousand* This is a number of perfection. The Gospel is a perfect doctrine, and is able to make the man of God perfect, thoroughly furnished (or perfected) unto all good works, *2 Tim.* 3. 17.

The waters were to the knees Grace grows by degrees: and the Scriptures have their shallows wherein the Lamb may wade: like as they have their profundities wherein the Elephant himself may swim. *Augustine* concerned the holy scriptures, *Confess.* 1. 8. at first, as neither eloquent nor deep enough for the elevation of his wit. But afterwards, when he was both a better and a wiser man, he saw his own shallownesse, *Confess.* 1. 9. and admitted the never-ending adored depth of Gods holy Oracles.

Ver. 5. *A river that could not be passed over* Representing, as the fathomlesse depth of the Scriptures (which is such as that we may well do by it, as the Romans did by a lake, the depth whereof they could not found, they dedicated it to *Vulturnus*) for the abundance of spiritual graces in the Church, the love of Christ which passeth all knowledge, *Ephes.* 3. 19. the over-abounding goodnesse of God, *2 Tim.* 1. 24.

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the superfluous of it, as the Apostle hath it there. Oh, (saith Chrysostom speaking of this subject) I am like a man digging in a deep spring; I stand here, and the water riseth upon me; and I stand there, and still the water riseth upon me. It is indeed a sea that hath neither bank nor bottom.

Ver. 6. *Son of man, hast thou seen this?* And art thou soundly sensible thereof? it is very fit thou shouldst; that God may have the glory of his great goodness and power in propagating the Gospel, and bringing forward the work of his grace in the hearts of his people, manage the matter of earth and of hell. The Reformation wrought in Germany from how small beginnings grew it? The establishing of that amongst us (how imperfect soever) to be done by so weak and simple means, yea by casual and crooked means against the force of so potent and politic an adversary: this is to be looked upon as a just miracle.

*To the brink of the river* Where my work was to stand and cry *O the depth! O how great things hath God prepared for those that fear him! O the joy! the joy!* eye hath not seen, nor ear heard, &c.

*Abortion* *Chrysol. et Euseb.*  
Ver. 7. *Stand at the bank of the river where many trees* There were trees of righteousness, fruitful Christians. See *Psalm* 1. 3. & 92. 12. *Isaiah* 44. 3, 4, 5. & 55. 11, 12, 13. *Jer.* 17. 8. *Rev.* 22. 2. where and elsewhere it is easy to observe that John the Divine borroweth the elegancies and flowers of this and other Prophets, in his description of the Church Christian.

*Plac.* Ver. 8. *These waters issue out toward the East country* In *Galilee* *antierem.* See *Matth.* 9. 31. The Churches in *Galilee* walking in the fear of the Lord and comfort of the holy Ghost, were multiplied.

*And go down into the desert* Or, plain, i. e. into the plains of *Adiab.* *Num.* 22. 1. The Gospel worketh upon the world, even to a transmutation.

*And go into the sea* The dead sea. The law of the Spirit of life which is in Christ Jesus, freeth men from the law of sin and of death, *Rom.* 8. 2.

*The waters shall be healed* i. e. Made wholesome and useful: so great a cure is done upon corrupt nature by the grace of the Gospel. He who was before vitium vorage, *lucis* *libidinis*, made *salutaris* *amorem* *ac* *verum*, a lake of lusts, a gulf of vices, a dead sea of wickedness and wretchedness, shall by a strange change become a pleasant river, pure, clear, sweet, and favourable; belet not with such *mock-fruits* as the banks of the dead sea are laid to be, but with trees richly laden with the choicest fruits; as was to be seen in the penitent thief, who as soon as *Geisellized* and converted, belittled him and bore abundance of fruit in a very little space.

*Plin. l. 5. c. 16.* Ver. 9. *Whithersoever the river shall come, shall live* Not dye immediately, as they used to do in the dead sea; but bituminous and sulphurous were the waters thereof; but live the life of grace here, and of glory in heaven. See *Zuch.* 14. 8. *Matth.* 5. 20.

*And there shall be a very great multitude of fish* i. e. Of Christians. See *Matth.* 4. 19. with the Note. Christ himself from the initial Greek letters of his names and title, was by some of the ancients called *Ichthys* *fish*. The Gospel is the true *Aquaticum*, the true *swimming*, the true *Physick* for the soul; as one said once concerning the Library at Alexandria.

Ver. 10. *The fishers shall stand upon it* Upon the dead sea, where formerly they had little enough to do. This sea is the wide world dead in sin and trespasses, *Eph.* 2. 1. These fishers are Christ's Apostles and Ministers, who are called *fishers of men*, *Matth.* 4. 19. and their preaching compared to fishing, *Matth.* 13. 47. they fish with various success, as did *Peter*, *Luke* 5. 5. but may enclose a great multitude as he did, *Matth.* 2. 3. and as *Parthian* who gained five Cities to Christ; who brought them to hand by whole flocks.

*From Engedi* Called also *Hacaron-Tamar*, *2 Chron.* 20. 2. that is the City of Palms, where grew the best balsam in the world, though it were near to the dead sea.

*Even unto Enay Lotan* Which is likewise a place adjacent to the dead sea, where Jordan falleth into it, as *Elihu* testifies.

*They*

*They shall be a place to spread forth nets* Dr. *Preson* being asked why he preached so plainly, and did so much dilate his sermons, being of such abilities? answered, he was a fisherman. Now such if they should wind up their net, and so cast it into the sea, they should catch nothing: but when they spread the net, they catch the fish; I spread my net, because I would catch souls, said he; and indeed he had a very happy hand at it.

*Mr. Watts*  
None but  
Christ. p. 400.

*The fish shall be according to their kind* The sea, they say, hath as many kinds of living creatures as the earth hath. There is that *Zeviatum*, and there are creeping things innumerable, *Psalm* 105.

Ver. 11. *But the myrris places thereof, and the marjoram shall not be healed* Sensual souls are bound wrought upon by the word. *Bekehrung* (the devil) lyeth in those fenns and guenities, *Job* 40. 11. they are void of the Spirit, *John* 18. 19. they say unto God *Depart from us*, we had rather dance to the Tambour and Harp, *Job* 21. 11. whoredom and wine, and new wine take away their hearts, *Hof.* 4. 11. he who had married a wife (or rather was married to her) sent word flat and plain he could not come: others excused themselves more manners, *Matth.* 23. such persons chafe to remain in the *furds* of their sins, and so are miserable by their own election.

*They shall be given to fish* Delivered up to strong delusions, *1 Thess.* 2. 15, 16. vile affections, *Rom.* 1. 26. just damnation, *Rev.* 22. 11.

Ver. 12. *Shall grow all treasure for meat* *Arboris* *fructus*: these are *Christi* useful Christians, such as whose lips are feeding, and their tongues trees of life, *Prov.* 11. 30. & 15. 4. See the Notes there.

*Whose leaf shall not fade* They will not fail to make a bold and wise profession of the truth. See *Psalm* 1. 3. *Jer.* 17. 8.

*Neither shall the fruit thereof be consumed* But as the Lemmon-tree, which ever and anon sendeth new fruits as soon as the former are fallen down with ripeness. Or as the Egyptian fig-tree, which yieldeth fruit seven times a year, saith *Solomon*; and if you pull off one fig, another growth up presently in the place thereof.

*Because their waters they issue out of the sanctuary* Hence their so great fruitfulness, viz. from the divine influence, *Hof.* 14. 8. the Word and Spirit going together, *Eph.* 5. 21. hence it is that the Saints are neither barren nor unfruitful, *2 Pet.* 1. 8.

*And the leaf thereof for medicine* Gods people, by their holy profession of religion, do good much to many souls: as did divers of the Martyrs and Confessors. *Lucianus* an ancient Martyr persecuted many Gentiles to the Christian faith by his grave countenance and modest disposition: inasmuch that *Maximianus* that persecuting Emperor durst not look him in the face, for fear he should turn Christian. And so *Beda* telleth us of one *Albanus*, who receiving a poor persecuted Christian into his house, and seeing his holy devotion and sweet carriage, was so much affected with the same, as that he became an earnest professor of the faith, and in the end a glorious Martyr for the faith. The like is recorded of *Braddard*, *Bucer*, and others.

Ver. 13. *This shall be the border* Here the Prophet returneth again to the dividing of the land, begun chap. 45. 1, 2. &c. having hitherto interposed many most memorable matters, and of great use to the Church.

*Joseph shall have two portions* He had so by his fathers will, and for his two sons, adopted by his father.

Ver. 14. *And ye shall inherit one as well as another* Spiritual blessings are divided *in solidum* amongst the community of Gods people: they all partake of one and the same saving grace of God, righteousness of Christ and eternal life, though there are several degrees of grace and of glory. See *Gal.* 3. 26, 27, 28, 29. All Gods Sons are heirs, heirs of God, and coheirs with Christ, *Rom.* 8. 17.

Ver. 15. *And this shall be the border of the land* i. e. Of the Christian Church: the borders whereof are here set forth as far larger than those of the land of *Canaan* ever were.

*From the great sea* The Mediterranean sea.

*From the way of Hethlam* From one end of the Kingdom of *Damascus* to another.

Ver. 16. *Hamath, Berothah, Sibraim* Towns of *Arabia deserta*. All this is to set

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set forth the amplitude of the Christian Church spread far and near upon the face of the whole earth; and therefore rightly called *Catholicæ, Roman-Catholicæ* is *contradictio in adiunctis*; for it is, a particular-universal.

Ver. 17. *And the border from the sea shall be Hazar-Enan* Forasmuch as the borders in this description of the land are set to be such as never were in the *Israelites* possession, the Jew doctors are, will they nill they, forced to confess that the land of *Israel* in the world to come shall be larger then ever it had been. Now *Heb. 2. 5.* Gospel-times are called the *world to come*.

Ver. 18. *From Hazar-en* A town of *Arabia deserta* (*Ptolemy* calleth it *Aurana*) but *Psalm* in this, that it is taken into the Church.

Ver. 19. *From Tamar* *Hazar-en-Tamar* which was near the sea of *Sodom*, v. 10. In *Kadesh* Not in *Raphidim*. *Exod. 17. 7.*

Ver. 20. *Till a man come over against Hamath* To that place of the great sea, from which lyeth a straight way from *Hamath* East-ward.

Ver. 21. *So shall ye divide* Epilogus est. There is one and the same inheritance of the Saints in light.

Ver. 22. *An inheritance unto you and to the strangers that sojourn among you* What can the spiritual Jews say to this? who tick not to say that rather then the *buffard Gentiles* (so they call *Christians*) should share with them in their Messiah, they would crucifie him a hundred times over and over. Under the old Testament, though strangers lived with the children of *Israel*, yet they had no inheritance with them at any time, as now they are appointed to have.

Ver. 23. See on ver. 22.

#### CHAP. XLVIII.

Ver. 1. *Now these are the names of the tribes* Who are in this chapter assigned their several seats, and the land divided amongst them: but this division is much different from that of old, which was a plain predication of a perfect and total abrogation of the *Mosaic* polity and *Levitical* worship; together with a new state of the Church of God after the coming of Jesus Christ.

To the coast of the way of *Heitlen* Chap. 47. 15, 16, 17. *Judea* was not, say *Geographers*, above 200 miles long, and 50 miles broad: But *R. Kimchi* here noteth that the *Talmudists* affirm that the possession of *Israel* shall extend unto the utmost coasts of the earth: *id quod ex scriptis distans videtur*. This was well and truly spoken, though they understood not what they spake; as dreaming only of an earthly Kingdom. But as elsewhere, so here, the land of *Canaan* is put for the whole world, whereof all true believers are heirs together with faithful *Abraham*, *Rom. 9.* whether they be Jews or Gentiles. Christ's Kingdom runs to the end of the earth, *Psalm* 48. & 72. 8.

A portion for *Dan* This tribe which was (for their shameful revolt from the true religion, *Jude. 18.*) cut out of the roll as it were. *1 Chron. 7. & Rev. 7.* is here reckoned first of those who had *partem & sortem*, part and lot amongst Gods people. So true is that of our Saviour, *Many that are first shall be last, and the last shall be first*, *Mat. 19. 30. & 20. 1.* Judge not therefore according to the appearance, &c. Repent and God will recompense. The table of a richlist to come of this tribe, is long since exploded.

Ver. 2. *From the East side to the West* The longitude is described, not the latitude: for why? Christ's Kingdom is limitless, and his dominion without dimension.

Ver. 3. *A portion for Naphtali* There are many portions of inheritance in Christ's Kingdom: there are also in heaven many mansions, *Job. 14. 2.* all which shall be divided among the Elect.

Ver. 4. *A portion for Manasse* Which they do not of their own accord, and as they see good, seize upon; but take their share for them out of the divine sentence.

Ver. 5. *A portion for Ephraim* An equal portion with his elder brother *Manasse*. In Christ's Kingdom all is of grace, nothing of merit.

Ver. 6. *And by the border of Ephraim* There is a continuity and conjunction of all the portions; to let forth the communion that is betwixt the Saints: a sweet mercy, a heaven's foretaste.

Ver. 7.

Ver. 7. *A portion for Judah* Who is set next to the sanctified oblation of the Lord, wherein were the portions of the *Priests*, *Levites*, *City* and *Prince*. He must be a Jew inwardly, a confessor and witness of the truth, who shall have part and portion in the privileges of Gods people.

Ver. 8. *Shall be the offering* Whereof see chap. 45. 1, 2, 3, &c. Of 25000. *reels* Which being exactly call up, such one, come to 45. miles, and therefore cannot be meant of any City to be built by the Jews again after their return from *Babylon*, but must be understood of the Church under the Gospel.

Ver. 9. *Unto the Lord* As distinguishing it from other oblations: here stood the Sanctuary.

Ver. 10. *And for them even for the Priests* No mention is here made of Cities of refuge, as of old; for they shall not burn nor destroy in all Gods holy mountains: but the earth shall be full of the knowledge of the Lord as the waters cover the sea, *Esa. 11. 9.*

Ver. 11. *Of the sons of Zadok* See chap. 44. 15, 16, &c.

Which went not away To be faithful with God in a common defection, is a singular praise. See my *Righteous mans Recompense*, pag. 695.

Ver. 12. *And this oblation of the land* Ministers of Gods Word may lawfully take maintenance of the Church, *1 Cor. 9.*

Ver. 13. *The Levites shall have* But after the Priests. There are degrees of officers in the Church, and good under must be well above the other.

Five and twenty thousand in length These several portions let together make up a perfect square: which serveth well to set forth the beauty and firmity of the Church of Christ.

Ver. 14. *And they shall not sell of it* This law is here occasionally, and by the way inferred. It seemeth to hold forth, that lands given to the Ministers of Christ under the New Testament, may never be again taken away or put to any other use, but to their maintenance for ever. See Mr. *Clarke* *Miscor.* chap. of *Sacrilage*.

The first-fruits of the earth i. e. This part that consecrated to God, as the first-fruits of the earth were.

Ver. 15. *Shall be a profane place* i. e. A common place: and so all *Israel* were profane in a sense, i. e. as compared to the Priests and Levites, those consecrated persons. *Symmachus* and *Theodotion* render it *sacra*. See *Deut. 20. 6.*

And the City shall be in the midst thereof Ten miles at least distant from the Temple: some say many more: to shew, say they, what a long way he must go, that would attain to eternal life: he must get above the world howsoever, who would serve God acceptably.

Ver. 16. *And these shall be measures thereof* This representation is meely figurative and mytical: shewing us how precious and precious the Church of Christ is.

Ver. 17. *And the suburbs of the City* These were much larger then the suburbs of the Temple, as may be observed by comparing chap. 40. See chap. 45. 2.

Ver. 18. *For food to them that serve the City* To all the Citizens; who all are to turn servants to their fellow-brethren that come to the public meetings; so serve one another in love: which they that do, shall not lose their reward; but verily they shall be fed.

Ver. 19. *Shall serve it out of all the tribes* i. e. At the common charge; and by a general contribution.

Ver. 20. *Thy shall offer the holy oblation foursquare* See on ver. 13. All our dealings must be square: or else we are not of the holy portion, of the new *Jerusalem*. *Epilogus est.*

Ver. 21. *And the residue shall be for the Prince* His occasions are many, and therefore his proportion is very large: yet must he not be Regis dilapidator, the Waster of the Kingdom by his profaneness, as our *Henry* the third was called, whereby he became ill beloved of his people.

Ver. 22. *Bring in the midst of that which is the Prince* The Prince was taught by this position of his portion, to have an equal care of Church and State.

Ver. 23. *Benjamin shall have a portion* The division of the land as it ended with *Judas* portion in speaking of the seven former tribes, ver. 8. so here it beginneth with *Benjamin*, in speaking of the five following.

Ver. 24:

This was Pal-  
mira, after-  
wards Had-  
ramaut.

Occul.

Psalm 89. 11.



Ver. 24, 25, 26, 27.] See the Notes on ver. 2, 3, 4, 5, 6, 7.  
 Ver. 28. *Even from Tamar*] Not *Jericho*, but *Palmyra*, called afterwards *Adriana* of the Emperor *Adrian*, who rebuilt and beautified it.

*And to the river*] The river of *Egypt* called *Sihor*, Job. 13. 3.

Ver. 29. *This is the land*] This is the Epilogue of the whole chapter, as to the greatness of the holy City. It remaineth only to touch at the situation and measures thereof, the gates also and the Ministers, together with their use and maintenance, the elegance (likeli) and perpetuity of the City.

*For inheritance*] Not *from the brook*, as *Terentius* mis-translateth it.

Ver. 30. *And these are the goings out of the City*] That is the utmost bounds, as *Rabbi Solomon* glosseth.

Ver. 31. *And the gates of the City*] Through which all the *Israel* of God, both Jews and Gentiles from all parts, *Qua data porta, ruunt*, do enter into the Church of Christ, flowing and flocking therto, as waters do to the sea, and as the doves to their windows.

*Three gates: Northward*] Twelve in all: the reason whereof, see in the Note on Rev. 21. 13.

*One gate of Levi*] Who though he had no lot in the land, yet he had a gate into the City, as *Yatabilus* here noteth.

Ver. 32. *Four thousand and five hundred*] And the like on each side; of all which are made up fifty and four miles at the least: so large is the City of God: *Ninivah* was nothing to it, no more is *Alcay*, *Scanderon*, or *Cambula*, the Metropolis of *Tartary*, which yet is said to be twenty eight miles about.

Ver. 33. *One gate of Simon*] Here all along the tribes are reckoned, not as they were before in this Chapter, but as they are set down in *Numbers*, at the marching of the Tabernacle in the midst of them; saving that whole *Josaph* hath here but one gate, and *Levi* is taken into the number of the twelve tribes. And forasmuch as it eneth not into the heart of man what God hath prepared for them that love him, and fish this City is a type of heavens happiness, which is fitter to be believed then possible to be expressed, therefore I am the less troubled, with good *Oncelampadius* here, that I understand no more of this firming out matter.

Ver. 34. *At the West-side, &c.*] See on ver. 34. 33.

Ver. 35. *It was round about eighteen thousand measures*] See on ver. 32. and on Rev. 21. 16.

*The Lord is there*] *Jehovah-shammah*: this is the true Churches name, and the true Christian happiness: such as no good can match, no evil overcome, viz. that whereforever he is there God is, and therefore there heaven is: like as where the King is, there his Court is: this very name implies Gods everlasting being with his Church, according to those precious texts of Scripture, every syllable whereof dropeth *myrror* and *mercy*, Lev. 26. 11, 12. Mat. 18. 20. & 28. 20. Job. 14. 23. 1 Cor. 15. 28. Rev. 7. 14. &c. & 21. 3. 4. 5. & 22. 3. 4. 5. 6. This is the truth of that, which the Temple whilst it stood as a type or figure did represent, *This is my rest for ever: here will I dwell*, Psal. 132. 14. God will not forsake his Church as he did the Synagogue, but have it up to heaven to him, Rev. 21. where are crowns, scepters, Kingdoms, beatific visions, unutterable exaltations, sweetest varieties, felicities, eternities; and all because *Jehovah-shammah*, the Lord is there: to him be glory and praise everlasting. Amen. So be it.

Soli Deo Gloria.

The Jews having finished a book, adde,  
*Benedictus qui dat fatigato robur.*

FINIS.



A  
 COMMENTARY  
 OR  
 EXPOSITION  
 ON THE  
 BOOK of the Prophet  
 DANIEL.

Ver. I. **T**HE book of Daniel.] Written by himself (not by another of his name, in the days of *Antiochus* Epistates, as wicked *Porphyry*, that professed enemy of Christianity, blaceth) like as *Xenophon* and *Juvenal* wrote their own acts so wisely and impartially, as none have been sought in writing the histories of others. This divine Book is (for the matter of it) partly *Historical*, and partly *Prophetical*. The historical part we have in the six first Chapters; for a continuation of the history of the Books of *Kings*, during the whole time of the Captivity, and after it. Hence *Hierom* calleth *Daniel Multis* *scum* & *totius Mundi Polyhistorum*, a general Historian. The *Prophetical* part (beginning at the seventh Chapter) foretelleth future things in the several Monarchies, but very obscurely, according to that of the Angel, chap. 12. 9. 10. *Go thy way Daniel: for the words are closed up, and sealed till the end of the time*, &c. and according to that *Hierom* saith of Prophecy, which hangs (they say) among other pictures in the *Vatican Library* at *Rome*, like a watchman with the eyes covered, for the difficulty. Whence it was, that *Paulinus* Bishop of *Nola*, though able, would never be drawn to write Commentaries; *Cajetan* and *Calvin* would set no Notes upon the *Revelation*: and *Piscator*, after that he had commented upon the other Prophets, when he came to *Daniel*, he met with so many dark and difficult passages, as *parum obscuris*, saith he, *quoniam in medio commentandi cursu* *subjicerem*, & *culamum* *et manum deponerem*, that he was even ready to lay down his pen, and to lay aside the business. But this he did not, as considering that the best, whilst here, know but dedicat. ante in part, Prophecy but in part, &c. and that the promise is, though none of the wicked understand this Prophecy, yet the wife shall, chap. 12. 10. *Hierom* well saith, that a Prophecy is therefore obscure, because it is said at one time, and *per* at another. And one thing that causeth a cloud in *Daniel* is the transposing of the history here often said: as the Prophecies contained in the seventh and eighth Chapters, which were shewed unto *Daniel* under the reign of *Belshazzar*, in order should be set before the sixth Chapter, &c. He seemeth indeed to have been laid aside in the days of *Belshazzar*, that drunken Sor, till the hand-writing on the wall brought him

him more in requeſt again, *chap. 5.* That cock on the dunghill knew not the worth of this perſon's pearl, highly prized both by his Predeceſſor and Succellors, to whom he was a *ſervant*, & their privy Council. Famous he was grown (and worthily) for his extraordinary wiſdom, *Ezek. 28. 3.* and holineſſe, *Ezek. 14. 14.* ſo that the Angel Gabriel ſtiled him a *man of Deſires* or a *Deſirable man*, *Dan. 9. 23.* Seneca called *Cato Veritatem vivam imaginem*, a lively picture of Virtues. *Pliny* ſaith that the ſame *Cato Censorius* was an excellent Orator, an excellent Senator, an excellent Commander, and a Maſter of all good Arts. *Paterculus* ſaith, that he was a man as like Virtue, as ever he could look, *ex per omnium virtutum diu quam be- miſſime propriis.* *Livy* ſaith, he was a man of rigid innocency, and invincible integrity. *Cornelius Nepos*, that being ſlaved and aſſaulted by many he not only never loſt any part of his reputation, but as long as he lived, grew ſtill in the praiſe of his virtues: as being in all things of ſingular prudence and induſtry. Laſtly, *Cato Major*, *Cicero* ſaith of *Cato*, that whereas he underwent the extremities of many potent per- ſons, and ſuffered no little hardſhip all his time, yet was he one of thoſe few who *ſu- peris et deſideris gloria*. How much more truly might all this be affirmed of *Daniel* the Prophet, then of *Cato* the Cenſor? all whole virtues were but *glittering ſcums*, and all whole praiſe-worthy parts and praides were but *knocking cymbals*, in com- pariſon? *Daniel's* whole life was a kind of Heaven, adorned with exultant ſhades of divine virtues. And although we cannot lay of him, as *Alexander of Halicarn* did of his ſchool *Dionanotus* in an Hyperbolick brain, that *Adam* ſeemed to him not to have ſinned in *ſolventure*: ſuch was his for duty and knowledge: yet, with more colour of truth, might he be ſaid of *Daniel*, the Jew's Jewel, and the World's darling. He wrote this Book part of it in *Hebrew*, and part in *Chaldee*; all, in a flour but grave ſtile, evident and elegant, being a divine *Polychronicon* to the world's end, or (as One calleth it) the *Apocalypſe of the Old Teſtament*.

## CHAP. I.

Ver. 1. [In the third year of the reign of Jeſejakim.] That wicked King, who killed the Prophet *Uriah*, *Jer. 26.* cut *Jeremia's* Prophecy with a knife, and caſt it into the fire, *Jer. 36.* was a groſſe Idolater, a *Chren. 36. 8.* and there- fore juſtly ſuffered.

*Cami Nebuchadnezar* ] Surnamed *Magnus*, ſon to *Nebuchadnezar* ſurnamed *Prifus*. See 2 *King. 24. 1. 2.* *Chren. 36. 8.* with the Notes.

Ver. 2. And the Lord gave Jeſejakim.] Becauſe the affliction by *Pharrah* (be- ing but a money-matter) did not a kindly effect, 2 *King. 23. 35.* a heavier is now ſent. Or as one cloud followeth at the heels of another, ſo doth one Judgement of God upon another till Repentance, as the Sun, do interpoſe, and cauſe it to clear up, with part of the ſtillſt.] Not all as yet, by a ſweet Providence, and for an in- ſtance of God's Patience.

Which he carried into the land of Shinar.] Or *Babylonia*, *Gen. 11. 2.* a part of the Garden of *Eden*, as moſt Geographers think, but now the ſeat of *Suſan*, as *Rev. 2. 13.*

To the houſe of his god.] *Jupiter Belus*: See on *Iſa. 46. 1.*

Ver. 3. And the King ſpoke unto Aſhpenaz.] Which ſignifieth in the *Chaldee* tongue, the chief child, or Contraler of the King's houſe: as *Creſus* uſeth *Aſpa- mizres* for chief-Prieſts. To this great officer the King commended the care of his School.

And of the Kings ſeed, and of the Princes.] As having been better bred, and ſo more hopeful. Here *Nebuchadnezar* minding nothing but the glory of his Court by the noble natures, unwittingly maketh way for the Churches comfort.

Ver. 4. Children in whom was no blemiſh.] Such as were *Joſeph*, *David*, *Ari- arxes*, *Longimannus*, *Germantius*, and others, in whom beauty proved to be the flower of virtue, as *Chryſippus* called it. Of *Galba* the Emperour One ſaid, that his good wit dwelt in an ill houſe, like an excellent inſtrument in a bad caſe: whereas *Vatinius* the Roman was not more miſſeſſen in body then in mind. The Hea- then

thens alſo adviſe us to beware of thoſe whom Nature hath ſet a mark upon.

And ſkilful in all wiſdom.] i. e. Ingenious and induſtrious, apt and able to re- ceive, and improve inſtruction. *Tacitus* telleth us, that in the times of *Veſpaſian* and *Domiſian*, the children of the *Britiſh* Nobles were ſo witty and well-bred, that the Romans infinitely admired them, for the *demonſtrations* of their nature, pre- ſenting the wits of the *Britanni*, before the ſtudy of the *Gauls*. And they are called *Angli quod Angli*, ſaid *Gregory* the Great, concerning the Engliſh boys preſented to him.

And ſuch as had ability in them.] *Daniel* and his three friends are thought by ſome to have been bred under the Prophet *Jeremy*, and to have begun to Prophecy ſome years before *Ezekiel*.

To ſtand in the Kings Palace.] i. e. To do him ſervice. This is that which learned men ſhould aim at in their ſtudies: viz. to lay forth themſelves for the publick good. *Paulinus Episto diſſat inertia Celata virtus.*

And whom they might teach the learning.] Heb. the Book, that is, the Art of Gram- mar, ſay ſome: But why not other Arts alſo learned by books, thoſe *muſes* after it yet not ſo well (the Mathematicks eſpecially) without a Teacher. *Joſeph Scaliger* who was *ſummiſſus* left taught, and yet proved ſo great a ſcholar, in by One called *demonium hominis*, & *miraculum nature*, more than a man, even a very miracle.

And the tongue of the Chaldees.] Which was not therefore the ſame with the *He- brew*, but a different dialect, or daughter of it. The moſt ancient tongue was the *Hebrew*, preſerved in *Hebrew* family. The *Hebrew* and *Chaldees* had one common Anceſſour, viz. *Arphaxad*: and *Abraham*, being born in *Chaldea*, could ſpeak both Languages: but ſo could not *Daniel* and his fellows, till they were taught. Good letters and languages are to be taught in Schools and Univerſities: *Hebrew*, *Greek*, and *Latin* eſpecially, the dignity and ſtudy whereof Chriſt would have to be ever kept a foot in his Church, as appeareth by that interſcription (not without a Pro- vidence) ſet upon his croſſe in thoſe three tongues, *Job. 19. 19, 20.*

Ver. 5. And the King appointed them a daily proviſion.] A competent and com- fortable ſubſiſtence and maintenance: ſuch as whetſoever, in time paſt, thoſe *Abby- llobbers* had too much; and now Univerſities and Schools of learning have too little; but far leſſe ſhould have, might ſome brain-fick *ſeſtaries* be heard: ſuch as were *proſcriptions* who ſaid, that in no Univerſity in the world was Chriſt to be found; and that Chriſt would not have his Goſpel to be preached by devils, and there- fore not by *Academics*; with a great deal more of ſuch paltry ſtuff, vented by that illiterate widgin.

So nourishing them three years.] Thoſe that ſtay over-long in the Univerſities ſoſe. Tell. (ſtanding there till they are ſeventy years old, and preaching only now and then, to air their great learning) ſhould have the cuſt and canker of their abilities to be a ſwift wit- neſſe againſt them at that great day.

Ver. 6. Now amongſt them were of the children of Judah, Daniel.] Who had not his name for nought, as we ſay, but by a providence: It ſignifieth *God is my Judge*, and ſo indeed he was throughout his whole life. But eſpecially when they caſt him into the Lions den, *chap. 16.* *David* had alſo a ſon of the ſame name, and that by into the Lions den, *chap. 16.* *David* had alſo a ſon of the ſame name, and that by into the Lions den, *chap. 16.* *David* had alſo a ſon of the ſame name, and that by into the Lions den, *chap. 16.*

Handſome, ſkilful and Aſeribed.] Good names all, and good men all, yet wrapt up, with the reſt, in a common calamity, but for excellent ends, as it afterwards appeared. Meanwhile, God much ſweetened the affliction to theſe four, by their mutual ſociety.

Ver. 7. Unto whom the Prince of the Eunuchs gave names.] Not without the command of the king, *chap. 5. 13.* as delicious to naturalize them, and by changing their right names (which had the names of God in them, *El* and *Jah*) to make them forget their religion; but that was better rooted, then to be caſily razed out, though their new names were ſhrewd temptations to Apoſtacy and Idolatry: as being compounded of the names of the Babylonish gods, and means to make them honourable among the Chaldees.

Xxx

Ver. 8.

Ver. 2.

Ad hunc  
tunc quam  
nem. Terri-  
Anleim.De viis  
obitu Sanit.Antichum  
fuit bibulam  
proutmas, &  
laudibus deo  
nos. Jan.Schickard.  
Jus reg. Heb.  
c. 5. p. 119.

Ver. 8. *But Daniel purposed in his heart* ] The change of his name (though he utterly disliked, yet) he could not help: but to shew that he was still of the same religion, though he was but a child of twelve years old or thereabouts, yet he purposed (first, and then performeth it) to keep himself pure and free from Heathenish defilements. What if the vessels of the Temple (by being brought into the treasure-house of Nebuchadnezzar's god) were defiled, yet these elect vessels would not. So the Primitive Christians chose rather to be thrown to Lions without, than left to lusts within. Yea I had rather be cast pure and innocent into hell, faith an Ancient, than go to heaven, being polluted with the filth of sin. *Daniel's* greatest care is, *ne contra legem Dei & conscientiam impuretur*, lest he should be defiled in the least: fall back, fall edge, as they say, he is fully resolved against that. So the Prince of *Genly* when, at the Parisian Massacre, he was put to his choice by the *French* King, whether to go to Massie, to suffer death, or to endure perpetual imprisonment? answered, As for the first, by the grace of God, I will never do it: And for the two last, I humbly submit to his Majesty: let him do with me what he pleases.

*That he would not defile himself with the portion of the Kings meat* ] That which Scalliger saith of *Matthias Beraldu*, *Vir doctus, & quod familiam ducit, pium*, that he was a learned man; but (that which was his chief commendation) he was also a godly man, was better said of the Prophet *Daniel*. Godly he was betimes, and of a child, as was also his Master *Jeremy* (in whose works he was well read, *Dau. p. 2*) *Samuel*, *Timothy*, *Athanasius*, *Besa* who (amongst many other things) blessed God chiefly for this in his last will and Testament, that at the age of sixteen years, he had called him to the knowledge of the truth. *Daniel* had this happiness at twelve or thirteen: neither was he like *raib-rips* fruit that are soon rotten (*Hemgones* was old in his childhood, and a child in his old age) but although he lived 110 years, as *Isidore* reckoneth, some say 130, yet he was best at last, and may very well pass for a Martyr, though he came again safe out of the Lions den, like as *John* the Evangelist also did out of the caldron of scalding oyle, wherein he was cast by the command of *Damianus*, in contempt of Christianity. *Daniel's* piety appeared in this, that he maketh conscience of smaller evils also, such as most men in his case would never have boggled at. He would not defile himself with the portion of the Kings meat: he scrupled the eating of it, and why? 1. Because it was often such as was forbidden by the Law of God, *Levii. 11. Dent. 14. 2*. Because it was so used, as would defile him and his fellows, against the Word of God: for the Heathens (to the shame of many Christians) had their *Grace after meat*, as it were, consecrating their dishes to their idols before they tasted of them, *Dau. 5. 4*. 1 Cor. 8. 10. 3. They could not do it without offence to their weaker brethren, with whom they chose rather to sympathize in their adversity, than to live in excess, and fullness, *1 Cor. 6. 6*. 4. They well perceived that the Kings Love and provisions were not single and sincere, but that he meant his own profit, to assure himself the better of the food of *Judea*, and that they might forget their Religion. Lastly, They knew that intemperance was the mother of many mischiefes, as in *Adam*, *Eve*, the rich glutton, &c. That's a memorable story that is recorded by *Spilius Schickard* concerning eleven Jew doctors, whom the Heathen King of *Portugay* having in his power, put them to this hard choice, either to eat swines flesh, or to drink wine that had been consecrated to idols, or to lie with certain harlots. They chose rather to drink the wine than to do either of the other two. But when they had drunk wine liberally, they were easily drawn to do the other two things also. Any one of these five reform had been of force enough to prevail with *Daniel* and the other three to reform. They knew well that the least hair casteth its shadow: a barley-corn laid on the sight of the eye will keep out the light of the Sun, as a mountain. The eye of the soul that will see God, must be kept very clear, *Matth. 6. 8*.

*Therefore he requested* ] Modestly and prudently he propounded it, *non coarctantibus, sed supplicando*, and petitioners for liberty of conscience, consulting his religion. Ver. 9. *Now God had brought Daniel into favour* ] God is never wanting to the truly conscientious: let him choose rather to offend all the world than to do things sinful,

sinful, and they shall be fare of good success. The Prince of the Eunuchs durst not yield to *Daniel's* request, but he connived at the Seward's yieldance.

Ver. 10. *I fear my Lord the King* ] This made him stand off as he did, in presence at least. *Tertullian* saith the Heathens for this, *quod majore formidine* (*Defa- Tert. con.* *rum deservirent quam in sum de Olympo Jovis*, that they feared *Cesar* more than they did their greatest god *Jupiter*. But he who truly feareth God, needeth not fear any else.

Ver. 11. *Then said Daniel to Melzar* ] Or, to the Steward, almonester, the Purveyor for the Pages of honour. The Prince of the Eunuchs might haply give him an hint to go to this *Melzar*, who might do it with less danger.

Ver. 12. *Prove thy servants I beseech thee in days* ] All good means must be used for the keeping of a good conscience: and then God must be trusted for the issue. But did not *Daniel* herein tempt God? No: for besides that he had a word, 1. Of precept, *Dent. 14*. And 2. Of Promise, *Exod. 23. 25. ex arcana revelatione certior fallax est*, it might be revealed unto him, that no inconvenience should follow upon this course.

And let them give pulse to eat, and water to drink ] Poor fare for Noble-mens sons, but such as they were well wiled of. Nature is contented with a little, Grace with less. The sobriety of *Demetrius* and *Dymisthenes* is much celebrated among the Heathen. But what faith *Aristo* 1. *Omnis vitia infelicitum peccatum est, & nihil bonum sine summo Bono*. Whatsoever is not of faith is sin, &c. *Daniel's* sobriety was of another nature, of a better alloy. Papists crack much of their abstinence from certain meats and drinks at certain times. But *Daniel's* and Papists Fasts agree at harp and harrow. See my Common-place of Abstinence.

Ver. 13. *Then let our countenances be looked upon* ] See the Note on ver. 12. And as thou fallest, deal with thy servants ] This humbly they beseeched the Butler, or Purveyor, though themselves were nobly defended. God had made them Captives, and they now carry their falls accordingly.

Ver. 14. *So be contented to them in this matter* ] This had been well done, if done for Gods sake; but it was nothing less: he had a hawk's eye herein to his own profit: he favoured them because he meant to finger something from them. These four made a nest.

Ver. 15. *Their countenances appeared fairer* ] They had both better health (for *Tennis mensa facit uti mator*, faith *Chrysostom*. Spure diet is very healthful) and their good conscience or merry heart was a continual feast to them. They had also na caro, *bern*. Gods blessing upon their courteser fair: and this was the main matter that made the difference.

Ver. 16. *Thus Melzar took away* ] See on ver. 14. And gave them pulse ] This slender diet was some help to their studies: for *leaden* *ποσειδων* *belius* *make leaden was*, faith the Greek *Senary*: and *Pinguis ventris macra mens*, *ver. 16* *the fat* *drinks* *form*, a fat belly maketh a lean mind. A body farced with delicious meats and drinks, unfit for a man for divine contemplation.

Ver. 17. *At for these four children, God gave them knowledge and skill in all learning* ] Both natural and supernatural. In the Art of Grammar, faith *Symmachus* is in every book, faith the Latin Interpreter. There was *poies* *ix* *fontes* *fluvius* in *prose*, *fons* *in* *colore*, as *Ambrise* speaketh, they drank *Adami* ale, prayed with tears, sipped with a book in their hands. Whether they read the curious broils of the Magicians (fitter to be burnt, *Act. 19. 19*) is another question. *Oslander* thinketh that their *Chaldean* Targums would have obtruded upon them such kind of learning also: but, as they obtained from the Kings meat, so they did, likely, from such corrupt and unlawful fare. Other commendable learning they looked into, as did also *Moses*, *Solomon*, *Paul*, &c. But what meant Pope *Paul* the second to condemn all learned Arts for heretics: and to tell his *Romans* that it was learning enough for a man to be able to read and write? *Chaldean* was of another mind, *the Rev. de* *Daniel* and his fellows went further than so. Learning hath no enemy but Ignorance.

In all wisdom and dreams ] i.e. In all kind of Prophecy. See *Nam. 12. 6*. Ver. 18. *Now at the end of the days* ] i.e. After three years time of studying.

P. in. Ep. See on ver. 5. Account is to be exacted of time, and profiting. *Pliny* said to his Nephew, when he saw him walk out some hours without studying, *Petrus* has *horas non perdere*, you might have spent these hours better. *Ignatius* when he heard a clock strike, would say, *Hæc est hora mea postea*, that I have to answer for. Archbishop *Ussher* on his death-bed, begged hard of God to pardon his *Omissiones*, who yet was never known to omit an hour, but ever employed in his Masters business, reading, writing, preaching, resolving doubts, &c.

His life by D. Bernard.

Ver. 19. And the King commanded with them. It seem he was himself a learned King, able to pole them, and put them to't. So was *Alexander the Great*, *Ptolemy Philadelphus*, *Julius Cæsar*, *Constantine the Great*, *Charles the Great*, *Alphonfus of Arragon*, our Henry the first, furnished *Beaueclerk*, and King *James*, who was able to confer learnedly with any man in his faculty. *Aylmer* was wont to say, that an unlearned King was but a crowned Ass, and that he would not be without that little learning he had, for all that he was worth besides.

And among them all was found none like *Daniel*, *Hananiah*, *Misael* and *Azariah*. That which *Patricius* saith of the son of *Juba* King of *Numidia*, taken captive by *Julius Cæsar*, may fitly be applied to these four noble captives, *Quicquid nobilitatis fortuna eripuit, id longo accumulatio vivificavit bonorum artium disciplina*, what lustre forever they had lost by their captivity, was abundantly made up and retored by their excellent learning.

Cicero.

Therefore stood they before the King. Who had no sooner proved them, but he highly approved them. *O Hortensius* admodum adolescentis ingenium, ut *Pædus* signum simul affectum & probatum est: No *Davids* and the rest; neither need we wonder; for, beside all other helps, they were taught of God.

Ver. 20. And in all matters of wisdom. God will honour them that honour him: his gifts and graces be given to pure souls, and according to their study of purity, as to *Daniel* chiefly.

Mr. Fuller.

He found them ten times better. Masters of knowledge, skilled up to the sciences, and therefore highly favoured by the King, who was himself a great Philosopher. *Daniel* was a *Leviathan* of learning both divine, and humane, as a faith of Archbishop *Ussher*, *Unicum spiritus atque miraculum & Musarum delitium*, as *Erasmus* saith of *David*, the Miracle of his age, and the Mule darling: one that better deserved, for his learning, to be called *Magnus* than ever *Albericus* did. The perfection even of humane Arts is to be found in the Church: see my common place of *A. 11.*

Ver. 21. And *Daniel* continued, &c. And afterwards also, though shrewdly lifted at under *Darius*, chap. 6. 4. and in the third year of *Cyrus* he was overborn by the Counsellors hired to hinder the building of the Temple, whom he could not withstand, and therefore kept an extraordinary fast, *Ezra* 4. 5. with *Dan.* 10. 3. 4.

## CHAP. II.

Ver. 1. *And in the second year* Of *Daniel*'s advancement, chap. 1. 19. 20. Or as *Josephus* hath it, post annum secundum *Aegyptiacæ vastitatis*, in the second year after that *Nebuchadnezzar* had subdued *Egypt*, and other Countries, and so established his Monarchy: whereupon likely was begun a new computation of the years of his reign.

Quid sunt regna ante/ris reges mortalem in/fernum voluntatem?

*Nebuchadnezzar* & *David* dreamt. All was but one dream, but of many and weighty matters.

Wherewith his spirit was troubled. God can easily trouble the troubles of his *Israel*, and make the ringleader of their bondage the Trumpeter of their Trophy, even *Isaiah* himself prolixum & terrificum, *Nebuchadnezzar*.

Ver. 2. Then the King commanded to call the Magicians. These had *Cham* for their founder, saith *Pliny*: but who can tell that? *Daniel* haply was forgotten by *Nebuchadnezzar*, as *David* had sometime been by *Saul*, 1 Sam. 17. 33. 36. A sweet Providence it was that he was not called among the Magicians: God will not have his matched or mingled with wicked ones.

Ver. 3.

Ver. 3. I have dreamed a dream. His thoughts had been occupied, belike, about the issue of his Kingdoms; and thereupon he had a divine vision. He that is moderately careful about the affairs of his lawful calling, shall not be destitute of divine direction.

And my spirit was troubled. Heb. *Troubled is self*. *Jesus* also troubled himself, but without sin, *Joh. 11. 33*. See the Note there.

Ver. 4. Then spake the Chaldeans to the King in Syriack. i. e. In Chaldean (whence there is here no *Caldeæ* Paraphrase) or else if the Syriack were then a distinct tongue from the Chaldean, as now it is, it was, belike, their learned language: as now the Arabic is among the *Turkes*.

O King live for ever. In this most officious salutation they flatter him, (say some) or averre the immortality of the soul (as others) or wish him a long life, as also *Daniel* doth afterwards.

And we will show the interpretation. Impollutors are great braggars: but as the Peacock in letting up his tale throweth his *Posteriors*, so do these get to themselves shame.

Ver. 5. The thing is gone from me. He had dreamt of Monarchies, and now forgotten his dream. He might have hereby learned that Kingdoms are but phantasies, bubbles, empty bubbles, pleasant follies, children and tales of fancy, &c. The fashion of this world passeth away, 1 Cor. 7. 31. surely every man walketh in a vain shadow, *Psal.* 39. 6.

Ye shall be cut in pieces. Practisers of unjust flatteries do oft meet with unjust frowns.

Ver. 6. Ye shall receive of me gifts and reward. This was that they gaped after (but missed of) and therefore out of envy called not *Daniel* and his companions (as some think) left they should share with them.

And great honour. Great learning deserves great honour. *Eneas Sylvius* was wont to say that popular men should esteem it as silver, Noblemen as gold, Princes prize it as pearls.

Ver. 7. They answered again and said, Let the King, &c. Thus these proud boasters vaunt of a false gift, and become like clouds without rain, as *Salomon* hath it, *Prov.* 25. 14. See ver. 4.

Ver. 8. I know of certainty. There's no halting afore a cripple: Politicians can find the depth of one another, *Dan.* 11. 27.

That ye would gain the time. Chald. *buy or redeem it*, that is make your advantage of it, to evade the danger. And indeed if these forcerers could have gained longer time, much might have been done: for either the King might have dyed, or been employed in war, or pacified by the mediation of friends, &c. Time oft cool-eth the rage of badly men as 1 Sam. 25. 31. How *Flinders* de *Burg* Earl of Kent escaped the Kings wrath by a little respite, see *Chaucer*'s catalogue of Bith. p. 191.

Ver. 9. There is but one decree for you. But that was a very tyrannical and bloody one. To dangerous to affront great men, though in a just cause, *Eccles.* 10. 4.

*Securus præsens fulmen ab arce venit.*

Till the time be changed. The Latine hath it, till there be another state of things: *fulminis*. See on ver. 8.

Tell me the dream, and I shall know that ye can show me the interpretation thereof. If you cannot tell it, surely you cannot interpret it: for they are both of a divine instinct, and nothing is hid from God.

Ver. 10. There is not a man upon earth. Yes, there is: But this is the guise of worldly wisdom, fingit se scire omnia, excusat ac oculos suam ignorantiam, it would seem to know all things, and to be ignorant of nothing: that is within the periphery of humane possibility.

Ver. 11. And it is a rare thing. Exceeding marvelous. Except the gods, whose dividing is not with flesh. They cohabit not with men, that we might converse and confer with them. Here these wilfards. 1. Superstitiously affect

Ovid. Ecce/2 calmi- no/3 precat a fulmine.

affirm a multitude of gods, which the wisest heathens denied, *Thales, Pythagoras, Socrates, Plato, Chrysippus*, &c. 2. They deny Gods Providence, as did also the *Epicures*, who held that the gods did nothing out of themselves. The *Peripateticks* also held, that they had nothing to do with things below the Moon: yea the *Platonists* and *Stoicks* placed the gods in heaven only, and other spirits good and bad in the air, which conversed with men, and were as messengers betwixt them and the gods. Thus these famous Philosophers became altogether vain in their imaginations, and their selfish hearts were darkened, Rom. 1. 21. 3. They seem to affirm that man can know nothing of God, unless he cohabited in the flesh with him. But we have the mind of Christ, 1 Cor. 2. 16. and the secret of the Lord is with them that fear him, Psal. 25. 14: this is a Paradox to the natural man, 1 Cor. 2. 14. Lately they deny the incarnation of Christ, that great mystery of godliness, God manifested in the flesh, 1 Tim. 3. 16, Job. 1. 14.

Ver. 11. *For thou canst see the King was angry and very furious*] A cutting answer may make a good cause, Prov. 15. 1. See on ver. 9.

And commanded to destroy all the wise men of Babylon] So rash is rage: it is no better than a short madness. *Sed de vita hominis nulla potest esse satis diuturna curatio*, saith the Orator: In case of life and death, nothing should be determined, without mature deliberation: for like as Saturn, the highest of the planets, hath the slowest motion of them all: So, faith one, should Princes, which sit in their high thrones of Majesty, be most considerate in their actions.

Ver. 13. And the decrees went forth that the wise men should be slain] And the wise men were slain, saith the Vulgar Latine: some of them, likely, were cut off. The end of worldly wisdom is certain destruction.

And they sought Daniel and his fellows to be slain] Wicked decrees are wrested to the butcher of the Saints: as was that of the six Articles here in Henry the eighth days.

Ver. 14. Then Daniel answered with counsel] *Retulit consilium et causam*, he conferred with Ariach the chief slaughterman; giving him good reasons wherefore to defer further execution. This good turn he did for the Magicians and Astrologers, who were his utter enemies.

Ver. 15. Why is the decree so hastily from the King] Daniel, though now in danger of his life, forgetteth not his old freedom of speech: and God so wrought, that the King, who was stiff to the Magicians, was tractable to Daniel, ver. 16.

Ver. 16. Then Daniel desired the King to give him time] Not to study, or deliberate, but to pray with fervency and perseverance, which is the best help to find out secrets, Jer. 33. 3.

And that he would hear the King the interpretation] *Statuit aut Plato, qui ritum in senectute variatum cognovimus*, he is happy who findeth out the truth, though it be long first, saith Plato.

Ver. 17. Then Daniel went to his house] A house then he had (though he had lost house and home for God) and thither he repairth, as to his Oratory, well perfumed with prayers.

And made the thing known to Ananias, &c.] That they also might pray, setting sides and shoulders to the work, as country men do to the wheel, when the cart is stalled.

Ver. 18. That they would desire mercies of the God of heaven] All Gods children can pray, Gen. 4. 8. Those daughters of Jerusalem, though not so fully acquainted with Christ, yet are requested to pray for the Church. But these three were men of singular abilities, no doubt: and were themselves deeply concerned.

Concerning his secret] In case of secrets and intricacies or riddles of Providence, prayer is most seasonable; as being *Tephillah* (the usual Hebrew word for prayer) a *repar* to the Lord for enquiry, or for his favour, Gen. 25. 22, 23.

Ver. 19. Then was the secret revealed] On the power of joynt prayer I feel some or never misarrieth, *Alia*, while the Apostles were praying together, the house where they prayed shook: so knew that heaven it self was shaken, and God overcome by joyful batteries.

In a night vision] *Vigilia nocturna*, as he watched in the night: for he watched as well as prayed, Eph. 6. 18.

Then

Then Daniel blessed the God of heaven] Who had not turned away his prayer nor his mercy from him, Psal. 66. vii. They that pray heartily, shall never want matter of praise: and such shall be ever driving an holy trade betwixt heaven and earth, till they cease to pray: but praise God throughout all eternity.

Ver. 20. Daniel answered and said, Blessed be the name of God] They who are slight in praying, are usually as slight in praising, Job 35. 13. with ver. 10, 11, 12. But Daniel was serious and zealous in both.

For wisdom and might are his] These and all other excellencies are in God originally, eminently, transcendently. Daniel found it in this secret thus revealed to him: how much more may we in the mystery of the Gospel now made manifest, Rom. 16. 26.

Ver. 21. He changed the times and the seasons, &c.] And so sheweth, that strength is his: such as is irresistible.

He removed the Kings, &c.] As by the Kings dream, Daniel was well advertised. He giveth wisdom unto the wise] And so sheweth that wisdom is his: first all the wisdom found in the creature is but a spark of his flame, a drop of his Ocean.

Ver. 22. He revealeth the deep and secret things] Daniel hath never done; but is unceasing and unsatiable in praising God. And although there was cause of answering the Kings expectation, yet he shall stay, till God have his due.

He knoweth what is in the dark] See Psal. 139. 12.

Ver. 23. I thank thee and praise thee] A gracious man is a grateful man: there is the same word in Greek for *grace* and *gratitude*. See on ver. 22. A thankful man will encourage Gods mercies, and redouble his praises.

O thou God of my Fathers] The very be-inheritance that we can leave our children, is the true God.

Who hast given me wisdom and might] Wisdom to dive into deep matters: and might to manage it.

Ver. 24. Destroy not the wise men of Babylon] Who yet wisteth Daniel destroyed. This was a noble kind of revenge: to overcome evil with good.

Ver. 25. I have found a man] *Anulus alterum sibi in scriptis inventa*. Of the sapience of Judah] His worth deserved better respect.

Ver. 26. The King answered and said to Daniel, Whose name was Belshazzar] Daniel is *Belshazzar*, the King and Courtiers had called him: but he took no felicity in that idolatrous appellation, which signified a *treasurer* to *Bel*, or *Baal*.

Art thou able] *Interrogatio Regis admiratoria*.

Ver. 27. The secret which the King had demanded cannot the wise men—*from mine own*] And therefore thou hast done amiss, first in feeling to them, next in flaying them, though God hath an holy hand in it for their just punishment.

Ver. 28. But there is a God in heaven] The Saints are ever tender of Gods glory, Eccl. 8. 22. Let those that are endued with singular gifts beware of *self-admiration*, apt to swell upon them.

Ver. 29. Thy thoughts came into thy mind upon thy bed] Kingdoms have their cares: crowns are flit with thrones. These thoughts in the text were preparatory to the ensuing dream, Eccl. 5. 2. the chief Efficient or Author whereof was God.

And he that revealeth secrets maketh known to thee] Yes, maketh thee a conduit of divine revelation to the Church.

Ver. 30. But as for me, this secret is not revealed to me, &c.] So careful are Gods best Saints to give unto him all the glory, which they look upon as Gods wife, in the enjoying whereof he is a jealous God, admitting no covarial in heaven or earth.

They talent hath gained ten talents, faith he in the Gospel: I have not done it. And, *Ver. 1*, I saw the grace of God that's in me, faith Paul. The glory of God and the good of his Church, is the chief thing that Saints aim at.

But for their sake] i. e. For the poor Jewes sake, to whose prayer thou owest this Revelation: toward whom therefore thou shouldst exercise more clemency, and alleviate their misery.

Ver. 13. *Thou O King* [awest] i. e. By the force of thy fancy: For in sleep the reasonable

reasonable

Elero.

Willet.

Tremel.

Ab. Met.

reasonable foul cometh into the shop of Phantasy, and there doth strange works, which are vented in our dreams.

*And behold a great Image* ] A representation (and in a dream especially) of worldly greatness. An image in the text *speciem habet giganteam, & prorsus Chimericam*, was a kind of Chimera.

Sold. de 4.  
Monarch.

Ver. 32. *The images head was of fine gold* ] This is the first, and till now, altogether unheard of Prophecy, concerning the four Monarchies of the World: *Res plant digna qua memoria tota commendetur*, saith One: a Scripture worthy to be well remembered, because it briefly comprehendeth the history of all Ages to the worlds end.

Theodor. de  
Uria Anno  
1414.

*His breast and his arms of silver* ] The elder they are, the baser: So is *Rome* Papal, of which one of her sons, above two hundred years since complained, not without good cause, that she was become of gold silver, of silver iron, of iron earth: *superesse in ferreo abrore*, and that she would turn, next, into dung.

Huet.

Ver. 33. *Part of clay* ] The best things of the World stand in an earthly foundation, *Ille. 40. 6.*

Ver. 34. *Which smote the image upon his feet, &c.* ] All the powers of the world are but a knock, soon gone, *Psalm. 2. 9.*

Ver. 35. *Then was the iron, the clay, the brass, &c.* ] Those four mighty Monarchies had their times and their turns, their ruins as well as their rise.

Hist. lib. 1.

*And his stone that smote the image became a great mountain* ] The Kingdom of Christ, little at first, increaseth wonderfully. *Nec minor ab exordio, nec major incrementis illis*, saith *Eusebius* concerning Rome, may we better say concerning the Church, which shall stand, when all other powers shall quite vanish and disappear for ever: seem they for present never to splendish and solid. *Sic transi gloria mundi*.

Ver. 36. *This is the dream* ] By this time *Nebuchadnezzar* began much to admire *Daniel*: who modestly taketh in his Associates (as *Paul* also doth *Sylvanus* and *Timotheus*) when he saith, *And we will tell the interpretation thereof, &c. &c. &c.* God assisting us.

Ver. 37. *Then, O King, art a King of Kings* ] And yet the whole Babylonian Empire was but as a crull cake by God, the great house-keeper of the World, to his dogs: as *Isaiah* somewhere saith of the Turkish.

Ver. 38. *Then art thou head of gold* ] An head the Babylonian Monarchy is called, because it was the first of the four: And of gold, because administered with great wisdom, fortitude, justice and other heroic virtues: because of the glory also and greatness of it in all manner of magnificence: See *Isa. 13. 19. & 14. 11.*

Lib. 15. Gen.

Jer. 27. 6. *Megasthenes* and *Strabo* say, that *Nebuchadnezzar* was the mightiest of all other Kings, and held of the Chaldeans, to have exceeded *Hercules* in courage.

Ex hac Descrip.

Ver. 39. *And after this shall arise another Kingdom* ] Viz. That of the Persians, fully set forth by *Isaiah*, for their exceeding great wealth mentioned by many Heathen Authors: the two silver arms are the *Medes* and *Persians*, meeting both in *Cyrus*, as the two arms do in the breast. *Cyrus* also, by his great strength and much bodily labour all his life long, got this other Empire.

in vultu Gra-

*Isaiah* is there ] i. in fame and felicity. *Child. humilis, quia duxit & minus tolerabile, fuit Om.*

accipitur de

And another Kingdom of brass ] This is the third Monarchy, which is the *Græcians*: not the *Carthaginians*, as *Orsinius* and out of him *Prætor* would have it. And it is fully set forth by *Isaiah*, which as it is a metal strong and hard, so noiseful and loud-sounding. The belly noeth the beginning and greatness of this Kingdom, saith One, under *Alexander* the Great.

quætor (scilicet)

The joyfulty between the belly and thighs note the plucking up of the Kingdom after *Alexander's* death, to be divided into four, whereof the principal were two, the one of the *Selæucians*, the other of the *Lagides*, figured here by the two thighs of brass: See *chap. 11. 4. 5.*

lib. 15. Gen.

Ver. 40. *And the fourth Kingdom shall be strong as iron* ] i. e. The Roman Kingdom, fully compared to iron for hardness and hardness. The two legs do note the division of the Kingdom into the Empire of the East, and the Empire of the West;

in vultu Gra-

accipitur de

quætor (scilicet)

lib. 15. Gen.

in vultu Gra-

accipitur de

quætor (scilicet)

lib. 15. Gen.

in vultu Gra-

accipitur de

quætor (scilicet)

lib. 15. Gen.

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lib. 15. Gen.

in vultu Gra-

accipitur de

quætor (scilicet)

lib. 15. Gen.

in vultu Gra-

accipitur de

quætor (scilicet)

first began by *Anthony* and *Augustus Cæsar*, afterwards established by *Constantine* Anno 330. and again more perfectly by *Theodosius*, Anno 395.

*And as iron that breaketh all things* ] Of the Roman greatness much is written by *O Herodotus* many Authors, how they subdued and kept under other potent nations by their Legions quartered amongst them, and by their Publicans exacting tribute of them.

Ver. 41. *And whereas thou sawest the feet and toes part of pottery clay, &c.* ] These feet and toes are the Roman Empire, yet continuing, but weaker then it was before whilst it consisted of legs of iron, being now but of feet and toes. And this Empire is divided as the feet and toes are. One part is the Kingdom of the Pope in the West (He whom we call the Emperor, hath now little or nothing to do with the Empire, which was of *Rome*;) The other part, is the Turk in the East, before whom three of the horns of the Empire are rooted out: See *chap. 7. 8.*

Ver. 42. *So the Kingdom shall be partly strong and partly broken* ] Or, brittle: This wee see daily fulfilled in the torturing Kingdoms both of that of the Turk (which labourer with nothing more then the weightiness of it self, and yet hath been foundly battered alace by the *Venetians*) and the other of the Pope, which declineth alace apace, and shall do every day more and more, according to that old Distich,

*Roma diu stans, variis erroribus acta,  
Corruet, & Mæni desinit esse caput.*

Ver. 43. *They shall mingle themselves with the seed of men* ] i. e. Indavout by interchangeable marriages to reunite the divisions: but that can as little be, as iron can be mixed with clay; cleave they might for a while together, but not incorporate.

Ver. 44. *And in the days of these Kings* ] i. e. Of this fourth Monarchy: for the Roman Emperours were Kings, as *Peter* also calleth them, 1 *Epist. 2. 17.* though they to avoid the hatred of the people, refused so to be styled. The Pope, by a like hypocrisy, calleth himself *The servant of Gods servants*; but yet stamps upon his coin, *That nation and country that will not serve thee, shall be rooted out.*

*Shall the God of heaven set up a Kingdom* ] The Kingdom of his Son Christ. And here we have in few words, the whole summe of the Gospel, and that truth which is after godliness, *Thi. 1. 1.* for the revealing whereof this whole dream was revealed to the King.

*But it shall break in pieces* ] Christ shall reign, and all his foes be made his foot-stool.

Ver. 45. *Forasmuch as thou sawest that the stone was cut out of the mountain* ] Christ is called a stone, 1. For strength. 2. For continuance. 3. For refuge. 4. For offence: his *Plerumque, rorum sepulchra*, as *Val. Max.* saith of *L. Cæsar* his tribunal.

*Without hands* ] i. e. Without mans help.

*And that it brake in pieces the iron, the brass, the clay, the silver and the gold* ] Broughton on Daniel. *Broughton* note here is, *Why Daniel saith first how the last shall be destroyed, and not how Nebuchadnezzar's house first should fall*, (so *chap. 7. 11. 12.*) where he sheweth his care to please the cruel tyrant, and his own readiness of wit in the al-lusion that in the Chaldean between *clay* and *clay*, clay and silver: which they that observe not cannot know why *Daniel* brake the native order of speech for *clay, iron, brass, silver and gold.*

Ver. 46. *Then the King Nebuchadnezzar fell upon his face* ] Out of admiration, and an opinion of some divinity in *Daniel*: See the list, *Act. 14. 11. & 28. 6.* So the Salvages of *Novæ Albion* stole upon the *English* (at their departure thence) a sacrifice, and set it on a fire we were aware, to *Captain Drake*, for they supposed us to be gods indeed.

*And was worshiped Daniel* ] i. e. He was about to do it, but that *Daniel* utterly and earnestly refused it, directing him to God (the sole object of divine adoration) as appeareth by the next Verse. And indeed it had been better for *Daniel* a thousand times to have been put to death, then to have suffered an oblation and sweet odours to have been offered unto him. He had laid enough before to prevent such a mis-

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chief,

chief, ver. 28, 29, 30. See here, how Satan tempteth the Saints by extremes: *Daniel* who before was defined to death, is now defined: and this was the more dangerous temptation of the two. Be not ignorant of his wiles.

Ver. 47. *The King answered unto Daniel* Who dissuaded him, with all his might from doing on that sort, and inculeated that God was the chief Doer.

Of a truth it is that your God is a God of gods: *His fuit monumentum*, saith Calvin, this was but a faith: such as was found in *Pharaoh*, *Saul*, and other Temporalities. For if it had been in truth, he would not have set up the golden idol, &c. chap. 3. Nevertheless *Nebuchadnezzar* showed most ingenuity then our stiff unperadable Refractories, and especially then the perverse Jesuits, of whom it is noted, that they are so cross-grained and quarrelsome that they had rather *quære* then *crede*, start questions then believe truth, and pertinaciously dispute, then rest in the plainest interpretations.

Ver. 48. *Then the King made Daniel a great man* This was, saith *Broughton*, about two years after the Captivity of *Jechonias* (when the good figs were to be brought to *Babylon*: ) an encouragement for the faithful to go willingly; their own Nobles being so advanced in that Court.

And gave him many great gifts: This, *Porphyry* (that *Archeol*) snarleth at: *vini* that *Daniel* received these rewards and honours. But why might he not, his gifts he could bestow upon the poor Captives his fellow-brethren? and the honours he could also improve to their benefit; himself did neither ambitiously seek them, nor was vainly puffed up by them. A noble pair of like English spirits we have lately had amongst us, D. *Usser* and D. *Preslow*, Contemporaries and intimate friends to one another. The former, when he was consecrated *Bishop of Meath in Ireland*, had this *Anagram* of his name given him, *Jamus Meath, I use the James*. The latter when he might have chosen his own mitre, but denied all prebend that courted his acceptance, had this *Anagram* made of him, *Johannes Presbiterius, En fiat pius in honore*.

Ver. 49. *Then Daniel requested of the King* Acquainting him, likely, that by their prayers also, in part, the secret had been brought to knowledge, ver. 18, 29. *But Daniel* (as in the gate of the King) As chief *Admissional* (so the Civilian call it) without whose leave and licence none might come into the Kings presence. Himself, mean-while, had an excellent opportunity of treating with the King, upon all occasions, of such things as concerned the Churches good: and this privilege no question but he improved to the utmost.

### CHAP. III.

Ver. 1. *Nebuchadnezzar the King made an image of gold* Having taken *Tyre* (which was that great service (spoken of, *Ezek.* 29, 18.) subdued *Egypt*, (which was his pay for his pains at *Tyre*) and overthrown *Niniveh*, (as *Nabon* had foretold) he was so puffed up with his great success, that he set up this monstrous statue of himself, to be adored by all, on pain of death. That it was his own image which he here erected for such a purpose (as did also afterwards *C. Caligula* the Roman Emperor) it is gathered, 1. Because he did not worship it himself. 2. Because ver. 12. it is distinguished from his Gods. 3. Because this was long since foretold of him, *Isa.* 47, 14. that, *Likest* like, he should take upon him as a god: which because he did, he was worshiped as a god, declared for the one only true God, and advanced his servants to places of greatest preferment: is now setting up idolatry in despite of God; and cruelly calling into the fire those whom he had exalted, because they dissented. *Daniel*, in like, withstood this ungodly enterprize so far as he might, and left the rest to God.

Whose height was therefore cubits: The ordinary cubit is a foot and half: but the Babylonian

Babylonian cubit saith *Hierodotus*, was three fingers greater than the common cubit: so that this image might be Sixty seven ordinary cubits high. The *Rhodian Colosse* *Plin.* l. 34; was yet bigger than this: for it was Fourscore cubits high, made of brass in the form of a man, standing with his two legs striding over an heaven; under which, Ships with their sails and masts might pass. The little finger of it was as big as an ordinary man, being the work of twelve years, made by *Clarus of Lindus*, and worthily reckoned for one of the worlds seven wonders. It was afterwards sold to a Jew, who loaded 900 Camels with the brass of it: for it had been thrown down by an earthquake. This image of *Nebuchadnezzar* was thus great, to affect the people with wonderment (so they wondered after the beast, *Rev.* 13: 3.) and thus glorious (guided at least, if not of solid gold) to perterfing their senses, and with exquisite Music to draw their affections. The Papacy is in like sort an alluring, tempting, bewitching religion. *Hierom* compareth hereby to this golden image: *Jesens*, worldly felicity, which the devil enticeth men to admire and adore. He is up in the plain of *Dura* (in a pleasant plain, (mentioned also by *Ptolemy* the Geographer) *quid statua commendat* habetur, that it might be the more *Lib. 6. Georg.* regarded.

Ver. 2. *Then Nebuchadnezzar the King sent to gather together the Princes* *Satrapas*, not so called, *quisque satrapas*, as *Lysa* dotheth: for it is a Persian word signifying such as were near the Kings person. Superstition first looks to wind in great Ones, *Ecc.* 8: 11. the vulgar are carried away to dumb idols, *Idols as they are led*, 1 Cor. 12: 2. They are *Joseph* and will follow a leader as well into a penfold as a pasture: they also feed most greedily on the grasse that will rot them.

Ver. 3. *Then the Princes the Governors* These envying the new favourites, and fearing that the King (by his late confession, chap. 2. 47.) had too good an opinion of the Jews Religion, came ready to this dedication, and, probably, had contrived it for a mischief to those three Worthies, as those, chap. 6. did to *Daniel*.

Ver. 4. *To you it is commanded* Chalde, they command, i.e. The King and his Council, as *Ezek.* 1: 13, 15. But what said the Heathen? *Obadias* *Atrida* *hens*, Eurip. in *Phaenissimus*, we will obey Rulers if they command things honest: but not else. The *Bishop of Nove* with asked *Roger Coo* Martyr in Queen *Maries* days, whether he would not obey the Queens laws? He answered, as far as they agree with the Word of God I will obey them. The *Bishop* replied, whether they agree with the Word of God or not, we are bound to obey them, if the Queen were an Infidel. *See* answered, if *Shadrach*, *Mesha* and *Abednego* had done so, *Nebuchadnezzar* had not *Idol.* *de Mon.* *fol.* 159.

Ver. 5. *That at what time ye hear* See on ver. 1. The allurements of pleasure are (surely) enticements to idolatry, 2 *Pet.* 2. 18. *St. Walter Rawleigh* said, Were I to chuse a religion to gratify the flesh, I would chuse Popery. The *Whobliker* in their Supplication to King *James* for a Toleration, plead that their religion is (*inter cetera*) so comfortable to natural sense and reason, that it ought to be esteemed: A proper argument. I have read of a Lady in *Paris* that when she saw the bravery of a Procellion to a Saint, the cryed out, Oh, how fine is our religion, beyond that of the Hugonots!

That at what time ye hear the sound: So in the Papacy, when the *Ave-Mary* bell rings, which is at Sun-rising, at noon, and at Sun-setting, all men in what place soever, house, field, street, or market, do presently kneel down and send up their united devotions by an *Ave-Mary*. This is all that is required; *de certa confessionis forma imperatur*, *ut* *Ety.*

Ver. 6. *And who so falleth not down and worships*, &c. Fire and sword are no longer best arguments. But Conscience is the fountain and spring of duty; and if that be not directed and awed by the Word of God, in vain are Acts of Parliament and Proclamations, though backed with menaces: as if the spring of a clock be down, in vain are all the wheels kept clean, and put in order.

Ver. 7. *All the people, nations, and languages* fell down: They that come of the yielding Willow, and not of the sturdy Oak, will yield with the time, and ever be

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of

of the Kings religion. In Queen *Maries* dayes here, and so in the Palatinate lately, scarce one in five hundred stood out, but fell to Popery, as fall as leaves fall in *Autumn*. See on *ver. 5*.

*Ver. 8. Wherefore at that time certain Chaldeans came near, and accused the Jews.* All the Jews are accused, because some refused to worship. So still all the generation of the righteous must be charged with the pretended misdeeds of some few among them. The world we live in is no changeling, *antiquum obstat*. The Jews indeed ever since the Captivity have abhorred idolatry: and the Papists worshipping of images (for which both Jews and *Turky* call them *idolatrous Christians*) is a main scandal to them, and a let to their conversion.

*Syst. Erit.* *Ver. 9. They spake and said — O King, live for ever!* Thus they insinuate themselves by flattery: so *Alt. 24. 2, 3*.

*Ver. 10. Thus O King shall we also serve thee.* Kings decrees are much urged by such as are refused to be of King *Harries* religion, whether he stand for the old *Massimus*, or the new *Summus*.

*Ver. 11. And whose shall it not down and worshippeth, that he should be cast, &c.* This with a graceless man is a swaying argument: he will rather turn then burn: as he came not frying into the world (as one said in Queen *Maries* dayes) so he cannot go frying out of it. *Epicurus* in word confessed a God (but indeed denyed him) because *Antaxagoras* was put to death for denying God at *Athens*, where *Epicurus* flourished.

*Aug. de civ. D. lib. 18. c. 41.* *Ver. 12. There are certain Jews* Everywhere spoken against, as were afterwards Christians, *obnoxiis generis, fidei Tacitus*, hated for their religion. *Whom thou hast set over the affairs.* This was it that irked these spiteful accusers. Wrath is cruel, and anger is outrageous: but who is able to stand before envy? *Prov. 27. 4.*

*Shadrach, Meshach, and Abednego* Whom though thou hast highly preferred, and by calling them by the names of thy gods engaged them to thy religion, yet will they not yield to it, but be singular and refractory.

*Thesaurus, O King, have not regarded thee* Chald. *have no regard upon thee.* This was ever *unicum crimen coram quo crimini vacabant*.

*Ver. 13. Then Nebuchadnezzar in his rage and fury* His blood boiling at his heart, as brimstone doth at the match: for preventing whereof, nature hath placed the heart next to the lungs, as *canis irascibilis, Pulmonis humore temperat*, for an allay to the heat of it, lest perturbations should boyle it into brine.

*Commanded to bring Shadrach* Who, it seems, were present at the King, with an holy boldness, confronting their idolatries in the very teeth of the King and Nobles. *Daniel* is excused by his absence and ignorance. But perhaps *Nebuchadnezzar* might shew him the like favour as our *Henry* the eight did *Cromwel*, who disputing zealously against the six *Articles*, was willed by the King to depart out of the *Parliament*-house into the Council-chamber for a time, till the *AA* should please to do: and so it is likely, would *Daniel*, who mult therefore be excused as before.

*Ver. 14. Is it true, O Shadrach, Meshach, &c.* *g. d.* I can very hardly believe it. *Certe in non credidi patrem, sure* thou didst not kill thy father, said *Augustinus Caesar* once to a particide, whom he had in examination: *As Susseius* saith that it was usual with him to examine malefactors in that sort, as if he could not believe any such thing of them. Some render the text *Non de industria aut certa consilio?* Do ye this on set purpose to croak and provoke me? others (as *Montanus*) *Non quid desinas?* *g. d.* what? you to oppose the command of a King? If this be suffered, what disorder, yea desolation, must needs follow! Pride ever aggravate any thing done against its own mind.

*Ver. 15. Now if ye be ready that at what time ye hear* Many can no sooner hear flattering promises of preferment, as we were *Nebuchadnezzars* instruments, but they presently fall down and worship the *Babylonish* idol: but these three Worthies were none such.

*And who is that God that shall deliver you out of my hand?* What God is he? Sure a mean God he were, thou poor thoughtless of dust, could he not say thy

thy hand, and stop thy blasphemous mouth with a spade full of mould, and that in a trice.

*Ver. 16. Shadrach, Meshach, and Abednego answered* With an heroicall faith, and well-kine resolution. A sound faith and a clear conscience (such one) are able by their native puissance, to pull the very heart (as it were) out of hell, and with confidence and conquest to look even death and the devil in the face.

*We are not careful to answer thee* The Saint hath a *Quiescit est*, that supercedeth all his cares, *Philip. 4. 6*. Some render it *Non necesse habemus*: As the King would admit no discussing his decree, but would have it absolutely obeyed: so they were at a point never to do it, nor to be removed from their religion. The heavens shall sooner fall, said this Martyr, than I will flart or stir an inch from what I have professed.

With the like undaunted courage answered *Cyprian* the Proconsul, *Bi fil Arrian* Emperour *Valens*; *D. Taylor*, *Stephen Gardiner*; Mr. *Hawkes*, bloody *Banner*. A faggot will make you believe the Sacrament of the Altar, said *Banner*. *Alt. & Mus.* No, no, answered *Hawkes*, a point for your faggot: what God thinks meet to be: 1445. done, that shall ye do, and no more.

*Pena sunt penna quis super aspera vektor.*

*Ver. 17. Our God whom we serve is able to deliver us* And deliver us he will either from death or thorough it: and we are by his grace in *utrumque parati*, wholly at his dispose. Never ask then, O King, Who is it that God that shall deliver you? Our God will in heaven, and doth whosoever he will in heaven and in earth. He well knoweth how to deliver his out of temptations, and to relieve the unjust (be he King or *Captive*) unto the day of judgement to be punished, *2 Pet. 2. 9*.

*From the burning fiery furnace* See *fortissimum Martyrum* (saith *Ambrose* of *Laurisium*, may we as well say of these) *sevisissima persecutione flamma superata non potuit*, quod longe ardentius veritatis radiis accensa menti ejus servabat. The fiery zeal of these men spurs overcame and put out the most scorching heat of the burning fiery furnace.

*And he will deliver us out of shins hand* Hereof they were well assured, because it would further set forth the cause of God, and work a greater conviction in the King and his Nobles.

*Ver. 18. But if not, be it known unto thee O King, &c.* We should not condition with God, but commit our selves unto him in well-doing, as unto a faithful Creator: being unchangeably resolved, rather to embrace fire than to resist light. Thus did all the Noble Army of Martyrs, besides many worthy Confessors: such as were the Prince of *Cendes* at the Massacre of *Paris*, who would not redeem his life or liberty by going once to Mass: *John Frederick*, Prince Elector of *Saxony*, to whom when *Claudia* the fifth (whose prisoner he then was) offered to enlarge him to and to restore him to his former dignity, if he would but only assent to the *Interimistical* doctrine (as they then called it) he absolutely refused. *George Marquis* of *Brandenburg* likewise about the same time, professed openly at an imperial Diet held at *Ausburgh*, *Malesia*, flexis hic coram *Caesare* *Majestati genibus, suppliciter cervicem feriendum statim prebans, quam Deum & Evangelium ipsum abnegare, s. e.*

that he had rather hold his neck to be cut off by the swordman before the Emperour, then deny *Christ* and his Gospel. *At ego Christum ferimus*, said *Calvin* (when he was pressed to administer the Lords Supper to some notorious offenders) after the example of *Chrysostom*. I will dye, rather then do it. *Lewis* the French King being taken prisoner by *Melchizedek* the *Sultan*, conditions of peace being concluded betwixt them; for more assurance thereof, the *Sultan* offered to swear, that if he failed in performance, to renounce his *Mahomet*: requiring likewise the King to swear that if he failed, to deny his *Christ* to be God. Which promise, with the King detesting, and wishing rather to dye then to give the same, the *Sultan* wondering at his constancy, took his word without any oath at all, and so published the league.

*Ver. 19. And the form of his visage was changed* Chald. the countenance of his face. Passionate persons vex and disfigure their own hearts and bodies, *Prov. 25. 28.* and

*AB. & Mus.*  
1037.

*Tremel.*  
*Buxton.*

*Sculpt.*  
*Annal.*

*Melch. Adam.*

*Turk. lib.*



28. and are exceedingly disfigured with furiousness of the looks, extraordinary painting of the heart, beating of the pulse, swelling of the veins, flaming of the tongue, gnashing of the teeth, as those *Ab. 7. 54*. So the tyrant that martyred *Laurence*, stamped and flared, ramped and fared as out of his wits, swelling like a toad, looking like a devil, &c. See on *ver. 17*.

That they should bear the furnace one seven times more] Whereas a lingering torment had been heavier, as Bishop *Retley* also felt it, and other Martyrs: but he spake as his passion prompted him, which oft overflows, *Prov. 11. 29*.

*Ver. 20. And he commanded the most mighty men*] That they might be the more strongly bound, and no resistance made.

*Ver. 21. So these men were bound in their coats, &c.*] Which, for haste of the execution, were never taken off, as is usually done. But these executioners were swift as *shed blood*, and had blood again to drink; for they were worthy.

*Ver. 22. The flame of the fire [burnt] them*] Who were over-forward in the execution, and perhaps had been chief persecutors of the King to this whole action. God watch his creatures, (as he did also at the red sea) for the safety of his Saints, and destruction of his enemies.

*Ver. 23. And these three men — fell down bound*] Their binders were burnt, but not their bonds so soon, lest the glory of the miracle should have been thereby defaced.

Into the midst of the burning fiery furnace] Where yet these holy Salamanders took no hurt. In the creature there is an *essence* and a *faculty* whereby they work as in fire in the substance and the quality of heat: Bewixt these, God can separate, and so hinder their working, as here he did. *Quisque felicitas sit non tam de ovis quam de vocatis, &c.*

*Ver. 24. Then Nebuchadnezzar the King was affrighted*] God can soon astonish the stoutest; as he did *Diadaman* the Tyrant, who laid down the Empire in a discontent because he could not, as he desired, root out Christian Religion: such was the constancy and courage of the Professors thereof. *Antonius* the Emperor let forth an edict in *Alex.* that no Christian should be persecuted: for, said he, it is their joy to dye: they are *Villiers*, and do vanquish you.

*Ver. 25. Walking in the midst of the fire*] As in some pleasant place. *Tua praesentia, Domine, Laurentio ipsum cruciatum dulcem fecit*, saith an Ancient: i. e. Thy presence Lord, sweetened the furnace to these three Worthies, the griddon to *Laurence*; those exquisite tortures to *Theodorus* in *Julian*'s time, the *Levin* prison to *Algerius* the *Italian Martyr* (who call it in the date of his letter a *delicious orchard*) the fire wherein he was burnt to *Beaumont* the *English Martyr*, who in the midst of the flames which had half consumed his arms and legs, uttered these words: *O ye Apostles, behold ye look for miracles; here now you may see a miracle; for in this fire I feel no more pain than if I were in a bed of down; but it is to me as a bed of roses*.

And the form of the fourth is like the Son of God] i. e. *Versiffima & quasi divina*, very beautiful and Angelical. The Heavens repared those to be *Heroes* or demy Gods, in whom they beheld and admitted any thing above the ordinary nature of men, and their expectation; *Truly this was the Son of God*, said that Heathen Centurion concerning our suffering Saviour, *Mat. 27. 54*. that is a divine man, such as *Homar* calleth *arcthor*, *hucastat*. This fourth person here in the fiery furnace, is by many held to be Christ the Son of God, who appeared at this time in humane shape.

*Ver. 26. The servants of the most high God*] This was an high title, such as *David* and other great Princes have gloried in. *Psal. 36*. title: see the Note there. The devil gave it to *Paul* and his fellow-labourers. And they who deny it to Christ faithful Ministers (loading them with names of scorn and obloquy) show therein less ingenuity, than the devil himself.

Then Shadrach, Meshach, and Abednego came forth] Not till they were called, had they any mind to come forth: for where could they possibly mend themselves? Any place is a paradise, where God is present. *Ubi inquit, ibi homo, Neque* was well content to lie buried, as it were, in the Ark (which was made in the form

of a coffin) so long as God was there with him. *Nec quous non abhorremus à sepulchris istis*, saith an Expositor; we also fear not to go down to the grave, so long as we may hear God saying, *unio us as once he did to old Jacob* thinking of his journey to *Egypt*. *Fear not to go down into Egypt*: for I will go with thee, and I will also bring thee up again, *Gen. 46. 3, 4*. Further note, how these three Martyrs carry themselves toward the tyrant: they do simply obey his command, and come forth: they are not puffed up by the strangeness of the miracle wrought upon them, neither do they tattle, but suffer the matter itself and experience to speak; shewing themselves to all sorts to be looked upon with greatest humility and modesty.

*Ver. 27. And the Printer, Governors and Captains*] Who were more obsequious than the King, and willing to have shut the windows lest the light should shine in upon them, but that there was no withstanding it.

Upon whose bodies the fire had no power] See on *ver. 23*. The creatures are at a league with the Saints, *Job 5. 22*.

*Ver. 28. Then Nebuchadnezzar spake*] Being convinced, but not converted, as appeareth by the next Chapter, whatever *Auslin* and others charitably thought to the contrary. A wicked man may pray and praise God extemporally, *Job 27. 10*.

And hath changed the Kings word] Chald. *secundo loco habuerunt*, they have preferred Gods Word before it.

*Ver. 29. Therefore I make a decree*] Magistrates then have to do with men in matters of Religion, *Dut. 13. 6. Rom. 13. 4*.

Which speak any thing amiss] But was this all he would do for God after so clear convictions? 'twas very poor. A professor of the *Turky* law proclaimeth before they attempt any thing, that nothing be done against religion.

*Ver. 30. Then the King promoted*] Restored them to their dignities, and strictly forbade others to maligne or molest them.

## CHAP. IV.

*Ver. 1. Nebuchadnezzar the King*] This bare title seemed sufficient to him who came now newly out of the furnace of sharp affliction, whereby he was tamed and taken a link lower as we say.

Unto all People, Nations and Languages] This Epistolary Narrative or Proclamation was sent abroad a year or two before his death. And here observe, saith one, an omission of twenty seven years history, wherein the Church in *Babylon* had her *Haleys*: the Emperor here exercised in foreign wars, and the Nobles disheartened from attempting any thing against those four Worthies, as having had formerly such ill success.

That dwell in all the earth] Thus this great King it made a *Catholic* Preacher of humility and moderation of mind.

Peace be multiplied unto you] Courtly and kind language in great ones draweth all hearts unto them, as fair flowers do the eyes of beholders in the springtide.

*Ver. 2. I thought is good*] Chald. *It was meet (or seemly) before me: it was my duty, so I must*.

To show the signs and wonders] Signs they were, because evident testimonies of Gods Wisdom, Justice, Power: Wonders, because worthy to be wondered at.

*Ver. 3. How great are his signs?*] Mark how he is enlarged here: so should we. If *David* had had the thing in hand, he would have cried out also, for his mercy endureth for ever: But *Nebuchadnezzar* celebrateth his Kingdom only: and that also he had learned of *Daniel*, chap. 2.

*Ver. 4. I Nebuchadnezzar was at rest in my house*] Having subdued all mine enemies round about. But in the year of my triumph, behold a vision of my downfall! *Suspensa nobis debet esse tranquillitas*.

And flourishing in my palace] But flourishing estates free not the mind of burthensome cares, *Eccles. 5. 12*.

*Ver. 5. I saw a dream which made me afraid*] It is seldom seen, that God allow-

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eth unto the greatest darlings of the world a perfect contentment: Something they must complain of that shall give an unsavoury verdure to their sweetest morsels, and make their very felicity miserable.

Ver. 6. *Therefore I made a decree to bring in all the wife men of Babylon* Whom yet he had formerly found to be no better than *Bragbards* and *Impostours*. Was this man truly converted?

Ver. 7. *Then came in the Magicians* As if they would do the deed. *Seducers* make up with boldness, what they want of true worth, 2 Pet. 2. 19.

Ver. 8. *But as last Daniel came in before me* And why at last? Why was he not sooner sent for? If the Soothsayers and Sorcerers could have served the turn, Daniel had never been sought to. This is the guilt of graceless men: they run not to God, till all other refuges fail them.

*According to the name of my god, and in whom is the spirit of the holy gods* Is this the language of a true Convert? Should not former sinful practices be looked upon with a lively hatred, and mentioned with utter distaste?

Ver. 9. *Because I know that the spirit of the holy gods is in thee* The spirit of divination, and Prophecy.

*And no secret troubles thee* Chald. *putt thee to confusion*. Now he who had fled from Daniel before, to get what he desired, abaseth himself below the dignity of a King to him.

Ver. 10. *Thou wert the visions of my head in my bed* He readily remembreth this dream of his, and roundly relateth it: the more to befool the wise-men, with the Scripture (whereof they were ignorant but Daniel well veried in) revealeth sufficient direction for the interpretation thereof, *See Ezek. 31. 1. — 12.* The wisdom of this World is not unlike the pain taken by *Males*, which dig dextrously under ground, but are blind again to the Sun-light.

Ver. 11. *The tree grew and was strong* See *Ezek. 17. 12, 24.* *Plato* compareth a man to a tree inverted, with the root above, and the branches below: he also calleth him *superb* *regulus*, an heavenly plant: *Homer* calleth great men *γίγαντες* in *Iliad* 9. 599.

Ver. 12. *The leaves thereof were fair, and the fruit* But because pride harboured under these leaves and poisoned these fair fruits, they were broken down, and trod under foot.

*The beasts of the field had shadow under it* Great is the benefit of civil government, and far extending. But most men content themselves with a natural use of it, as beasts of the field do of their food, without improvement of any higher good.

Ver. 13. *And behold a Watcher, and an holy One* i. e. An holy Angel, active and watchful to know and do the will and commands of God for the good of the Church. Hence Angels are said to be full of eyes, *Ezek. 1.* and to stand always beholding the face of God, *Matth. 18. 10.* as waiting an employment. How ready was that Angel here, ver. 31. to interrupt the proud King from heaven, and to tell him his doom? So in the next words.

Ver. 14. *He wove down the tree and cut off his branches* One Angel seems to call to another to expedite the execution: to earneth they are in the Churches revenge, *Rev. 18. 21.*

*Let the beasts get away* Let this great Conquerour be strips at once of his train and dignity. The Duke of *Florus* gave for his ensign a great tree with many spreading boughs, one of them being cut off, with this Poly, *Uno avulsæ non desit alter*: but here it was otherwise.

Ver. 15. *Nevertheless leave the stump of his roots* Which, having life still in it, may shoot out again.

*Even with a band of iron and brass* His abode dwelt Angels and personae: this band intemeth *Nebuchadnezzar's* madnesse: for mad folk use to be bound.

*Let his portion be with the beasts* Turn him a gazing among beasts, for his beastly condition.

Ver. 16. *Let his heart be changed* i. e. Obtruscat, nihil humanum spiritus: a fearful judgement, and yet such as reprobates are usually delivered up to, *Rom. 1. 24.* And

*And let a beasts heart be given him* Let his Phantasy and appetite be so changed, that upon a strong imagination that he is a beast, he may have affections carrying him in all things to do accordingly. Little is said of this in humane history. The *Chaldean* Chronicles are lost. *Alphar* (as he is cited by *Enchiridion*) briefly faith, that *Nebuchadnezzar* rapt with madnesse, presently vanished out of the company per. 20. of men, after that he had first foretold the overthrow of the *Chaldean* Monarchy. The *Chaldeans* in *Abidennus* fragments record, that he was blasted by some god, and (spoke of *Babel's* fall by the Persians.

*And let seven times to pass over him* i. e. Seven years; like as *Salomon's* Temple, that seven years work of many thousands, was by him destroyed.

Ver. 17. *This matter is by the decree of the watchers* i. e. Of God favoured with his holy Angels as his Affections, and Approvers of the divine Decree.

*And the demand by the Word of the holy Ones* *Petrus* has. 6. that the tree may be cut down. It is hereby intimated, faith *Petrus*, that the Angels, in the consultation held for the punishing of *Nebuchadnezzar's* pride, petitioned God that it might be so.

Ver. 18. *This dream I King Nebuchadnezzar have seen* Such as would have resolution, must fully relate their doubts, *Gen. 41. 11.*

Ver. 19. *Then Daniel (whose name was Belshazzar)* *Which name* he took no felicity at all in, but the contrary. Nevertheless for the *Chaldeans* sake in whose tongue he wrote these things, and at whose good he therein aimed, he here addeth it.

*Was afflicted for an hour* So was not *Nebuchadnezzar*, who was the man concerned. *Ea farsit improborum securitas*: the godly who have ills cause are afflicted off, when the wicked are hardened: See *Habak. 3. 16.* with the Note. But they who tremble not in time of threatening, shall be crucified to pieces in time of Bad punishing.

*My Lord, the dream be to them that hate thee* Daniel, after a certain pause, makes this mannerly preamble to the interpretation of the dream, which could not be very pleasing. But truth must be spoken however it be taken. So *Paul* brings in *Joseph* prebating to the interpretation of *Pharaoh's* Bakers dream, *Quinam tale somnium non videtur*, &c. I would sir, you had not so dreamed: but sith you have, I must deal plainly with you.

Ver. 20. *The tree that thou sawest* See on ver. 11.

Ver. 21. *Whose leaves were fair* See on ver. 12.

*Under which the beasts of the field dwell* &c. A King should to all his subjects, high and low, extend his favour, according to every ones quality and degree.

Ver. 22. *It is thou O King* i. e. It is that great Empire which thou holdst, and rulest.

Ver. 23. *And whereas the King &c.* See ver. 13.

*How the tree down* Sin ever endeth tragically.

*Let leave the stump* Reserve him for a kingly state again; like as he had left a stump in *Judas*, spared the kingly seed, shewed pity to the remnant of the Lord. The least favour that is shewed to the godly, shall be repayed double, *Jer. 34. 17.*

Ver. 24. *This is the interpretation* See ver. 19.

Ver. 25. *That they shall drive thee* He faith not who (whether Angels or men) nor whether, for avoiding of envy and displeasure: th was an high point of heavenly wisdom, which advieth to observe,

*Quis, quid, ubi, quibus auxiliis, cur, quomodo, quando.*

*Nebuchadnezzar* who had driven so many before him out of their Countries, is now (by a just judgement of God) himself driven out from company, left being mad, he should do much mischief: for his brutish condition, he had now the bruta for his companions. He was wont to be fed with dainty fare: he now eateth grail as an Ox: for his purple robe horrida pile ideo obest, he is all covered with hair: and for his precious ointments he is wet with the dew of heaven: *ferina vita deminuitur*. His disease, say some, was the *Lycanthropy*, not a phreny only (as that of *Ereus* *Occid. Biol.* *Ereus* *Erleus* *Zxx*

*Erism*: King of *Switzerland*, who being expelled his Kingdom, for grief fell mad; for he des the brutish change of his mind, his body was much changed in feeding and living among wild beasts: deformed he was (not transformed) so that the beasts took him for a beast, as going upon all four, and feeding as they did, although in shape differing from them, as a monster amongst them. But when all is said that can be said, sure it is that this change was supernatural, as appeared by the occasion, manner, degree, time, &c. every circumstance seeming a new creation.

*And from times shall pass over thee*: For the glory of Gods Justice in his expulsion, and of his Mercy in his Restauration. See *ver. 16*.

*Till thou know*: God will be sure to tame his rebels: for is it fit that he should lay down the bucklers first?

*Ver. 26. And wherem they commanded*: See *ver. 15*, and further observe, how God tempereth his Judgements with mercy; and that out of his mere *Placabilis*.

*That the heavens*: i. e. The God of heaven, *Luke 15. 21. Mat. 21. 25.*

*Ver. 27. Wherefore, O King, let my counsel be acceptable unto thee*: Happy was *Nebuchadnezzar* in such a faithful counsellor at hand to advise him: more happy then his successors *Cyrus* and *Cambyses* were in *Croesus* King of *Lydia*, who yet more enriched them by his counsel then by all the wealth they had from him. But *Nebuchadnezzar* was as yet unconfessable, till God had tamed and humbled him.

*Break off thy sins by righteousness*: Be abrupt in the work, for delays are dangerous, *Hab. 3. 7. 13*: cut the cart-ropes of vanity as soon as may be, lest they pull down upon us worse Judgements. For the direction of Gods anger, get him removed: take the bark from the tree, and the sap can never find the way to the bough.

*And thine iniquities by showing mercy to the poor*: *Nebuchadnezzar* had been an open oppressor: *Daniel* therefore preacheth unto him of righteousness and mercy. So *Paul* discoursed of righteousness, and temperance, and the Judgment to come, *Acts 24. 25*: before *Felix* (who was inexpressible furies, faith *Tachui*, a covetous cynicist) and *Drasida*, a filthy adulteress. Let this be a Mirror for Mithers.

*If it may be a lengthning of thy tranquillity*: *Ansutura* is prerogative. *Et sunt suis aliqua prerogative, nempe per annos*. Repentance ever findeth favour, yea the very shadow of it, as in *Abab*, i. Kings 21. ult. *Hierom* thinks it probable, that *Nebuchadnezzar* did for a time, as *Daniel* had advised him, and had therefore for a temporary repentance a temporary tranquillity. *Christians* Note upon this text is, *Prostat illi fortissimum non fuit*. God is *Indux libet, non juratus*, as *Zimely* faith well, he punisheth as he pleaseth.

*Ver. 28. All this came upon the King Nebuchadnezzar*: Because he repented not, or not thoroughly, as he had been advised, being left of God to his own heart. There is an infallibility in the curses as well as in the Promises: they will surely light, *Isa. 14. 23, 24*.

*Ver. 29. At the end of twelve months he walked*: *sc. A* twelvemonth after the dream, the interpretation thereof, and the good counsel given him thereupon. It is some wonder how he could so soon forget all: but the world with the lust thereof had hardened his heart.

*In the palace of the Kingdom*: Haide walk, and his stately Palace, were some occasion of his pride and fall. He walked and stalked, musing of nothing but his own greatness only.

*Ver. 30. The King spake and said*: No man asking him any question, but himself trumpeting out his own praises. Ordinarily the greatest *malis* is mount up with the greatest *fortis* against the Lord. What hath this proud Prince yet in him of a man, more then his voice, and shape?

*Just this great Babylon that I have built*: Why no: it was built about a thousand years before you were born: you have only beautified and fortified it. It is God that buildeth the City, *Psalm 127. 1*. And they were your Ancestors, *Nimrod* and *Ninus*, whom he made use of for that purpose: why then should you rob him of his glory, and them of their right by your arrogancy? The proud man *(Satan-like)* sacrificeth only to himself: and *(Polythemy-like)* setteth up himself for the

Great men  
make great  
minis.  
Joseph, Antioch.  
I. 16. c. 11.  
O'ken (sum  
apostolicus  
campe pro  
culo habet.

the sole-doer. God is not in all his thoughts, *Psalm 10*. And for his words, hear *Nebuchadnezzar* here, or *Mezentius* in *Virgil*.

*Dextramibi Dens, & telum quod mihi libet.*

*Eneld.*

Or that of *Gravinobovius* the Arminian, *Ego mihi sum dilectus, atque in eo cur non mihi liceat ut deus glorior?* I do by my free-will make my self to differ from others, and why may not I boast of such a thing as of *Idem*, in answer to that of the Apostle, *Who maketh thee to differ?* and what hath thou which thou hast not received? Wistly both *Luther* call those Braggarts *Fassi* or *Dregi*, who have much in their mouths *Hac ego feci*, This was my doing: and worthily is that speech of *Charlest* the fifth Emperor commended *Veni, vidi, sed vici Christum*, beyond that of *Julius Caesar* *Veni, Vidi, Vici*: because he ascribeth to Christ the honour of his conquest.

*For the house of the kingdom*: The Palace indeed he had built, though not the City: and therein he now prided himself. The Bramble thinks it a goodly thing to raise, and hath great thoughts and words too of his *Stadum*: and yet all's but a *Stadum*. The Turkey build no stately edifices (besides their *Mosques* or Churches) because their shode upon earth is to be but short, they say, and therefore any dwelling may serve turn. That was a memorable speech of the forementioned *Charles* the fifth, to whom when the Duke of *Feuer* had shewed his princely Palace, like a Paradise upon earth, and now expected that the Emperor should have exceedingly praised it, all that he said to it was this, *Hac feni que me totius mundi moris*. These are the things that make us loth to depart out of the world. And no less memorable was that saying of Another to a great Lord who had shewed him his stately house and pleasant garden, *Thou hadst need, my Lord, make sure of heaven: or else when you dye, you will be a very great loser*.

*By the might of my power*: See *Habak. 1. 16*. with the Note.

*Ver. 31. While his words in the Kings mouth*: So quick is God usually in his executions, when men are once come to the height of pride, and do invade his glory, affront his Majesty, *Jer. 44. 22. Act. 12. 23*.

*There fell a voice from heaven*: By the Ministry of the Angels, who do extremely hate proud persons, and are ready to speak and act ought against them.

*O King Nebuchadnezzar*: Not now *Nebuchadnezzar* my servant, (as once) but mine opposite, and therefore the object of my wrath. *Alexander* the Great rewarded his soldier that fetched his crown out of the water: but then, hanged him for putting it on his own head. God will punish those eternally, that rob him of his due glory.

*Ver. 32. And they shall drive thee*: See on *ver. 25*, and note that new impietick work out old threatened curses, which seldom rot in the air, as we use to say of Winter.

*Ver. 33. The same hour was the thing fulfilled*: When less expected. The like befel the old world, *Sodom*, *Pharash*, *Julian*, &c. See *1 Thess. 5. 2, 3*. As they say of the metal they make glasse of, it is steele melting when it thickest brightest: so are the wicked near their destruction, when at greatest lustre.

*And he was driven from men*: By his own courtiers, and subjects. In him it well appeared, that mortality was but the Rage of mutability. The like was to be seen in *Nero* and many other Roman and Greek Emperors; in *Belisarius*, *Baiazas*, our *Richard* the second, and *Henry* the sixth, who having been the most potent Monarch for dominions that ever England had, was at last not the master of a mole-hill, nor owner of his own liberty. Of *Henry Holland* Duke of *Exeter* grandchild to *John* of *Gaunt* mention hath been made before. Within our remembrance, in the reign of King James the Lord *Cobham* having been a man of seven thousand pound a year, and of a personal estate of thirty thousand pound, came nevertheless to a miserable end: for before his death he was lowly for want of apparel and linen, and had starved, had not a trencher-ferper (sometimes his servant at Court), relieved him with scraps, in a wretched house he dyed, being so poor a wretch, that he was forced to creep up a ladder through a little hole into his chamber. The like strange change *James* the first

*Court of King  
James. p. 17.*

besell Sir Edward Greinill of *Alcester in Warwickshire*, whom I very well knew.  
*And did as grace as Oser* By a singular judgement of Almighty God, who came down from heaven, as it were, to fight a duel with this most proud man, *inspellante toto mundo*, in the view of all the world.  
*And his body was met with the due of heaven* Beside the brutish change of his mind, his body was much changed by the inclemency of the ayre, and by his feeding and living among wild beasts: Yet was he not in truth changed into a beast, as *Bedin* thinketh, so fast that upward he was like an Ox, and in his hinder parts like a Lion, as others have fabled. The substance of his body was not changed, but only the quality of his substance and of his shape. *Rupertus* well concludeth, that this was the greatest change that is mentioned in Scripture, excepting only that of *Luz* wife, who was changed into a pillar of salt.  
*Till his haire was grown like Eagles feathers* Thick and black.  
*And his nailes like birds claws* Long and sharp: so that in his shape he came nearer to a wild beast than to a man.  
 Ver. 34. *And at the end of the dayes* When my pride was now subdued; but hardly to found conversion.  
*I Nibuchadnezar lift up mine eyes* Happy he it with *Simoon*, his eyes had seen Gods salvation. Many are humbled but not humble; low but not lowly.  
*And mine understanding returned* The use of his reason, whereof he had been bereft, and an opinion put into him that he was a beast. Mad men are apt to think themselves Kings, horses, or other creatures then they are.  
*As if I dominion is restoring* A natural man will sooner confesse God to be true, just, powerful, wise, &c. then merciful: and all because the love of God is not shed abroad in his heart by the holy Ghost. *Rom. 5: 5.*  
 Ver. 35. *And all the inhabitants of the earth are reputed as nothing* He who hath seen any part of Gods greatness, will soon see his own vilenesse, and the worlds nothingnesse.  
 Ver. 36. *At the same time* When God had bid *pride* from me, which could not be foun nor easily done: as when some vital parts are corrupted, the cure is difficult, and long in doing.  
*And my Counsellors and my Lords* Who had ruled the Kingdom in the *Interim*; among whom *Daniel* haply was chief.  
 Ver. 37. *Now I Nibuchadnezar praise* God as he is the first Author of all, so to him as to the utmost end, *quasi circum quodam consilio*, all honour ought to return.  
*All whose Works are true* i. e. Right and righteous.  
*And those that walk in pride he is able to abase* See ver. 33.

Claudian. *Ingenius quercus, annosus fulminas uras.*

CHAP. V.

Ver. 1. *Belshazzar the King* Son to *Ewilmeradach*, grandson to *Nibuchadnezar*, whose line failed in this King, according to *Jer. 27: 7.* Of *Ewilmeradach* Daniel saith nothing: because nothing remarkable fell out in his time, but what was before related, 2 King. 25: 27. See there.  
*Made a great feast* Of this feast, see *Jer. 25: 26.* *Herodot. l. 1. Xenoph. lib. 7.* It was made, say some, upon occasion of a yearly solemnity, which continued five dayes together, wherein the servants bare away in every family, having a *master of myntie* over them. *Cym* took this opportunity, faith *Xenophon*, and made himself master of the City: *Nepes* his *Balsazaris miram uocatum*, faith one: that is, take notice of *Belshazzars* strange Rupidity and security; that having such a formidable enemy before the City, he should thus revel and bezzel: but he did it, perhaps, to show his valour, and how little he cared for the *Persians*, who shewed themselves soon after to be no contemptible persons. Certain it is, that he minded nothing left as his feast then the deliverance of Gods poor people, which now he was in

in working. Now were the seventy years exactly ended: now therefore was *Israel* to be dismissed, and it was done. The *Rabbinus* have a tradition, that *Belshazzar* seeing the seventy years spoken of by *Jeremy* expired, and the Jews, by the *Lysa*, coming on of another Monarch not delivered, kept this feast in contempt of that prophecy and people.  
*To a thousand of his Lords* Who 'tis like, were all drunk for company: what wonder then that a land so sick of drink spewed them all out? Lords and lords were grown desperate drunkards, ripe for ruine. Here were a thousand Princes, but not one faithful Counsellor, to better advise this festive King (as he is called) wholly given over to dissolute lusts. Who can tell whether it were not now with him as afterwards with *Vitellius* the Emperour, when his enemy was at hand, *Tactus. Vitellius arripuit, dein semulatus*, to put away the fear of death, he made himself drunk?  
 Ver. 2. *Belshazzar whilst he tasted the wine* And was mastered by it; being *jam temulentus* now in his cups, as they say, and well whittled, swallowed up of wine, as the Prophet sa. *Volg. expressestis, Elaj 28: 7. Aben-Ezra* rendereth it, *in consilio vini*; doing as the wine advised him.  
*Commanded to bring the golden and silver vessels* Being intoxicated he casteth off all care of God and man, and falleth into the sins of lascivie and blasphemy.  
*Which his Father Nibuchadnezar had taken out of the Temples* And should have restored them thither again. We read that when *Cimfericus* had spoiled and plundered Rome, he took the vessels of gold and silver which *Titus* had brought from the Temple in *Jerusalem*, and carried them with him to *Carthage*: these vessels among other spoils, *Belshazzar* met with when he took *Carthage*, and carried them to *Con.* The life of *Constantinople*. But the good Emperour *Justinian* would not receive them into his *Julian* by Mr. treasury, but sent them again to *Jerusalem*, to be disposed of for the good of the Church: 79. Church, according to the direction of the Christian Bishops who lived there.  
 Ver. 3. *Then they brought the golden vessels* Made and appointed for a better use; as were likewise much of our Church-lands, vessels and utensils, concerning which a learned man thus complaineth, *Possidimus Papista, possident jam Rapistae*; *Luther* cried out earnestly against this abuse in *Germany*, *Knox* in *Scotland*, *Calvin* at *Geneva*; I see, said he to the *Senat* there in a Sermon, that we have taken the purse from *Judas* and given it to the devil: neither can I endure such sacrilege, which I know God in the end will punish most severely. *Belshazzar* paid dear for his bawling in the boales of the Sanctuary.  
*And his King and his Princes—drank in them* As if they had been swine-trooughs. This was to out-sin his father and grandfather, who yet were none of the best.  
 Ver. 4. *They drank wine* To the honour of their goddesse *Shar*: for so these feast dayes were called *serapis noctes*, being like the *Roman Saturnalia*.  
*And praised the gods of silver and of gold* As if these their dungehill-deities had mastered and spoiled the God of *Israel*, who either would not or could not defend his temple and people, from falling into the power of their invincible conquerors. This was blasphemy in an high degree: and therefore presently punished by God.  
 Ver. 5. *In the same hour came forth fingers of a mans hand* Taken off from the arm. This strange figure mar'd all the mirch immediately, making good the Proverb, *Ubi ubi, ubi ubi, ubi mil, ibi fel. Laga Dei aeterna antium nifi in ista voluptas parat ultiois confectio* in *Lu & Jupplicia*, *justa illud Apocal. 18: 7.* Carnal mirth goeth out in a smoke.  
*Given the plaiser of the wall* When the wrath of God is revealed from heaven against unrighteousness, he would have it to be well noted and noticed by all.  
 Ver. 6. *Then the Kings countenance was changed* How soon is carnal joy extinct, the gallantry of it cheekt with troubles and terrors! how foolishly is it put out as the fire of thornes! *Psal. 118: 12. Eccles. 7: 6.* Surely as lightning is followed with rending and roaring; and as comets, when their exhaled matter is waied, vanish and fill the ayre with pernicious vapours: so is it here.  
*So that the jewels of his loyns were loosed* If a bare citation to judgment were so terrible to this jolly Prince, what shall the judgment it self be? *Knowing therefore the terror of the Lord, &c.*

*And his knees smote one against another.*] The writing on the wall he could neither read nor understand: but his conscience had written bitter things against him, which being now held to the fire of Gods wrath become legible, as things written with the juice of an onion are, when brought to the fire. The wounds also of an accusing conscience pierce the members of the body, Prov. 17. 22. The mark that God set upon Cain was, in likelihood, the perpetual trembling of his hands and whole body. *Tubus Hæstilius*, who profandy derided the devotions of his predecessor *Numa*, had delivered for his gods *Favorem* and *Pallarem*. *Caracalla*, after the murder of his brother *Geta* was so haunted with the furies of his own evil conscience, that he forbade any to touch as to name him on pain of death, and was well-nigh mad: so was *Theodoricus* the Tyrant, upon the fight of the fifths head set before him, wherein he thought he saw the face of *Symmachus* whom he had wrongfully slain. The like beie our *Richard* the third after the murder of his two innocent Nephews; and *Charles* the ninth of France after the Massacre at *Paris*.

Ver. 7. *The King cryed aloud to bring in the Astrologers*] Daniel seemeth not to have been in any request in the days of this dissolute Prince: Neither was there any Courtier that would mention him, or mind the King of him till the old Queen came in. Such *Combinations* are unfit comforters: many of them, likely, were by this time, buckt with wine, and then laid out to be fann'd, and scorn'd.

*Shall be clothed with scarlet, &c.*] A troubled heart will give any thing for release, as *Cain*, *Spiræ*, &c.

*And shall be the third ruler in the Kingdom*] &c. Next to my self and the Queen-Mother. Thus he promiseth to another a third place, who could not promise to himself any place. *Spiræ* superbiat miser.

Ver. 8. *But they could not read the writing*] *Utpote castitate & simplici pectus*, they could not so read it, as to make any good sense of it. It may be the initial letters only were let down, or else without picks, or in a strange Character, the Samaritan, or some other. The honour of the work was reserved for a better man.

Ver. 9. *Then was King Belshazzar greatly troubled*] In the midst of his feast he was thus damped and cast into his dumps; according to that of *Amos*, chap. 6. ver. 10. *I will turn your feasts into mourning, and all your songs into lamentation.* Yet find we not in him any sign of true remorse. Whoredom and wine and new wine had even taken away his heart, *Hos. 4. 11.* robb'd him of himself, and laid a beast in the room.

Ver. 10. *Now the Queen*] The Queen-Mother, whom *Herodotus* calleth *Nieschris*, and greatly commendeth for her wisdom and ability of speech, which in a woman is a comely ornament, Prov. 31. 26. 1. She was not at this riotous feast, which is an argument of her temperance. 2. She prudently insinuateth into the King by the ordinary salutation, *O King live for ever*. 3. She adviseth him to bear up, and not to be over-troubled. 4. She maketh honourable mention of *Daniel*, *enim virtutum sola est admiratrix*, and perswades the King to make use of him, by her own experience. We use to say, that *women's wits are best at a pinch*. Most sure it is that women have proved sometimes more prompt for counsel than men, *Jude*, 13. 23. and some we may find, who, beside their sex, have little of a woman in them. See 2 Sam. 20. 16. *Herodotus* maketh this *Nieschris* as famous as *Semiramis*.

Ver. 11. *There is a man in thy Kingdom*] Once famous for his Oracles, and highly promoted by thy grandfather *Nebuchadrezzar*. Thus this old Queen (speaking of ancient things). She was not therefore *Belshazzars* wife (as *Porphyry* scoffingly objected) but his mother at least, if not his grandfather.

*In whom is the Spirit*] See on ver. 10.

*The King, I say, thy father*] This was a check to *Belshazzar*, for neglecting so worthy a person at *Daniel*, whom his grandfather had so highly honoured.

Ver. 12. *Forasmuch as an excellent Spirit, &c.*] Very excellent is the grace of the Spirit in godly hearts, *Colef. 1. 29.* neither can natural conscience do less than *Roop* and *Strike* lead to the image of God, in whomsoever.

And

*And dissolving of doubts*] Chald. *kezzis*, that is, perplexed and obscure speeches and sentences.

*Now let Daniel be called*] Who will not obtrude himself, nor like the marrygold open and shut with the Sun: but, as the violet which grows low and hangs the head downward, hiding it self also with its own leaves: so *Daniel*, were it not that the fragrant fuel of his many virtues betrayed him to the world, would chuse to live and dye in his self contenting secrecy.

Ver. 13. *Then was Daniel brought in*] Wife men are never found to be unnecessarily forth-putting, or over-forward to express themselves. They know *Qui bene latuit bene viciat*; & *qui bene tacuit bene dixit*: and when they must speak, use as few words as may be, and as direct to the point.

*Art thou that Daniel*] *Daniel* had delivered of the Babylonian State to have been better known of *Belshazzar*, and better respected. But this is the worlds wage. Which are of the children of the Captivity of *Judah*, &c.] What needed all this? he never learned it surely of his Queen-mother. She had spoken all good of *Daniel*, and intimated the King of another both office and name. He only takes notice of *Daniel's* captive condition, and vaunts of his grandfathers victory: moving this insolent and unseasonable question in tanta necessitate & consilio insipia, *Art thou that Daniel* &c.

Ver. 14. *I have even heard of thee that the Spirit, &c.*] This silly and shallow Prince hath nothing to say but what was put before into his mouth by his wife grandmother: Only what the discreetly concealed, v. 2. that *Daniel* was one of the Captives, &c. *hoc unum commemorat gloriose Rex*, that he blurs out, in a way of upbraiding.

Ver. 15. *But they could not show the interpretation of the thing*] They could not read nor interpret. Such as seek to *Sorcerers* are worthy to lose their labour, as a punishment of their folly. *Suidas* testifieth that the Citizens of *Alexandria* in *Egypt* devised and decreed, that *Astrologers* should pay a certain tribute to the State out of their gettings, and that it should be called *The fools tribute*, because none but fools and light bellows would repair to such for direction.

Ver. 16. *And I have heard of thee*] As far off as he maketh it, *Belshazzar* could not be so ignorant of *Daniel*, as he would seem to be, fit he understood punctually the dreams, honours, and troubles of his grandfather, ver. 22. But this he took for a piece of his filly glory, to make it very strange, as if he had never heard of *Daniel* till now.

Ver. 17. *Let thy gifts be to thy self*] Honours, Pleasures, Riches,

*Elæ tria propterea numinis Mundus habet,*

Bus as *Asaph*, by the force of his faith, overcame them all, *Hab. 11. 24, 25, 26, 27.* so did *Daniel* here; throwing off the offers of them, and answering the Kings proud speech with a grave love-strict which he beginneth somewhat abruptly, not without indignation, as having to deal with a wicked and desperate man, rejected of God. Ministers must carry in their a retired majesty (saith One) toward the persons of wicked men, 2 Kings 3. 14.

Ver. 18. *O thou King, the most High God gave Nebuchadnezzar*] See here the necessary and profitable use of history, which hath its name, saith *Plato*, *ὁρμή* intrinsecus, from stopping the flux and overflow of simplicity in others;

*Exemplo alterius qui sapit, ille sapit.*

Domefical examples are most prevalent: as, not to profit by them is a great provocation, and yet too too common, *Psal. 49. 14.* *Lamech* was nothing bettered by *Cain's* punishment, but the contrary. *Isaie* inveiyeth against such as made no use of *Sodom's* ruine: this was a just prestige and delict of their own. *And kingdom, and mastery, and glory, and honour*] His offences were much increased by these many obligations.

Ver. 19. *Whom he would he flew*] *De facto loquitur, non de jure*: See the like, 2 Sam.

*Lib. 5. cap. 11.* 1 Sam. 8. 10, 11, &c. See the Notes there. *Laetantius* telleth of a certain tyrant, *qui lucem vivit, terram mortui detinebat*, who would never let his subjects rest alive or dead.

Ver. 20. *But when his heart was lifted up, and his mind hardened in pride* Pride is of an hardening property, causeth men to commit sin with an high hand, as Pharaoh. The increase of the spleen is the decrease of the body: so is pride of the soul, and overturneth the whole man. *Augurinus* noteth it for a special commendation of *Mauritius* the Emperor, that he was not puffed up with his prelections.

Ver. 21. *And he was driven* See on chap. 4. 22. *Large historiam, ne fias hisperis.*

Ver. 22. *And thou his son O Belshazzar, halt not humbled thy heart* It was no small aggravation of his sins not to be warned, and now he shall hear of it on both sides. The putting out of the French Kings eyes (which promised before with his eyes to see one of Gods true servants burned) who seeth not to be the stroke of Gods hand? Then his son *Francis*, not regarding his fathers stripe, would needs yet proceed in burning the same man. And did not the same God give him such a blow on the ear, that it cost him his life?

Ver. 23. *But he hath lifted up thy self against the Lord of heaven* As did also Pharaoh, *Sennacherib*, *Herod*, Acts 12. whose acts were let forth with false and flattering praises by *Nicodemus Damascenus*, as *Joseph* complaineth: but fo are not *Belshazzar's* by holy *Daniel*, who yet is, *Almag*, his only Historiographer.

*And who's all thy ways* Chald. *thy whole journey.*

Ver. 24. *Then was the part of the hour* *Composita peccata mensura, non differtur passa*, when sin is once ripe, punishment is ready. The bottle of wickedness when once full with those bitter waters, will soon sink to the bottom.

Ver. 25. *Mene, Mene, Tekel, Uphas* [?] These words signify, *He hath perfectly numbered, he hath weighed, and is full in pieces*: They were the Samaritan Characters, faith One; therefore the *Babylonians* could not read them, nor could the *Jews*; understand them, though they knew the characters, because they understood not the *Chaldean* tongue as *Daniel* did. See on ver. 8.

Ver. 26. *Mene, Mene, Tekel* *He hath numbered thy kingdom* He hath cast up thy reckonings, taken account of thy mal-administration, and called for satisfaction. So he dealt with *Pharaoh* King of Egypt; *Cum duplicentur latere, omni Masei*, when the tale of bricks was doubled, then came *Mose*; and when the four hundred or the four hundred and thirty years of their Captivity in Egypt were exactly expired, the same night were the first-born slain. So the tyranny of the *Roman* Emperors was numbered at the end of three hundred years after *Christ*, when they, founding the triumph before the victory, had foolishly engaven upon pillars of marble these bubbles of words, *Quoniam Christianorum dicitur qui Romam vertebant*. We have utterly rooted out the name of Christians those traitors to the Commonwealth. So, lastly, God hath numbered the Popes kingdom, and well-nigh finished it. Let him look to the year 1666. Tis plain, Satan shall be tied up a thousand years: 666 is the number of the beast; Antichrist shall so long reign; these two together make the full number.

Ver. 27. *Tekel* *Thou art weighed in the balances, and art found wanting* As the former was a term taken from creditors, so this from light coin, *deprehensus es minus habere*, thou art not current. Others may think thee weighty enough and worthy, but God pondereth the hearts, *Prov. 22. 2.* and findeth thee fit to be refused, *ne minuat reputatio*.

Ver. 28. *Peris, thy kingdom is divided and given to the Medes* This had been long before prophesied of *Isa. 13. 17.* *Ysa. Gen. 9. 25.* And now *Cham* posterity felt his fathers curse. *Nimrod* the founder of *Babylon* came of *Cham*: *Chitai* or the *Medes* were of *Tubal*, and *Elam* or the *Parthians*, of *Sem*. Gods forbearances are no quinquances. Let all wicked ones look to it. What is *Mene* but death? *Tekel* but Judgement? *Peris* but hell or utter separation from God, and all to be passed thorough by their poor souls, if timely care be not taken? Hear this all ye drunkards, who glory in drinking the three *Ours*, &c.

Ver. 29. *Then commanded Belshazzar, and they chastised Daniel* No nay but they would

would do it, and he at length admitted it: partly, that he might not seem to slight the Kings courtesy and to be disaffected: and partly, that thereby he might be the better known to the *Parthians*, for the comfort of Gods poor people.

*And put a chain of gold about his neck, and made a proclamation, &c.* All this the King commanded to be done, out of an admiration of *Daniel's* divine wisdom, and that he might be *dignus dominus* as good as his word. But not a word hear we of his repentance, such was his stupidity: nor doth *Daniel* exhort him to it, because he saw him to be past feeling, and knew that the decree was gone forth.

Ver. 30. *In that night was Belshazzar*—[*Sain*] By *Gaddatha* and *Gobera* two Xenoph. Cy. of *Cyrus* his Commanders who had been wronged by *Belshazzar*, (as *Xenophon* also telleth) and now took revenge on him, after that they had betrayed the City, and brought in *Cyrus* his army. So fell that famous *Babylon*—*suis illius & ingenio Gloria Transiit*.

Ver. 31. *And Darius* [?] Called by *Cassius* *Armenius*, which comes near to *Darius*, was, as the *Chaldees* here call him. He is thought to be the same with *Cyzaxerxes* of *Assyria*, and uncle to *Cyrus*.

*Being about three score and two years old* Born the same year, say the Rabbins, *Sain*: *Olm*, wherein *Abraham* be sieged *Jerusalem* and destroyed it. So *Asufin* was born the same day in *Asyria*, that *Pelagius* was in *Yvalis* (say Chronologers) by a wife and watchful providence of God for the good of his Church.

## CHAP. VI.

Ver. 1. *IT pleased Darius* Chald. *Palatium suis totum Doria*. Order, he knew, could be observed, or the kingdom could not continue. Himself also was ancient and needed Assistants. It was honour and work enough for him also *judicio quos amplius iudices aliorum* (as *Petr. Blesensis* saith that our Henry the second did) to judge those whom he had made Judges of others. The heavy Turk doth so to this day, whence few of his *Grandes* (his *Vijiers* especially or chief Officers) dye in their beds.

*An hundred and twenty Princes* For his 120 Provinces, which afterward came to be 127. *Eph. 1. 1.* *Moacachi* will ever be adding.

Ver. 2. *And over these three Princes* *Trimenus fuit tres Rationales*, three to whom the rest should Audit, and be accountable.

*And the King should have no damage* In his rights, and in his revenues, which were, faith *Hieronymus*, yearly fourteen thousand five hundred and threescore *Eubian* talents, raised out of the several satrapies.

Ver. 3. *Then this Daniel was preferred above the Princes* Chald. *He became a conqueror over those Enemies*: so that he might have been called as *Charles* the Great once was, *Pater Orbis*, the Worlds Father; or as *Tamir*, the Worlds Darling; or as *Ordo* the third, the Worlds wonder. He was indeed no less: and thus, *De mirabilibus* well found by him. Whether he took him with him into *Media*, as *Hieronymus* relateth, I have not to say. If he did, it seemeth that after the death of *Darius*, he returned again to *Babylon*, and there served King *Cyrus*, ver. 28.

*But of an excellent spirit was in him* Not only of Prophecy, but of prudence, justice, zeal, and other virtues, which, if a Governor want, he is as a Sun without light, a bird without wings, a Master of a ship without an helm, &c.

*And the King thought to set him over the whole realm* This dignity waiteth upon desert, and envy upon dignity, which made *David* love his hook the better after he had seen the Court; and *Daniel* was never fond of this great preferment whereby, for his own particular, he got nothing, *nisi in turbator vires, occupator intervires*, *Verum* (as he said) but vanity and vexation of spirit. High-faurs are never but uneasy: *non salubris* neither want these those, that are lifting at them, and labouring to overturn them, *monstris*.

Ver. 4. *Then the Princes and Primes sang* Chald. *Woe taking they made* is their business to do. Envious men are always in *exultatio*, set in their watch,

to observe where they may fallen their fangs, and do most mischief. See *Prov.* 27. 4. with the Note.

But they could find none occasion [ His innocence thwarted their envy, and made them, sith they could not come at his heart, to feed upon their own.

Nor fault [ *Neque in fallo, nec in signo* : and yet they waited for his halting, as *Psal.* 38. 16, 27. and watched as eagerly for it, as a dog doth for a bone. A base-malefice behaviour disappointeth malice, and maketh it drink up the most part of its own venom.

Forasmuch as he was faithful [ *Homo quadratus*, a square-dealing man, and such as against whom lay no just exception. *Homo virtutis similis*, as *Paterculus* (such as *Cato Major*, A man as like Virtue her self as could be possible.

Ver. 5. Then said these men [ But whatsoever they said, *Daniel* said *Ego sic vivam ut nemo sis credat*, My life shall be a real reiteration of their lies.

Against this Daniel [ This was the best language they could afford him : so, Behold thou dreamer, said *Joseph's* brethren, and *Tin* fellow, said the Pharisees of Christ : and *Tito* Pref, said they of *Paul*, that most precious man upon earth. In envy is increased the venom of all other vices.

Except we find it against him concerning the Law of his God [ Whereof *Daniel* was both a strict observer in himself, and a zealous preserver in others. Religion was then was the quarrel, and all the fault they could find with him. *Novum crimen C. Caesar*, &c. and yet no new accusation neither. The first man that ever dyed, dyed for religion : and still *All that will live godly in Christ Jesus* (if they will needs do it, and be let upon't) shall suffer persecution.

*Omnia cum liceant, non licet esse pium.*

Still remains  
five fragments.

Ver. 6. Then these [ *Presidents and Priests assembled together to the King* ] Or, shro-ged *summis*, as, related to have that they came for. *Tametsi* and *quoniam* from the word here used, are called *Sons of Chamber*, *Marke* 3. 17. It seemeth those men came to the King with a buckle, and a rattle, to affright him into a consent to their motion.

King Darius, live for ever [ This was to sprinkle him with Court-holy-water, as they say.

Ver. 7. All the Presidents of the Kingdom [ Not all neither : for *Darius* would sooner have dyed a thousand deaths, then have voted such a gross impiety. But he was one of the most that knew least of the Council, and it was he against whom *hac endebatur faba*, this plot was laid ; though it proved at last to be against themselves.

The Governors and the Princes, the Counsellors and the Captains [ A rabble of rebels conspiring against heaven. *Non numeranda sunt suffragia, id expreudentia*.

To establish a royal statute [ But a very irreligious and injurious one : the like whereto was that prohibition in *France* of *Henry* the third, that it should not be lawful for householders to pray with their families : and that of the *Princes* at *Doria* forbidding the common people to say any thing at all of God, either in good word or in bad.

That whosoever shall ask a petition of any god or man [ What not of their own god ? not yet of *Cyrus*, who was comptinert with *Darius* : in the Kingdom ? But like enough the complotters might think hereby the rather to ingratiate with the old dotard *Darius* : who leared the virtue and valour of his Nephew and colleague *Cyrus* ; and would say with ours, as *Xenophon* reported, that *Cyrus* was more glorious then he, and had more applause of the people.

Ver. 8. Now O King establish the decree [ Confirm it, that it may receive the force of Law.

According to the Law of the Medes and Persians that altereth not [ This was too much to be given to any law made by man, so mutable a creature. I have read of a people whose laws lasted in force but for three days at most. This was a fruit in the other extrem. The *Persians* laws were therefore irreparable, because they worshipped *Truth* for a goddess, to whom *Inconstancy* and *Change* must needs

needs be opposite and odious. But this was no good reason neither ; unless the Lawmakers shall be supposed such as cannot erre, nor will any thing unjust : which can be truly attributed to none but God only.

Ver. 9. Whosoever King Darius signed the writing [ As well enough content to be so dignified, yet deified. So was *Alexander the Great*, *Aniobus* *Oris Herod*, *Domitian*, *Domitian* *Dum* *usque* *Papa* : *Pap* *festus* !

Ver. 10. Now when Daniel knew that the writing was signed [ Which he knew not, belike, till it was proclaimed and published : and then, it may be, he did as much against it, as *Laime* did here in like case, by writing his mind unto King *Henry* the eighth, after the Proclamation for abolishing *English* books. See his letter in the book of Martyrs, and marvel at his heroical boldness and stoutness ; who as yet being no Bishop, so freely and fearlessly adventuring his life to discharge his confidence, durst so boldly to fo mighty a Prince, in such a dangerous case, against the King's law and Proclamation, set out in such a terrible time, take upon him to write and to admonish, that which no counsellor durst once speak unto him, in defence of *Christ's* Gospel.

He went into his house [ He left the Court (as no fit aire for piety to breathe in) and gat him home, where he might more freely and comfortably converse with his God. *Tuissimus est qui rarissimus cum hominibus, plurimum cum Deo colloquitur*, said a good Divine : that is, he is safest, who speaketh seldom with men, but oft with God.

And his windows being open in his chamber [ This was his wont, belike, at other times : and now he would not break it, to the scandal of the weak, and the scorn of the wicked, who watched him, and would have charged him with dissimulation, should he have done otherwise. Say not therefore What needed he thus to have thrust himself into observation ? could he not have kept his conscience to himself, and used his devotions in more secrecy ? our Politick-Professors and Neuter-pacifists indeed could and would have done so. But as *Basili* answered once to him that blamed him for venturing too far for his friend, *Non aliter amicus didici*, I never learned to love any otherwise : so might good *Daniel* here have done ; his zeal for God would not suffer him to temporize, or play on both hands. It shall well appear to his greatest enemies, that he is true to his Principles, and no flincher from his religion. His three companions were alike resolved, *chap.* 3. and *Paul*, *Act.* 21. 13 : and *Luther* when to appear at *Wormes*, and many more that might here be mentioned.

Toward Jerusalem [ For the which he was now a petitioner, sith the time to favour her, *yea* *his* *et* *time* *was* *come*, *Psal.* 102. 13. There also sometime had stood the Temple, not without a promise of audience to prayers made in or toward that holy place, 1 *King.* 8. 43. which also was a type of *Christ*, &c.

He knelt upon his knees [ *Constantine* the Great (as *Eusebius* telleth us) would have this as his portraiture, a man on his knees praying : to shew that that was his usual practice and posture.

Three times a day [ At morning, noon, and night : thus constantly, beside other times also upon emergent occasions. All the power and policy of *Papists* could not keep God and *Daniel* asunder, no not for a few days, *Philip.* 3. 20. *Epiph.* 2. 19. 'tis a part of our *amblyotum* our City-employment or spiritual-trading with God : to pray and if prayer stand still, the whole trade of godliness standeth still too. Clean *Christians* therefore, typ'd by those clean beasts in the law, *Lewis.* 11. 3. must rightly part the hour, rightly divide their time, giving a due share thereof to either of their callings ; as *Daniel* did : sanctifying both by prayer, and at hours of best leisure, *Psal.* 55. 17.

And prayed and gave thanks before his God [ Chald. *Confessid*, either his sins, that he might get pardon thereof : or else God's benefits, the glory whereof he thankfully remitted unto him. Prayers and praises are like the double motion of the lungs. Let every breath praise the Lord.

And he did abstain [ An excellent customs doubtless and most worthy to be kept up :

A. B. E. H. C. 116, 8, cap. 5.

Hic est de p. 104 de egyptiopia. 116, 8, cap. 5.

Ver. 11. *Then these men assembled* [ But for ill purpose : as did also our Saviours enemies, *Luk. 22. 6.* and *Servus*, *Act. 7.* the Popish Councils : at Rome they have a meeting weekly of *propaganda fide* for the propagating of the Romish Religion, and abolishing of heretic as they call it.

*And found Daniel praying* [ The Sun shall sooner stand still in heaven, than Daniel give over to pray to his Father in heaven.

Ver. 12. *Hadst thou not signed a decree ?* [ But should wickedness be established by a law ? See on *ver. 7.* So in France there was published an edit whereby the people were forbidden on pain of death, to have in their houses any French book, wherein the least mention was made of Jesus Christ.

Ver. 13. *Thou Daniel* [ He was principal president, and deserved a better attribution than *Thou Daniel* ; But ill will never speaketh well of any.

*Which is of the captivity* [ This also is *servus dominus*, *g. d.* This royal slave, whom thou hast preferred above us all, and hast moreover some thoughts to set him over the whole realm, *ver. 3.* New men shall be most spiteful. 'Twas therefore no ill counsel,

*Fortunam reverenter habet quinquies repetens  
Dives ab exiliis progressus locos.*

*Regardeth not thee, O King* [ Chald. *putasti non respici in te.* This is common, falsely to accuse Gods most faithful servants as *Antimagistratus*, because they refuse to obey unlawful and impious decrees.

*But maketh his prison three times a day* [ They say not to whom he made it, which might have holpen him much : for the King might conceive that he made it to some other man. 'Tis an evil office to omit such circumstances as may help the accused, *2 Sam. 16. 3.*

Ver. 14. *Then the King when he heard these words was sore displeased with himself* [ As good reason he had : But *Servusque Nro.* Now he found himself circumvented by his wily flatterers : but why was he such an *Ejunctus* or *After-wit* ?

*And set his heart on Daniel* [ But *All-too-late.* *Levescibus irretitum dixit, Si praevissem.* The fools *Had-I-wist* should be carefully prevented. To disavow the willing of Daniels death, and to lay the blame upon his counsellors, is a poor shift of a weak Prince.

*And labour'd till the going down of the Sun* [ Alledging reasons for Daniels deliverance : as that he was a loyal subject, an excellent Ruler, that the Decree was fraudulently wrung from the King, upon pretence of finding out false-hearted Subjects, that it was maliciously wrought to the ruine of a right Patriot, &c. But no reason will rule unreasonable and absurd men as they are called, *2 Thes. 3. 2.* men that have no *Topick*, nor will hear of any, as the word there significeth.

Ver. 15. *Then these men assembled unto the King* [ On, kept a fit with the King, from *Psal. 2. 1.* Doubtless, with *Broughton*, Daniels spirit thought of David his fathers terms : *fo. ver. 6.* They came clustering about the King.

*Know O King that the law of the Medes and Persians, &c.* [ This he knew as well as they : but they press him to do accordingly. So did those *Ignorant Seniors* in Germany, who in the year one thousand five hundred eighty two cast abroad this bloody Disk;

*Utens jure tuo, Caesar, fessumque Lutheri  
Esse, retā, posse, fuisse, igno nora.*

Ver. 16. *Then the King commanded, and they brought Daniel* [ Besides and against his conscience, *Rex regendum se probet impiis nebulonibus*, the King yieldeth to the importunity of these wretched Malignants, and condemneth an innocent : See *Mat. 27. 14.* This maketh Calvin conclude *us micam quidem pietatis fuisse in hoc rege*, that there was no goodness at all in this King.

And

*And cast him into the den of Lions* [ So little assurance of a continued felicity is there to any Princes favourite : witness *Jeab, Absor, Haman, Calisthenis, Sejanus, Ruffinus, Eutropius, Stilices, Alvarez de Luna*, who told those that admired his fortune and favour with the King of *Casile*, you do wrong to commend the building before it be finished.

*Now the King spoke and laid unto Daniel* [ Many oppressing Land-lords, faith one, are like *Darius* that prayed God to help Daniel, but yet sent him to the Lyons den. How many friends at a *seize* have we now-a-days ? faith another : the most you can get of them is God bless you, Christ help you.

Ver. 17. *And a stone was brought, and laid upon the mouth of the den* [ To make all sure, as they thought ; and that there might be no pity packings with the keepers, for Daniels deliverance. But God had an holy hand in it for the greater manifestation of his power.

*And the King said* [ *Ne videlicet alia praeventura morte ab infidelibus*, faith one, lest the conspirators, understanding that the Lyons did not meddle with him, should some way else dispatch him, as the Persecutors desire by some of the Martyrs.

*Thas the purpose might not be changed concerning Daniel* [ The Latine interpreter hath it, *Less anything should be done against Daniel* : he feared not the Lyons ; so much as the men, faith the ordinary gloss there.

Ver. 18. *Then the King went to his Palace and passed the night fasting* [ As good reason he had, for the love and losse of such a Counsellor, whom he had unwittingly betrayed, but wittingly condemned ; and now he is self-condemned for so doing : his conscience was perplexed for his injustice, so that he careth neither for meat, nor music.

Ver. 19. *Then the King arose very early in the morning* [ He had lain all night on a bed of thorns through trouble of mind, and was glad to get up : especially since *he* (the *Parasite* of *meat griefs and cares*) was quite gone from him.

*And went in haste* [ Chald. *with perturbation.*

*Unto the den of Lions* [ *Qua venit leo, & liberavit levem de ore leonis* (say the *Gloss. l. 1.* Jew-doctors by a kind of riddle) whether came God and delivered this *Cuar-de-lian* out of the mouth of the Lyons.

Ver. 20. *And when he came to the den, he cried with a lamentable voice* [ With a piteous distressed voice : far otherwise then did *Daniel*, *ver. 21.* who chose rather to be cast into the den of Lyons, then to carry about a Lyon in his bosom, an ingaged conscience, as did *Darius* here, and afterwards *Theodorus* King of Italy, who had caused *gratus* and *Symmachus* to be unjustly beheaded, but carried the burrow of it to his grave. How good is it therefore to keep the bird in the *before* all singing as *Daniel* did ; and as those primitive Christians, who chose rather *ad levem praejici quam ad levem*, to be thrown to Lyons without, then to be left to lusk within, such fleshly lusts as war against the soul, *1 Pet. 2. 11.* against the peace of it principally.

*Is the God whom thou servest continually* [ A fair deal better then did *Cardinal Wolsey*, who yet, when he came in a morning out of his privy chamber, most commonly heard two Masses : and what business he had in the day-time (when he was Lord Chancelour) he would not go to bed with any part of his service unsaid, no not so much as one Collect. Nevertheless, when he was sent for up by *Henry* the eighth to be put into the tower, he bewailed himself and said, that if he had been as careful to serve God, as he ever was to please the King, it would have been much better with him. To be a *servant of the living God* is an argument of

*Ver. 21. O King live for ever* [ Daniel doth not curse the King (as some impatient spirits would have done, and as some think the damned in hell do God) but wisheth him a long and happy life, *vota amabit.* He useth the ordinary form, but with a better mind. His wish of the Kings welfare was *non in laetitia natum sed in gloria*, it was *heavenly*, it was an holy prayer.

Ver. 22. *And God sent his Angel* [ Glad to be employed for the safety and service of the Saints, *Eccl. 1. 14.* whence it is, that these heavenly courtiers delight more

Terre:  
p. 18  
Scenicism  
delectum est  
quod regi piti  
in quo Dio  
placere fide:  
fide, Eccl.

\*Anno.

Comp. revo-  
tione (e. sapia  
regis.



more in their names of ministry (as *Angeli, watchers*, &c.) then of dignity, as *Principalties, Thrones*, &c.

*And hath [but the Lyons mouth]* Though they were savage and hungerstarved, yet *Daniel* was kept from the paws and jaws of these many fierce, and fell Lyons, by the power of God thorough faith, *Heb. 11. 33.* How the Angel stopp'd the Lyons mouths, whether by the brightness of his presence, or threatening them with his finger, *Num. 22. 27. 33.* or by making a rumble amongst them like that of an empty cart upon the stones, or by prefenting unto them a light fire (which things Lyons are said to be terrified with) or by causing in them a satiety, or by working upon their phantasie, &c. we need not enquire. The Lord well knoweth how to deliver his *Ps. 2. 9.* and one way or other, will not fail to do it, *Psal. 34. 19.* *Archimedes* the great Mathematician was slain by a common souldier who was sent for him, notwithstanding that *Marcellus* the Roman General had given charge that he should be spared. The Temple at *Jerusalem* was burnt, though *Titus* the Emperour had commanded the contrary. When one told the Duke of *Parma* that he had shot Sir *Philip Sidney*, instead of a reward he cursed him for killing so incomparable a man of whom, though an enemy, he heartily wished that he had been preserved: all that are dear to God are sure to be protected: he will rather work miracles, than they shall be forsaken, *Gen. 2. 10.*

*And as before thou O King have I done no hurt?* Though I have not obeyed thine edict, to the confusing of my confounding, it was therefore an undesired speech of *Philip King of Spain*, who said that he had rather have no subjects, then *Presbjants* subjects: and out of a blind bloody zeal he suffered his eldest son *Charles* to be murdered by the cruel inquisition, because he seemed to favour the *Lutherans*: How well might this young Prince have said as here, *Against thee O King, have I done no hurt?*

*Ver. 23. And commanded that they should rake Daniel up out of the den?* Pull him up with cords, as they did *Jeremy* in like case, *chap. 38.*

*So Daniel was taken up out of the den?* A lively type of Christs resurrection from the pit. So was *Joseph* taken from prison, and made Lord of *Egypt*: *Samson*, taken from the bars and carrying away the gates of *Gaza*: *David*, so oft oppressed by *Saul*, and yet exalted to the Kingdom: *Jehoiachin*, his being drawn out of many waters, *Mai. 12. 39.*

*Because he believed in his God?* Of such force is faith, of such power is prayer: for it may well be thought that he prayed hard (with *David*, *Psal. 22. 23.*) *Save me from the Lions mouth: so will I declare thy name unto my brethren.* The prayer of faith shall have the assistance, and questionlesse, justifying faith is not beneath miraculous, in the sphere of its own activity, and where it hath the warrant of Gods Word. Let such as desire a special providence, believe, wait, and walk uprightly, *2 Chron. 16. 9.*

*Ver. 24. And the King commanded, and they brought those men which had accused Daniel?* Chalde, which had accused *accusations*: Against *Daniel*. Now they shall lick of the same whip, and find (to their small comfort) the truth of that divine proverb, *Whoso diggeth a pit, shall fall therein*, &c. *Prov. 26. 27.* See *Eccles. 10. 8.* *Psal. 7. 16.* with the Notes.

*They cast them into the den of lions?* A just and proper punishment, yet not executed without too much severity, as some think, because their wives and children were cast in with them. But for that, others say that as these were part of their goods, so, by consent at least, they were partakers of their crimes, and therefore justly perished with them.

*And the Lyons had the mastery, &c.* It is a much more fearful thing to fall into the punishing hands of the living God: Such shall have the canals of their hearts torn in sunder, &c. Ob consider this ye that forget God, least he tear you in pieces, &c.

*Ver. 25. Then King Darius wrote?* See on *chap. 4. 1.*  
*Ver. 26. I make a decree?* It is the honour of Princes to make laws for the maintenance of religion, *2 Chron. 30. 4. 5.*

*And his Kingdom, that which shall not be destroyed?* Daniels dialect touching

Christ

Christ and his Kingdom, *chap. 2. 44. & 7. 14. 27.* By conversing with that good man *Darius* had learned something: as those that walk much in the Sun are apt to be tanned and discoloured.

*Ver. 27. He deliveredeth and rescueth?* By this and the foregoing Verse it may be evidently seen, that *Darius* was acquainted with *Nebuchadnezzars* two dreams, and affected with them.

*Ver. 28. So this Daniel prospered?* And still solicited the Churches cause: *And in the reign of Cyrus the Persian* [Under whom he affronted the Councillors hired against the returned Jews, *Ezra 4. 5.* with *Dan. 10. 1. 3.* He lived also under *Cambyses*, but was out of credit with that rakesman.]

# CHAP. VII.

*Ver. 1. [N the first year of Belshazzar]* Here beginneth (to speak properly) the Prophecy of *Daniel*, or rather the second Part of *Danies* works; which is concerning visions exhibited of God, by divine Revelations, not to others, but to himself. This vision is the subject and ground-work of the rest that follow, to the end of the Prophecy. One not unfitly compareth it to a general Map of the whole world; the rest to particular tables of several countries.

*Daniel had a dream and visions of his head?* God renewed unto him the same thing by vision, which he had exhibited before by dream: in recompence of his religious care to know the matter, and to record it, for the Churches comfort. *Then he was the dream?* 'Twas Gods will, the visions of the Prophets should be written, *Isa. 30. 10.* and published to the Church, *Isa. 31. 10.*

*Ver. 2. Daniel spoke and said?* His writing is called his speaking, to reach us to write, receive the writings of the Prophets and Apollies with no less reverence than if we had heard them speak with their own mouths.

*I saw in my vision by night?* The night doth in Scripture frequently signify trouble: This vision by night was of troublesome business, viz. hurlyburly in the world, and persecutions in the Church.

*And beheld the four winds of the heaven flowing upon the great Sea?* i. e. There was a huge buffed upon the earth, by means of the four successive *Macedonians*: See *Rev. 12. 1. 11.* The World is fitly called the *great Sea*, ever unquiet and full of commotions; which are also called *winds*, for their boisterousness, contrariety of nature, and inconstancy.

*Ver. 3. And four great beasts?* *Regnum frons bestiarum variis demonstratur.* *Reges mundi.* *Beasts.* *Belium a belum.* Monarchies are mostly gotten, kept, and governed with violence and tyranny, *Psal. 76. 4. Cant. 4. 8.*

*Ver. 4. The first was like a Lion?* Which is the king of beasts (as the *Eagle* is monarch, in comparison of those that followed them.)

*And had Eagles wings?* Whereby is noted their victorious celerity, and alacrity in seizing upon Kingdoms, as *Obad. 4. 2 Sam. 1. 23. Jer. 4. 13. & 48. 40. Eccl. 17. 8.*

*Beheld all the wings thereof were plucked?* i. e. Brought down to the common rank of men, and no longer lit up as an *Eagle*.

*And a mans heart was given to it?* Which before though it felt as good as God; now had low and common spirits: not as once, imperious and impetuous.

*Ver. 5. And behold another beast, a second like to a Bear?* Which is nothing so timid, generous and ingenious as a Lion: but flow, dull, cruel, ravenous. Such were the *Persians*: a mountainous, rough, uncivil people, of barbarous and beastly cruelty.

And

At the  
Koc.  
Pia.

Met. p. 10.  
cl. 10. 10.  
ful. in. 10.  
sepulchris inter  
alia. Refere  
Boris. 10. 10.  
Daniel in  
luc. 10. 10.  
jones. 10. 10.  
ful. 10. 10.  
A. Lapid. in  
loc.

in. 10. 10.  
ful. 10. 10.  
A. Lapid. in  
loc.

Heb. 10. 10.  
Pia. 10. 10.

cy. 10. 10.  
id. 10. 10.  
id. 10. 10.

Xenoph.

And it raised up is self on one side [6. By joining with the Medes, by whose help Cyrus subdued the Syrians, Assyrians, Arabians, Cappadocians, and many more nations not easily reckoned: who, to gratify him, desired to be ruled according to his pleasure.

And it had these ribs in the mouth of it [7] Whilst they conquered three parts of the known World, pushing Westward, Northward and Southward, chap. 8. 4. Westward by Cyrus, Southward by Cambyses, and Northward by Darius Hystaspis.

And they said (or, it was said) thus unto it, Arise, devour [8] Intimating, that it was God who turned this Bear loose upon the nations, and gave them to him for a prey. Tyrants prosper by Gods permission, Job. 19. 11.

Ver. 6. After this I beheld, and loe another, like a leopard [9] Which is a creature cruel, desirous of man blood, crafty, spotted, and very swift of foot: So were the Grecians; Alexander especially (the founder of that third Monarchy) active, bold, and headlong: but directed much by those who had been Counsellors to his father Philip, a subtle Prince; Leopard-like, he was spotted (by a mixture of virtues and vices) he was very quick of dispatch (Meditationibus), never deferring any enterprise: he much delighted in wine, and fo took his death: like as the Leopard is no way able to be taken, but by such a bait laid for him.

Which had upon the back of it four wings [10] Denoting the rapidity and celerity of Alexander, and some other of the Grecian Monarchs, in over-running countries, as if they had flown.

The beast had also four heads [11] i. e. This Monarchy was, after Alexander's death, divided into four Satrapies, or rather Kingdoms: Cassander had Macedonia, Antigonus Asia, Seleucus Syria, and Ptolemy Egypt.

Ver. 7. Behold a fourth beast [12] Not likened to any certain beast, because none can be named so cruel, which can expresse the cruelty of this fourth Monarchy, viz. that of the Romans, no although it were

Et quid aliud, miranda et eximia, miranda et eximia.

Hie.

It is a nameless monster, made up of all the properties of the former beasts, Rev. 13. 1, 2. The Rabbinists, with their wild-beast out of the wood, Psal. 80. fall far short of it. Another not unfitly compareth the Church of God to a silly poor maid, sitting in a wood or wilderness, and beset with hungry Lions, Wolves, Boars, Bears, and with all manner of hurtful and cruel creatures.

Dreadful and terrible [13] Because able and ready to annoy others with great evil. And strong exceedingly [14] So that it passed for a Proverb, Irasci populo Romano non impio potest, It is not safe for any nation to fall out with the Romans: for they are sure to be tamed and saved with their iron teeth.

And it had great iron teeth [15] i. e. Conquering captains, such as Scipio (of whom Ennius sang thus,

Sis fas exinde caulella frondere cunicum;  
Midi solentis maxime porta parat.)

Hie. Aug.

Pompey, who by his great acts and achievements merited the name of Magnus; and Julius Caesar who before the Pharsalians war, had taken a thousand towns, conquered three hundred nations, took prisoner one Million of men, and slain as many.

And stamped the residue with the feet of it [16] i. e. With their Provincial Magistrates: such as were Prores, Praes, Praef, &c. (said to have nails of brass, w.p. and fifty compared to pernian wild beasts, which when they can feed no longer, trample with their feet on the residue of the prey. The poor Tyne had hard measure from them always.

And it was diverse from all the beasts [17] In respect of diversity and strange multiplicity of forms of government.

And it had ten horns [18] Which the Angel afterwards interpreteth of Kings or Kingdoms, ver. 24. This fell out not long after Constantine the Great, when the Roman

Roman Empire began to moulder and fall in pieces. About the year 456. it appeared broken into ten parts; which by a learned Interpreter are thus reckoned. The Kingdom of the Britons, of the Saxons, both in Britanny: of the Franks, of the Burgundians, in France: of the West-Goths in the Southern part of France, and part of Spain: of the Sueves and Alanes in part of Spain: of the Vandals in Africa, a little before in Spain: of the Alcmans in Rhetia and Noricum, Provinces of Germany: of the East-Goths in Pannonia, a little after in Italy: of the Greeks in the remnant of the Empire.

Ver. 8. And I considered the horns [19] For without a serious and sedulous consideration, I could not have kenned it: so illy and secretly worketh the Mystery of iniquity.

And behold there came up among them another little horn [20] This is Antiochus Epiphanes say some, the great Turk say others, the Pope say a third sort (and with them I concur) whose Kingdom is here called a little horn: because the Pope was, at first, a mean Minister of the Roman Church: 1702. till Constantine's time. Afterwards, he was only Primat and Metropolitan of the Churches of Italy: no man took him for a Prince, no not when he began to write Volumus & jubemus, We will and command you, A. D. 606. but he grew up by degrees, and cunningly gat among the ten horns, till at length he overtopped them.

Before whom there were three of the first horns plucked up by the roots [21] These were (according to some) [22] (Philip the French King, Frederick the Emperour, and King John of England, whom he made his vassal. Others reckon them to be Christ-prince, the Exarch of Italy, in the time of Gregory the second, and Desiderius, King of Lombardy slain by Charles the Great at the indignation of the Pope. For three Kingdoms coming under him, let it be considered whether they be not Spain, Germany and France: or whether this prefigured not (saith One) his triple crown? And behold in this horn were eyes like the eyes of a man [23] In respect of his fenced curtesy, and profound policy. To be surpris'd, is commendable: but to be wittily wicked is to do the devil doubly service.

And a mouth speaking great things [24] Big words with blasphemies, both against God and his Vicegerents upon earth. Pope Boniface wrote to Philip the Fair, King of France, Volumus te scire te in temporalibus & spiritualibus nobis subiacere. We would you should know, Sir, that you are to subject your selves to us, both in temporals and spirituals, &c. Accordingly he took upon him to overtop and command, at pleasure, all Christian Kings and Emperours. The application that the malicious Jew-doctors blasphemously make of this little horn to our Lord Jesus Christ, is worthy of all execration.

Ver. 9. I beheld till the thrones were cast down [25] All these tyrannous dominions overturned: Some read it, till the thrones were set up: for till the last Judgement, Antichrist is to continue, ver. 21, 22, 25, 26.

And the Ancients of days did sit [26] i. e. God Almighty, whom Theologians also, an Heathen Philosopher, called *seniores universi* the most Ancient of all that are. The Poets say also, that Saturn, the father of their gods, had his name from his felicity of years. Gods Eternity and Wisdom is set forth by his Title here: like as also is, by his white garments, his Majesty and Authority: by his hair as pure Saturnus est, wool, his Innoyency and Integrity in Judgement: by his throne like the fiery flame, his just Anger and Severity, against the man of sin especially: by his wheels (or quod rotantes) the wheels thereof, viz. of his Throne: for Princes thrones used in those days to be set upon wheels) as burning fire, is set forth by his Facility and Dexterity in executing his Judgements: his Efficacy also, in all things are fiery.

Ver. 10. A fiery stream issued and came forth from before him [27] The last and great Judgement must needs be very dreadful, when as (bride that wicked men shall give account with all the world flaming about their ears) the Law they shall be judged by is a fiery Law, Deut. 32. 2. the tribunal of fire, Eccl. 1. 27. the Judge a consuming fire, Hab. 12. 19. His Attendants flaming Seraphims; his pleading with sinners shall be in flames of fire, 2 Thes. 1. 7. The trial of their works shall be by fire, 1 Cor. 3. 13. The place of punishment a lake of fire, fed with tormenting temper, and kindled by the breath of the Lord, Isa. 30. 33. Well may the flowers

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in Zion be afraid, and fearfulness surprise hypocrites: well may they run away (if they can at least tell whither) with their words in their mouths, *Who among us shall dwell with this devouring fire? who amongst us shall dwell with everlasting burnings?* 1. 16. 33. 14.

*Thou shalt see thousands minister unto him*] There is an innumerable company of Angels, Heb. 12. 23. and when Christ cometh to judge the world, he shall bring them all with him, not one being left behind him in heaven, Mat. 16. 27. that he may have their assistance in the sentence and execution of Judgement, 1 Cor. 6. 2, 3.

*The Judgement was set, and the books were opened*] Terms taken from judgements amongst men, wherein indictments are read, proofs are produced, Laws also are considered. The books that shall here be opened, are Gods Records, and Conscience Register: *que scripta sunt non atramento sed flagitiorum inquinamento* (saith *Ambrose*) which are written not with ink, but with sins filth.

*I beheld then because of the voice of the great words*] As Antichrist shall be judged for his blasphemies, so shall all ungodly men for their hard speeches, Jude 12. yea for their waste words, Mat. 12.

*Ver. 11. I beheld even till the beast was slain*] Till the whole body of the monster, and with it the Papal kingdom came to ruine. This *Beast* and the *false* lamenteth that ever since we began to call the Pope *Antichrist*, the Church of *Rome* hath suffered loss.

*And his body destroyed and given to the burning flame*] The Revelation (which is an heavenly Commentary upon this Prophecy) hath it thus, *The beast and the false prophet were cast alive* (for more torment) *into a lake of fire burning with brimstone*, Chap. 19. 20.

*Ver. 12. As concerning the third of the beasts*] The four great Monarchies (as was before noted) had their times and their turns; their rise, and their ruine.

*For their lives were prolonged for a season*] Such is the Lords lenity, respecting his enemies for a time, 1 Kings 21. 29. The *Perſian* and *Turk*, are yet puissant Princes. The success that the Antichristian rout yett hath in some places, maketh good that which was sometime said of dying Carriages, *Mortuorum semper ultimum visus* (saith *Isaiah*) *est mortis*, 1. 6. The bites of dying beasts are more violent then ordinary.

*Ver. 13. I saw in the night visions, &c.*] Here comes in the fifth Monarchy (properly so called) the kingdom being wrested from the fourth tyrant. Well might Hieron call Daniel *Polyhistor*, the general Historian.

*And behold one like the son of man*] So Christ shewed himself oft to the Fathers, before his Incarnation, for their confirmation in that Article, which being the ground of his Passion was to be especially believed, for the foundation of Christian faith. Christs Godhead also (another main Article) is here not obscurely deciphered, which he is said to be like the *son of man*; therefore he is more then a mere man. Again, he came with the clouds, confer Mat. 24. 30. *Then shall they see the son of man coming in the clouds*, as in his chariot of State. Adde hereunto his solemn glorious access unto the Father (that *Antient* of days, that is the Eternal God) as being his Coequal, of the same nature, power, glory, &c. with his Father, and *Consubstantial* unto him. So the Lamb is said to approach to him that sat upon the Throne, to receive the Book, Rev. 5. 7.

*And they brought him near before him*] The Angels did: as great men Attendants are said to bring their Masters to the Court.

*Ver. 14. And there was given him dominion*] Christ hath a manyfold right to the kingdom: it is his by inheritance, conquest, donation, &c. This is comfortable to consider of: forasmuch as he will not reign without his Members, who all hold it in copart: and have all already, 1. In *proptio*: 2. In *promissio*: 3. In *primisio*.

*That all people, nations and languages, &c.*] Christs Kingdom is first universal, secondly perpetual, so was none of the former; though the *Roman* was very large (reaching from *Britannia* to great *Babylon*) and the *Assyrian* very lasting, of a thousand and four hundred years duration.

*Ver. 15. I Daniel was grieved in my spirit*] Chald. *My spirit was flabbed* (rough, so that my body became as an empty sheath, or scabbard. Oh the retrous of that last Judgement, when such a man as *Daniel* was so afflicted to see the manner of it in vision only! *If the righteous scarcely be saved*, &c.

*In the midst of my body*] Chald. *of my flesh*: the body is: but the souls flesh (Pliny, in the history of *Hermesinus Claresinus*, maketh use of the same Metaphor) and compared to the soul, it is but as a clay wall that encompasseth a treasure, as a wadded box of a Jeweller; as a coule case to a rich instrument; or as a mask to a beautiful face.

*Ver. 16. I came near unto one of them that stood by*] i. e. To one of the holy Angels, as ver. 10. Let us have recourſe in like case, to Christs Ministers, who are called *Angels* of the Churches: like as Angels, by a like change of name, are called *ministering Spirits*, Heb. 1. 14. The Preaching of the Gospel is taken from the Angels, Luk. 2. 10. and given to the Ministers: hence *Paul* was sent to *Ananias* for further direction, Act. 9. and *Cornelius* to *Peter*, Act. 10.

*And asked him the truth*] i. e. The thing hereby signified. See Job. 1. 17. & 14. 7. holy minds are indolent after knowledge.

*Ver. 17. These great beasts — are four Kings*] i. e. A succession of Kings, all of them truculent and savage toward the Saints.

*Which shall arise out of the earth*] And atsoads, thrive who shall dye with most earth in their mouths.

*Ver. 18. But the Saints of the most high*] Or, the most high Saints, highly exalted in Christ, and prefer'd far above those earth-sprung Multitudo Monarchs, ver. 17. who are of the earth earthly, and partake not of the inheritance of the Saints in light. Now this is a very true definition of a Church, saith *Justus* here, *Causa sanctorum id est ipsa*, a company of Saints partaking of an high and heavenly calling, Heb. 3. 1.

*Shall take the Kingdom*] Take it by force, *Matth.* 11. 12. lay hold on the promised inheritance: yet not till it is given them, and the time is come, ver. 22.

*Ver. 19. Then I would know the truth*] See ver. 16. And take notice that godly minds are not content with the knowledge of things in gross: but covet a particular and distinct knowledge, Phil. 3. 10.

*Ver. 20. And of the ten horns*] See ver. 7.

*And of the other that came up*] See ver. 8.

*Whose look was more stout than his fellows*] i. e. Then the ten horns: Antichrist exalteth himself above Kings, and above all that is *Angust*, 2 Theſ. 2. 4. See the Note there.

*Ver. 21. I beheld, and the same horn made war with the Saints*] With the *Waldenses*: against whom the Pope turned his *Crescades*, those armies of the Cross which had been first appointed against the *Saracens*. This war began in the year one thousand one hundred and sixty, and yet continueth, and must till the end of the reign of Antichrist, ver. 9. 10. 26.

*And prevailed against them*] As they did against the ancient *Waldenses* or *Lutherists*: and against their posterity lately in *Piedmont*. Yea it is the opinion and fear of some great Divines, that Antichrist, before his abolition, shall once again overthrow the whole face of the Welt, and suppress the whole Protestant Churches.

*Ver. 22. Until the ancient of days came*] Not by change of place, but change of Providence, Zach. 14. 3. 4.

*And judgement was given to the Saints*] As Approvers of Christs righteous judgement.

*That the Saints possessed the Kingdom*] ſe. In Christ their head, ver. 10.

*Ver. 23. This he said*] So ready are the holy Angels to further good desires, Mat. 18. 1. 2.

*Ver. 24. And the ten horns out of this Kingdom*] He saith not *Kingdoms*: this maketh against those that make the *Selucidia* and *Lugia*, the fourth Monarchy.

*And he shall be diverse from the first*] For the first were secular Kings, but he shall himself chief Bishop and head of the Church, having both *Peters* keys, and *Pauls* sword, &c.

*And he shall subdue three Kings*] See on ver. 8.

*Ver. 25. And he shall speak great words*] As Pope *Julius* the third did: when

be called for his pork-flesh (forbidden him by his Physician as naught for his gout) *ad. & Mon. 1417.* *ad despectu dei* in despite of God: and missing a cold Peacock which he commanded to be set up for his supper, he raged extremely at his steward: and being desired to be more patient, he replied, I could were so angry with our first Parents for an apple; may not I, who am his Vicar, be so much more for my Peacock! See on Rev. 13: 5.

*And shall think to change times and laws* i. e. He shall usurp a power over religion, and mens consciences, set up holydays, canonize Saints, appoint fairs, order times, &c.

*Until a times and times and half a times* i. e. Until that time which God alone knoweth, and hath in his power.

Ver. 26. *But the judgment shall sit* And then an end of him howsoever.

Ver. 27. *And the Kingdom and dominion* When once Christ's foes shall be in that place which is fittest for them, viz. under his feet.

Ver. 28. *His torio is the end of the matter* This seemeth added, to stop all curious enquiries after things not revealed.

*My expiations much troubled me* For the ensuing troubles of Gods people, under those godless tyrants.

*And my countenance changed* Chald. *my brightnesst.* I looked wan and pale; much study will cause it, *Ecclij. 12. 12.* as it did in Mr. Fox the Martyrologue, so that his friends knew him not.

## CHAP. VIII.

Ver. 1. *At the third year of the reign of King Belshazzar* Which was his last year, when Babylon was close besieged: therefore Daniel was not now really at *Shushan*, but in vision only, ver. 2.

*A vision appeared unto me* Which waking, likely: and for further explication of the former vision, chap. 7. whereof because Daniel made so good use, *amplius rem gratiam accipit, sicut Otacampadius*, he now receiveth further grace.

Ver. 2. *I saw in a vision* God revealed himself to men waking in vision (as well as in dreams, *Hib. 1. 1.*) wherein the Prophets saw things actually done, which hereby they knew were to be done, 1 King. 22. 17.

*I was at Shushan* Which signifieth a city, so it was called for the pleasantness of the place: now it is called *Paldae*, of the poverty of the place. Here it was that Alexander found fifty thousand talents of gold, besides silver great store. It was once the seat-roy of the Kings of Persia, and gave name to the whole Province *Susiana*. See *Nab. 1. 1.* *Ellij. 1. 1.*

*And I was by the river of Ulai* Called by Heathen Authors *Euleus*; but better *Uaius*. It compassed the Temple of Diana at *Shushan* round, and (as some say) the whole City. *Pliny* saith, that the waters of this river were highly esteemed, so that the Persian Kings drank thereof.

Ver. 3. *There stood before the river a ram* With a golden fleece, and full of flesh. This was the Persian Monarch: who is also said to stand, because of his flow motion, and sluggish disposition; and before the river, because the Persians ruled over many Nations, signified by waters, Rev. 17. A ram stalketh flatly before the flock, as a Captain; but they are only sheep which he leadeth: let a dog but lay his nose over the hedge, and away they run all: so did the sheepish cowardly Persians before Alexander.

*Which had the horns* These were the States of Media and Persia.

*But one was higher than the other* i. e. The Persians at length became higher than the Medes, and overtopped them.

*And the higher came up last* Cyrus after Darius, uniting both nations into one Monarchy.

Ver. 4. *And I saw the ram pushing westward, &c.* Herby are set forth the Persian wars; and especially those waged by Cyrus, who subdued many nations, and grew very great, as did also his successors, but especially Darius *Hystaspes*. *Nisibis*

*Neither was there any* None could resist his rage, nor escape his reach.

Ver. 5. *And as I was considering* Such as are studious, shall see more of Gods mind, *Raw. 1. 12.*

*Behold an hee-goat came from the West* i. e. From Greece and Macedonia, West from Persia. This goat, more nimble, swift and potent than a ram, was the Grecian Monarch Alexander, who came rapturing and prancing over the whole earth, that is, over the whole Persian Monarchy, and more; setting fire on all Asia, as the Magicians foretold he would do, as being born the same day that Diana's Temple at Ephesus was set on fire. This Alexander the great was *Dux grege ipsius capri*: of all whose victories we have here a notable abridgment, more like an history than a Prophecy. The high-Priest Jaddus is said to have shewed it to Alexander in his march against Darius Codomannus the last King of Persia: who thereby much encouraged in his enterprize, bestowed upon the Jews many favours, and freedoms, too hard for him to achieve, and slipping no opportunity. When he was to encounter with Darius his army at *Gaucium*, Parmenio persuaded him to stay till the next day: but he would not: neither was success wanting. With wonderful celerity, in six years space, he overran so great a part of the habitable world, that he might rather seem to fly then to march.

*And the goat had a notable horn between his eyes* This notable horn is Alexander, founder of the Grecian Monarchy. The Macedonians were at that time called *Agades*, i. e. goattish (the occasion whereof see in *Justin*, lib. 7.) Alexander is here fully called *bisum capraum*, an hee-goat, or the horn of light, between the eyes *Arcti Persie* of that goat. A specimen of a good Prince, whose virtues are conspicuous as an horn, who defendeth his people and offendeth their enemies: who like this horn rising up between the eyes, is circumpect and well-advised, doing all with counsel, *Prov. 24. 6.* Alexander had his father Philip's counsillors about him, who were excellent in wisdom, beyond any that came after them in the same Empire.

Ver. 6. *And he came to the ram that had two horns* He came: so this may be taken the slower preparations of Philip King of Macedonia.

*And ran unto him* Alexander did, by quick and furious marches:

*Nihil aliud credens dum quid superaret agendum  
Forsus atrox.*

*De Cas. Lucan.*

Ver. 7. *And I saw him come close unto the ram* Who stood for a while in his stoutness, and brought several huge armies into the field; not less then fifteen hundred thousand: but all would not do. The fairest States are subject to change in their greatest flourish, *Ecclij. 31. 38.*

*In magna ruina: latet hunc nominareibus  
Crependi perire mendum.*

*Lucan.*

*And he was wroth with sheler against him* Neither would he be pacified with promise of great gifts, and of part of the Kingdom, and the marriage of his daughter.

*And smote the ram* By overthrowing the Persian armies in three main battles at *Issus*, *Gaucium*, as *Issus*, and at *Arbela*, not far from which is the mountain *Nisibis*. Ver. 8. *And there was no more in the ram to stand before him* In that last battle at *Arbela*, the whole power of Persia was overturned: and Darius Codomannus was slain by Darius one of his own Captains. It is observed, that great Kingdoms oft fall and are destroyed under such Kings as are of the same name with the founders thereof: Darius here for instance: so Philip of Macedonia, and Philip the Father of Persus the last King of that Country: so Constantine the Great, and Constantine Palaeologus: Augustus and Augustulus, &c.

*And I saw the ram pushing westward, &c.* After full conquest, he crowned, insulted, triumphed: as the influence of his conquering Thebe, he caused the most goodly palace in the world at Persepolis, to be set on fire.

Ver. 8.

Alexander ubi  
magna, dicitur  
vixisse an-  
tiquis et  
Seneca.  
Arrianus.

Ver. 8. *Therefore the heathen waxed very great* The *Greeks* became Lords of all: their Emperour was *Cæsar* & *Numa* *magnum*, not called great for might: he began to take upon him as a god, and would be counted for *superior* *Humanum*. He called for divine honours, and flew *Calisthenes* (his Tutor) because he would not yield thereto. This intolerable pride was a sure forerunner of his fall: his heart swelled to full that the case could no longer hold it, but cracked. The world was a cage of little *asps* to him: therefore is he soon turned out of it: and of heaven's darling, became the disdain of all.

And when he was strong, the great horn was broken Surfeiting and drunkenness call him into a fever, wherewith he dyed in the flower of his youth, and height of his enjoyments: such is the infirmity of earthly Monarchs worldly glory.

*Magna repente ruini, summa cadunt sub ito.*

Turk hijr. 331.

Being not unlike those *Flowers* here very pleasant for the time, but dead and withdrawn in a trice. The vanities of this life, faithone, at our most need, and when we least think, quite forsake us: leaving even them that most sought after them, and most abounded in them, throwed out-times in the Street of dishonour and shame. Great *Alexander* lay unburied thirty days together: his conquests above ground purchased him no title for habitation under ground. The like befell *Pompey* the Great, our *William the Conquerour*, and other like.

And for it came up four visible horns; i. e. Four potent Princes, out of the shipwreck of his Empire: which four, in process of time, came to two, Dan. 11. 5, 6.

Ver. 9. And out of one of them Out of the posterity of *Seleneus* King of Syria.

Came forth a little horn This was *Antiochus* surnamed *Epiphanes*, Illustrious: *Polybius* called him *Epimanes*, the mad man. He is here called a *little horn*, because he was vile and base from the very first to the last of him. Indeed he was born a Prince, but without a Kingdom: a meere *Natalensis*, till he became an *Osprey*. He was sent for an hostage to *Rome* by his father *Antiochus* *Magnus*, whom the *Romans* had bound into a treaty: taking away from him the best part of his Kingdom. After his fathers death, he stole away from *Rome* and seized upon the Kingdom of Syria, calling out of it his nephew *Demetrius* who was the right heir. Afterwards, he got into his hands also the Kingdom of Egypt, under colour of Protection to his young nephew *Ptolemy Philometor*. And being thence discharged by the *Romans*, and made to answer *Paras*, I will be gone, he went thence in a rage, and like a mad man retook his case, we say, upon the poor Jews, playing the devil amongst them.

Toward the South; i. e. Egypt.

And toward the East Persia, which he also conquered.

And toward the pleasant land; i. e. Judaea, called here *Decus*, *Capreolus*, the delectable and delicious Country, by reason of its great prerogatives. So *Ezek.* 20. 6. *Pfal.* 48. 2. See there.

Ver. 10. And it waxed great even to the host of heaven Or, against the host of heaven, so the Church militant is called. The Saints are the worlds great luminaries, yea the only earthly Angels; although wicked people count and call them the *lights* and off scouring of all things.

And of the stars Such as shone in the light of holy doctrine, *Rev.* 1. 10. Persecutors spite is specially against such, *Zech.* 13. 7.

Ver. 11. *Ten he magnified himself* He exalted, or extended himself, such was his insolency.

Even to (or against) the Prince of the host Christ the Captain of his peoples sufferings, and of their salvation, *Heb.* 2. 10. he bare an hostile spirit against the God of the Jews (such an hell-bound hardly ever was born) calling him out of his place, and setting up in his room *pier* *Olympus*, that is, the devil: he defaced also and burnt up the books of the Law, all he could light on, 1 *Mas.* 1. 59.

Ver. 12. And an host was given him Or, the host was given over, for the transgression

gression against the daily sacrifices: The Jews were grown to a great height of profaness, even in *Malachias* days, as it is to be seen, *chap.* 1. 2, 3. And by this time doubtless, they were become much worse. God therefore, for punishment, turned this Tiger loose upon them.

And it cast down the truth to the ground The doctrine of truth, together with the Professors thereof. The like whereunto is still done by the *Romish* Antichrist, to whom faine apply all this part of the Chapter, as the proper and genuine sense of the Text. See the visions and Prophecies of *Daniel* expounded by Mr. *Thomas Parker* of *Newbury* in *New-England*, pag. 43, 44, &c.

And it prevailed and prevailed Wicked practices against Religion may prosper for the time, *Acts* 12. 1, 2, 3. It was therefore no good argument that the Earl of *Darby* used to *George Marj* Martyr, telling him that the Dukes of *Northumberland* and of *Suffolk*, and other of the new persuasion had *his* luck; and were either put to death, or in danger so to be. And again, he rehearsed unto him the good *Ab. & Mm.* 1411. bay of the *Queens* highness, and of those that held with her: and said, that the Duke of *Northumberland* confided so plainly.

Ver. 13. And I heard one Saint speaking; i. e. One holy Angel: for they are solicitous of Gods glory, and sensible of the Saints sufferings, whereof they would have a speedy end: and should not we be so too, weeping with those that weep, and rejoicing with those that rejoice?

And another Saint said unto that certain Saint which spake Anonymous illi qui in quibusdam, so *Pfeister* rendereth it: others to the wonderful Numberer who spake, i. e. who commanded Gabriel to declare the vision to *Daniel*, ver. 16. This was *Jesus Christ*, the Wisdom and Word of God: He who knoweth all the secrets of his Father as perfectly as if they were numbered before him.

How long shall he be wisdom; it appeareth then that Angels know not all secrets, but that their knowledge is limited: they know not so much, but they would know more, *Ephes.* 3. 10. 1 *Pet.* 1. 12.

Concerning the daily sacrifice The offence wherof was a just matter of lamentation to godly men. See *Zeeph.* 3. 18.

And the transgression of desolation Transgression is a land-desolating evil, *Lam.* 1. 9.

And the host to be trodden under foot; i. e. The Professors of the truth were overturned: some by persecution, others by persecution.

Ver. 14. And he said unto me I Nott to the Angel, but to me, who should have proposed the question: the holy Angel did it for me.

Unto two thousand and three hundred days; Heb. to the evening and morning two thousand and three hundred, i. e. to so many natural dayes consisting of 24. hours, which in all do make up six years, three monthes, and twenty dayes. This point of skill *Daniel* here learneth of the wonderful Numberer *Christ*, who hath all secrets in numerate, and will put a timely period to his peoples affliction. Not full seven years did they suffer here, much less Seventy, as once in *2. Syles*. How he moderated the matter, See on *Rev.* 2. 10. How this Prophecy was fulfilled, See 1 *Maceab.* 1. 12, 13, 14. 2 *Maceab.* 4. 13, &c. with 1 *Maceab.* 4. 52.

Ver. 15. And it came to pass when I, even I *Daniel* Not another, as that black-moored *Porphyry* slanderously affirmed, that not the Prophet *Daniel* saw, and uttered these Prophecies so long before they fell out, but another who lived after the reign of *Antiochus* wrote an history of things past, and entitled it falsely to *Daniel*, as a prophecy of things to come. *Porphyry* cont. *Christum* 1. 11, Hieronym.

Then he said unto me before me, O *Daniel*! They who ferociously and sedulously seek after divine knowledge, shall finde means to attain unto it. *Rev.* 13. 1.

Ver. 16. And I heard a most voice This was the *Man Christ Jesus* the great Doctour of his Church, and Commander of Angels, *vires* *similes*, quia in eum mandos.

Make this man to understand Angels and Ministers make men to understand secrets, give the knowledge of salvation to Gods people, *Luke* 1. 77. not by infusion but by inspiration.

Ver. 17. So he came near where I stood Let our obedience be like that of the Angels, prompt and present.

I Wm

*I was afraid* ] Through humane frailty and conscience of sin.  
*Understand O [son of man] Ezekiel and Daniel* only of all the Prophets, are so called: haply lest they should be exalted above measure with the abundance of the revelation.

*For at the time of the end shall be the vision* ] i. e. That this vision of the daily sacrifice intermitted for so many years, and the abomination of desolation (the picture of *Jupiter Olympius*) set up in the Sanctuary, shall be toward the end of the Greek Monarchy.

Ver. 18. *I was in a deep sleep* ] In a Propheticall slumber, or Trance, wherein I was laid up fast, losing, for the time, all manner of action and motion, that my soul might be more free to receive divine revelations.

*But he touched me and [et me upright]* Heb. *made me stand upon my standing*, who was yet all the while in a deep sleep. The touch of the Angel kept him from reeling to and fro; and made him stand firmly.

Ver. 19. *In the last end of the indignation* ] In the final end of the Greek-persecution, which shall not pass the Lords appointed time.

Ver. 20. *The ram which thou sawest* ] See ver. 3.

Ver. 21. *And he caught goat* ] *Hircus, hircus*. See on ver. 5.

Ver. 22. *Now that being broken* ] See ver. 8.

Ver. 23. *And in the latter time of their kingdom* ] In the 137 year of the Greek Monarchy.

*When the transgressions are come to the full* ] Heb. *are accomplished*: when the Jewes are grown back naughtie. This was the reason why God let over them such a breathing devil, as was *Antiochus*; for a punishment of their open impiety and formal Apostasy. When *Phocas* the traitor had slain *Marcianus* the Emperor, there was an honest poor man, faith *Clement*, who was earnest with God in prayer to know why that wicked man so prospered in his design: To whom answer was returned by a voice, that there could not be a worse man found: and that the sins of Christians and of *Constantinople* did require it.

*A King of fierce countenance* ] Heb. *hard of face*, that is brazen-faced, impudent; and withal, acute, subtle, and of a deep reach. *Antiochus*, *Tulius*, the Duke of *Alva* were such.

Ver. 24. *Yet by his own power* ] but by his policy rather, and by the perfidy of others, *Dan. 11. 23*.

*And he shall destroy wonderfully* ] *Mirificentissime*. In three dayes he flew four-score thousand in *Jerusalem*: forty thousand were put in bands, and as many sold.

*And shall presser and press* ] Shall do whatsoever he listeth: as if he were some petty god within himself.

*And shall destroy the mighty* ] So the Jews are called, because stout and undaunted, and whilst they kept close to God, insuperable: as when otherwise, *weak as water*. See *Ez. 13. 1*. with the Note.

*And the holy people* ] *Federally* holy, at least.

Ver. 25. *And through his policy also* ] *Insubens intelligentia sua*, leaning on his own wit, and that great *Elisæus* called *Rasas* of *State*, which can make, for a need,

*Candida de nigra, & de cadentibus atra.*

*And by power shall destroy many* ] Undoe them by promises of prosperity and pre-ferment, which are dangerous baits, *Mat. 4. 9*. they were *sewn asunder*, they were tempted, *Heb. 11. 37*. *Tulian* the Apostle went this way to work: and prevailed to make many Apostates.

*He shall also stand up against the Prince of Princes* ] God almighty, by destroying the daily sacrifices, and by setting up idolatry in the Temple.

*But he shall be broken without hand* ] i. e. By the visible vengeance of God (See *1 Macc. 6. 8*, &c. and *2 Macc. 9. 5*, &c.) who laid upon him a loadstone disease, and wrapt him up in the sheet of shame.

Ver. 26. *And the vision of the evening* ] See ver. 14. *Eyra* by the morning would

would have understood the time of *Antiochus*; by the evening the time of *Antichrist*, who was prefigured by *Antiochus*.

*It was* ] Heb. *truth*, and so plain, that I need say no more of it.

*Wherefore thou hast seen the vision* ] Keep it to thy self in sacred silence: and re-

serve it in writing, for posterity: See chap. 12. 49. *1/a. 8. 16*.

*For it shall be for many days* ] i. e. For about 300 years hence. The Lord would have visions concealed, till toward the accomplishment.

Ver. 27. *And I Daniel faintest and was sick* ] So deeply affected was he with the vision, and should we be with the word preached: it should work upon our very bowels, and go to the hearts of us, *Jer. 4. 19. Ab. 12. 37*.

*Afterwards: I rose up and did the Kings business* ] *Viz.* King *Belshazzar's*, with whom, though he was out of grace, yet not out of office under him, and will not therefore be indigent. *Malo mihi male esse, quam mollior*. Let us not neglect the work of the Lord, though less able to perform it. A sick child's service is double-accepted.

*But once under head it* ] *Daniel* dissembled his sorrow for *Sion* before scorners,

*Eph. 5. 1*. *Tacturnitas* is no contemptible vertue.

# CHAP. IX.

Ver. 1. *[N the first year of Darius]* i. e. Of *Darius Priscus*, who, together with *Cyrus* the Persian, took *Babylon*, and with it the kingdom or Monarchy of the *Chaldeans*, chap. 5. 31. by the consent of *Cyrus* who married his daughter, and had the Kingdom of *Media* with her for a dowry, after *Darius* his death, at *Cypri. l. 8*. *Xenophon* testifieth.

*The [son of Abasurnus]* Called *Cyaxares* by the Greek historian. Both these names signify a great Prince, an Emperor: like as now we say the *Great Turk*, the *Great Cham* of *Cataia*, &c.

Ver. 2. *I Daniel understood by books* ] *Confidavi in libro*: *Daniel* was a great student in the Scriptures, and well knew that there was no readier way to speed in heaven, then by putting the Promises in suit. The like also was done by *Jacob*. *Gen. 32. 9, 12*. (See the Notes there) by *David*, *2 Sam. 7. 19, 25*. by *Elisab.* *1 Kings. 8. 42*. and others. If we speak in our Prayer no otherwise then the Lord doth in his Promises, there shall be a sweet comfort of voice, begu by the Spirit in the Promises, seconded in the spirit of faith by the Saints prayers, and answered by God in his gracious Providences. *Daniel* here took this course; and had not only what he begged, but a revelation concerning the Lord *Christ*, beyond expectation.

Ver. 3. *And I set my face unto the Lord God* ] i. e. Toward the habitation of his holiness at *Jerusalem*, but especially in heaven: I looked up onto the hills, from whence I looked for help. This, *Daniel* did daily, chap. 6. 10. but now with more then ordinary intention and devotion, he presenteth an unthought prayer (as *St. James* calleth it, chap. 5. 16.) edged with fasting, and downright humiliation. He doubteth not thereby to set God to work, as *David* did, *Psal. 119. 126*. He knew that a long look toward God speedeth, *Psal. 34. 4, 5. Gen. 2. 4, 7*. how much more an extraordinary prayer?

Ver. 4. *And I prayed unto the Lord my God, and made my confession* ] The Saints themselves, when they sin against God, are suspended from the Covenant: hence it is their custom when they seek the Lord for any special mercy, to begin with humble confession, as doth *David*, *Ezra*, *Daniel*.  
*O Lord the great and dreadful God* ] It is good in the beginnings of our prayers, to propound God to our selves under such attributes and spiritual notions, as wherein we may see the very thing we pray for. *Hec est ars orandi & mendicandi*.

Ver. 5. *We have sinned, and have committed iniquity, and have done wickedly, and have rebelled* ] Mark how full in the mouth the good Prophet is, and how he exasperateth, confessing against himself and his people, laying on load. Good men exasperate not their offences: every sin ferretheth as a rod in their eyes.

Ver. 6. *Neither have we kept the Law* ] Sins of omission are in a special manner to be

Cccc

be

Acutus & obtuus.

Profractus & confusus.

T. 170 m. 10.

be lamented in prayer, Jer. 9. 1, 10, 13. for as omission of diet breedeth diseases: so, of duties.

Ver. 7. *O Lord, righteousness belongs unto thee* ] Let God be justified in all his Judgements: say of him as *Deut.* 32. 4.

*A God of truth, and without iniquity: just and right is He. But unto us confusion of faces* ] Whilst we look upon *flagitia æque ac flagella nostra*, our sins and miseries, we cannot but blush and bleed before thee.

Ver. 8. *O Lord, to us belongs confusion of face* ] The same again is acknowledged, not without a special *Emphasi*. q. d. We are extremely abashed, and abased to the utmost.

Ver. 9. *To thee Lord our God belong mercies and forgivenesses* ] Matchless mercies, pardons ready prepared for poor penitents, not for proud Pharisees, such as *Belshazzar* was, if at least it be true that is reported of him, that when the Priest came to absolve him, he could not remember any particular sin to confesse, till he went back in his thoughts as far as his youth. *Pa hominum vite quantitas laudabilis*, faith an Ancient: Woe to the best, unless they may find mercy with the Lord. And *Enoch* telleth us, that *Belshazzar*, when he came to dye indeed, begged of God to reckon him among his Saints, *non affirmator meriti, sed venie largitor*, not weighing his merits, but pardoning his offences.

Ver. 10. *Neither have we obeyed* ] See on *Ver.* 6.

*The voice of the Lord our God* ] It is the Lord who speaketh in, and by his Ministers. This became men either know not or weigh not, they run another way when God called to them, as young *Simeon* did, *1 Sam.* 3. 5.

Ver. 11. *Yea all Israel* ] There is a general defection, the whole body of *Israel* hath deeply revolted: a rabble of rebels have taken up arms against heaven, even a Giantlike generation.

*Therefore the curse* ] Confirmed by oath, by adjuration, and execration. *Is poured upon us* ] As by whole *paisfalls*: the Vulgar hath it *fallavit super nos maledictio*, the curse hath dropped upon us. There may be much poison in little drops howsoever.

*Because we have sinned against him* ] This he hath never done with, but still holdeth his finger on this score, as his greatest grievance.

Ver. 12. *And he hath confirmed his words* ] What he had *spoken with his mouth*, he hath fulfilled with his hand. There is an infallibility, as in Gods Promises, fo in his Menaces.

*And against our Judges* ] By whose remission all was out of order: hence they smarted afore and above others.

*For under the whole heaven* ] This verse is an Abridgment of *Jeremy's* Lamentations.

Ver. 13. *All this evil is come upon us* ] But unless God see in and sanctify, his hammers (afflictions) do but beat upon cold iron, *Jer.* 2. 30.

*Yet made we not our prayer* ] Little or no right prayer was made by the Captives all those Seventy years (and yea they had their *yer* yearly faith, *Zach.* 7.) because they failed therein both *quantum & qualiter*. See the Notes on *Zach.* 7. 5.

*That we might turn from our iniquities* ] This they had no mind to, therefore they like those prayers they made; they failed to themselves and not to God, *Zach.* 7. 5. See on *Job.* 3. 10.

*And understand thy truth* ] Those that turn from their iniquities, shall know more of Gods truth. The pure in heart shall see God, *Mat.* 5. 3.

Ver. 14. *Therefore hath the Lord washed upon the evil* ] To bring it at the last time, and when it might do most mischief; but all in a way of Justice, *Isa.* 31. 2. as *Daniel* acknowledgeth in the next words.

*For the Lord our God is righteous* ] See *ver.* 7.

*For we obeyed not his voice* ] Neither that of his word, nor that of his rod, *Jer.* 31. 19. *Mat.* 6. 9. *Isa.* 9. 13, 14.

Ver. 15. *And O Lord God, thou hast brought thy people* ] Thanksgiving is an official begging: and every former mercy is a pledge of a future, *2 Chron.* 20. 10. 7. 12.

And

*And hast gotten thee renown* ] Heb. *made thee a name*, and yet a greater name hath promised to make thee by bringing us back from *Babylon*, *Jer.* 16. 15.

*We have sinned, we have done wickedly* ] Such as desire mercy, make first deny their worthiness of them, *2 Sam.* 5. 18. confessing their sins with utmost aggravation.

Ver. 16. *O Lord, according to all thy righteousness* ] Not that of *equivia*, but the other of fidelity, *1 Joh.* 1. 9.

*Thy holy mountain* ] So *Jerusalem* is called, because dedicated to the *Holy One*, who also chose it for the seat of his royal residence, the place of his holy Oracle.

*Thy people are a reproach* ] And this reflecteth upon thee, as needs it must, fith they do quarrel armes with thee.

Ver. 17. *Now therefore O our God* ] Sith thou hast shewn us our sins, and seen our reproach, whereof we are sure thou art very sensible, *Psal.* 79. 4.

*Hear the prayer of thy servants* ] Who assumeth the boldness to plead his interest in thee, and his relation to thee.

*And his supplications* ] Which are nothing else but prayers redoubled and reinforced, as *Gen.* 32. 11. *Job* 63. 16.

*And earnestly fast to fast upon thy Sanctuary* ] Do it, oh do it now: for the time to favour *Zion*, yea the *fast* time is come. And thus I can tell, because *thy servants* take pleasure in her fasts, and favour the *fast* thereof, *Psal.* 102. 13, 14. See the Notes there. That whole *Psalms*, being a prayer for the afflicted, may seem to have been made by this Prophet *Daniel*.

*For the Lords sake* ] i. e. For thine own sake, or for thy Son Christs sake, the Mediator and Advocate of his people: for so he was in the Old Testament, also, *Heb.* 9. 15. like as still he is the high-Priest of the New: And as whilst the people were praying without, the Priest was offering incense within the Temple, *Luk.* 1. 9. 10. so is Christs interceding for us whilst we are praying. *Whatsoever therefore ye do in word or deed, do all in the Name of the Lord Jesus*, giving thanks to God and the Father by him, *Colos.* 3. 17.

Ver. 18. *O my God, incline thine ear and hear, open thine eyes and behold, &c.* ] Thus growing to a conclusion of his prayer he prays more earnestly: he stretcheth out his petitions as it were upon the *stairs* with those good souls, *Eccl.* 12. 5. he stretcheth out himself and catcheth better hold, as relieved not to let him go without the blessing. The like, before him, did good *Hezekiah*, with whom he concurrcth in the very letter of his request, *Esa.* 37. 17. See the Notes there.

*For our own righteousnesses* ] Which are nothing better then a rotten rag, a manerous cloak, such as a man would not dain to take up or touch.

*But for thy great mercies* ] Through the merits of the promised Messiah.

Ver. 19. *O Lord hear O Lord forgive* ] This was to pray, yea this was to strive in prayer, *Luk.* 13. 22. to strive, as those of old did, in the *Grecian* exercises; some whereof were with *filis* and *bagis*: to strive and struggle, even so an *agony*, as the Greek word signifieth; and as the Lord Christ did, who being in an *agony* prayed *interius*, yet the more earnestly: he sweated and sweated out, as it were, his soul, through his body in prayer. Be we now *followers* *heredes* of Christ as dear children, and of *Daniel* here who is a worthy pattern to pray by. Cold suitours (who want the aspiration of the Spirit to pronounce *Shibboleth*) do but beg a denial.

*O Lord hear him and do, defer not* ] This is *calum* *suaders*, *proci* *suaders*, *misericors*. *Temul* *diam* *extorquere*, as those Primitive Christians did: to bounce at heaven gates, to tug hard with God, to wring the blessing out of his hands, who looks to be importuned; and counts it for a kindness to be asked forgiveness, as *Ambrs's* faith of *Thoud*.

*Thou hast the Emperor* ]

Ver. 20. *And whilst I was speaking and praying* ] When (happily) I had now new done: and yet not so done, but that my heart was yet lifting and lifting; as a bell-rope is of itself boying up, after men have done ringing the bell.

*And comforting my soul* ] So precious a Saint was not without his firt. These therefore he comforteth that he might be the fitter to beg mercy for the Church; having first made his own peace with God, and to be able to lift up pure hands in prayer. The like doth *David*, *Psal.* 25. and 51.

For the holy mountain of my God.] This was his main request, and to God marvellous acceptable. Surely if the Lord saw us (*Daniel*) studying his share more than our own, we might have what we would, and God even think himself behold- ing to us, as one that loveth it.

Ver. 21. *Truwhist I was speaking in prayer.* This he recognizeth and celebrateth, as a sweet and singular mercy. God sometimes heareth his people before they pray, *Isa. 65. 24. Psal. 21. 3.* (*David was sure up business* when he prevented the Lord with his prayer, *Psal. 88. 13.* and *119. 147.*) sometimes whiles they are praying (as he did those, *Mat. 4. 31.* and *12. 5, 17.* and *Luther* who came leaping out of his study, where he had been praying, with *Victims, Victims* in his mouth: that is, we have gained the day, got the conquest) but if not so, yet certainly when they have now prayed, *Isa. 30. 12. Jer. 2. 1. Jer. 33. 3. Mat. 7. 7. Luther* affirmeth that he oft got more spiritual light by some one ardent prayer, than ever he could do by the reading of many books, or by most accurate meditation thereupon:

Even the man Gabriel.] i. e. The Angel Gabriel in his mans shape.

Whom I had seen in the vision.] And whom I had good cause to remember the longest day of my life, for the good offices he had done me formerly.

Being caused to fly justify.] Heb. with weariness of flight. Not that the Angels flee, as fowls (though a certain Frier (*Aylar* certainly) undertook to them to the people a feather of the Angel Gabriel wings) or that they are ever wearied with speeding Gods commissions and commands, for the Churches good: *Sed datur his assuepta spes*, but these things are spoken to our apprehension.

Touched me.] With a familiar touch, in token of encouragement: *fratris amicum*, as *solent qui constant familiaris preceptum benevoluntque spiritum* indicant.

About the time of the evening oblation.] When the joint prayers of Gods people were wont to come up before him, *quasi manus fälla*: and *Daniel* hopeth they may do so again. *Qui nihil speras, nihil oras.*

Ver. 22. *And he informed me and taught me with words.* Rather than the Spirit shall want information and comfort, God will spare one out of his own train to do them any good office, *Luk. 1. 19. Gal. 3. 19.* neither will the greatest Angel in heaven grudge to serve them.

I am now come forth to give thee skill.] Not by *insusum* (for so the Holy Ghost only) but by *infusum*, as was before noted. It is well observed by one, that this following Oration of the Angel containeth an Abridgement of the New Testament, and a light to the Old: for confirming *Daniel*, as touching the ensuing deliverance out of *Babylon* captivity, he further adverteth and adverteth him of the spiritual deliverance which Christ shall effect by his Gospel at his coming: and therefore, describing the times most accurately, he plainly setteth forth the salvation of the Church Christian, and the destruction of the *Shubborn* and rebellious Jews, who judge themselves unworthy of eternal life.

Ver. 23. *At the beginning of thy supplications.* Thy prayer was scarce in thy mouth, ere it was in Gods ear. The eyes of the Lord are upon the righteous and his ears are open unto their cry, *Psal. 34. 15.* See the Note. He heard at the very first, but answered not till *Daniel* had cugged with him. See *Jam. 5. 16, 17.*

For thou art greatly beloved.] *Kimchi* readeth it, a man of *maiores*, a man every inch of thee. But the word is not *Hamidus*, but *Chamudus*, a man of *desert*, a favourite in heaven, because desirous of things truly desirable. Christ is said to be *semper talis desiderabilis* lovely all over, *Can. 5. 16.* The Saints are also in their measure, as on the contrary the wicked are not defined, *Zeeph. 2. 1.* but loathed and abhorred, *Prov. 13. 1.*

Therefore understand his matter.] Good men shall know Gods secrets, *Gen. 18. 17, 19. Psal. 25. 14.*

Ver. 24. *Seventy weeks are determined upon thy people.] i. e. Seventy weeks of years:* ten Jubilees, which make up four hundred and ninety years. Thus the very time is here particularly foretold, when the Messiah should be revealed, and put to death,

death. The like hereunto is not to be found in any other of the Prophets, as *Hierom* well observeth. This therefore is a noble Prophecy: and many great wits have been exercised about it. *Cervellum a L. pde* speaketh of one learned Gentleman, who ran out of his wits, after many years study upon it. The *Doctours* are much divided about the beginning and ending of these seventy weeks. *From the outgoing of the word*, ver. 25. seemeth to me to fix the beginning of these weeks on *Cyrus* his decree concerning the holy City and the Temple to be reedified. The end and period of them must be at the death of Christ: though some will have it at the destruction of *Jerusalem* by the *Romans*. It is well observed by the learned, that the Jews, after their seventy years captivity, have seven seventies of years granted, for the enjoying of their own country (Gods mercies bear the same proportion to his punishments which seven (a complete number) have to an unit) besides the mercy of mercies, the grace of the Messiah.

Upon thy people.] Of whose welfare thou art so sollicitous and inquisitive. To finish the transgression.] *Transgressionem idem*, that great transgression of our first Parents in Paradise, that whereby sin entered into the world, and death by sin, *Rom. 5. 12.* Now Christ by his death took away the power, and destroyed the dominion of all sin, *Rom. 6. 11, 12.*

And to make an end of sin.] Heb. To seal up sin that they come not into Gods sight again, ever to be charged upon us. A Metaphor lay some, from the Jews manner of writing in Rollers, which being wrapped up and sealed on the backside, all the writing was covered.

And to make reparation for iniquity.] viz. By the expiatory and propitiatory sacrifice of himself for his Elect, whereby the divine Justice is fully satisfied.

And to bring in everlasting righteousness.] Those righteousnesses of the Saints, *Rev. 19. 8.* both *Imputed* and *Imported* Righteousness, called here *everlasting*, as that which shall make the Saints accepted of God for ever, never can be lost as *Adams* was.

And to seal up the vision and prophesy.] i. e. To fulfill all the Prophetical predictions concerning the life and death of the Lord Christ.

And to anoint thy people holy.] This was done when Christ was baptized, (say some: but others better, when he ascended into heaven, consecrating us to the service of God therein to be performed by the Elect, throughout all eternity: like as *Moses* once consecrated the most holy place to the ceremonial service there to be performed by the High-Priest.

Ver. 25. *Know therefore and understand.]* See on *ver. 24.* Here the Angel brancheth the whole seventy seven into three heads, or into three distinct periods of time.

Shall be seven weeks.] Which make forty nine years: these the Angel purposely speaketh of apart: because they chiefly concerned the reparation of the City made under the *Persian* Monarch. Within this first seven weeks or forty nine years, the streets of *Jerusalem* were rebuilt, and the wall with towers, though the times proved *scarcely*, and full of straits.

And shewers and two weeks.] Which make four hundred thirty four years: the events of which are mentioned in *ver. 26.* as those of the seven years following, *ver. 27.* out of which it might easily be supplied, and is therefore here omitted by the Angel.

Ver. 26. *And after shewers and two weeks.]* See on *ver. 25.* within these shewers and two weeks befall the Jews many memorable things, as may be seen *chap. 8. & 11.*

Shall Messiah be cut off.] Extending, not abridging, cut off, that is by wicked hands: as *Isaiah* and *Jer. 2. 21.* not only cut out of the synagoge and excommunicated, as that malicious *Rabbin* read and ferred this text. Others of the Jew Doctours by the evidence of these words have been compelled to confess that *Messiah* is already come: and that he was that Jesus whom their forefathers crucified. See for this *R. Samuel* Epistle to *R. Isaac* set down at large by *Dionys. Carlsb.* in his Commentary on this text. See also *R. Ofen* his lamentation for this inexpressible guilt of the Jewish Nation, recorded by *Calaneo*, lib. 4. c. 18. *Pelagius* reporteth



reporteth, that he living sometime in *Adramia* where he used the help of some *Rabbins* for the understanding of the *Hebrew* tongue, heard them say that for this ninth chapter like, they acknowledged not *Daniel* to be authenticall, and therefore read it not among the people, lest hereby they should be turned to *Chirk*, finding out how they had been by them deceived.

*But not for himself* [i. e. Not for any fault of his, nor yet for any good to himself, but to mankind : whence some render these words, *There bring nothing therein for him* : others, when he shall have nothing, i. e. nothing more to do at *Jerusalem*, but shall utterly relinquish it and call his people out of it to *Pela*, &c.

*And the people of the Prince that shall come* [i. e. *Titus* his soldiers, whose rage he himself could not repress, but they would needs burn down the Temple, which he would have preferred, as one of the worlds wonders. *Mistak* the Prince had a hand in it doubtless ; whence also those *Roman* forces are called his *armies*, Mat. 22. 7.

*Shall destroy the City* [That slaughterhouse of the Saints.

*And the Sanctuary* [That den of thieves.

*And the end thereof shall be with a flood* [i. e. Their extirpation shall be suddain, universal, irretrievable, as was *Noah's* flood. How this was fulfilled, see *Josephus*, *Enchiridion*, &c.

*And unto the end of the war, &c.* [The *Romans* shall have somewhat to do ; but after tedious wars, they shall effect it.

Ver. 27. *And he (Mistak) shall confirm the Covenant* [See ver. 24. with many] Heb. with his *Rabbins*, that is, with his Elect. Confer *Esa.* 53. 11. *Job* 32. 9. *Jer.* 41. 2.

*For one week* [i. e. In the last seven years of the seventy.

*And in the midst of the week* [i. e. In three years and a half, he shall by his passion, discomfit the Jewish sacrifices and services.

*And for the overgirding (or wing) of abominations* [i. e. For the abominable outrages committed by the seditious Jews those zelots (as they called themselves) who filled the Temple with dead bodies. Others, from Mat. 24. 15. 16. with *Luk.* 20. 20, 21. think the *Romans* to be meant who set up their *Eagles* (their ensignes) in the Temple, together with the images first of *Caligula*, and then of *Titus* their Emperours.

*Even until the consummation* [Until the end, and to the utmost.] The Jews have oft attempted, but could never yet recover their country, nor are like to do.

*Shall be poured* [As if the windows of heaven were opened, as once they were at the flood : See ver. 26.

# CHAP. X.

Ver. 1. [2] *The third year of Cyrus King of Persia* [This whole chapter is but a Preface to the ensuing Prophecy, or visional prediction, recorded in the two following chapters. It beginneth at the third year of *Cyrus* his Empire : and reacheth till the time of the Jews rising from the dust of their dispersion, say some, to the end of the world, say others, with whom I concur.

*A thing was revealed unto Daniel* [Who now must needs be very ancient : yet at those years (so hundred or more) gave himself to understand and search into divine secrets. The more any one knoweth of God, the more he would fill know. *Adria* newly come from the Mount, cryeth to God to show him his glory. *David*, that gulf of holy learning, is oit at his *Teach* me thy statutes, &c.

*And the thing was true* [i. e. Plain and proper : not as former visions, figurative and obscure.

*But the time appointed was long* [i. e. Till all be fulfilled, which will not be till the last judgement.

*And he understood the thing* [And so was the better able to propound it to the Church. For what a man doth not himself understand, he cannot well and fully deliver to others.

And

*And had understood the vision* [i. e. Given unto him : for unless God give us both *Sight* and *Light*, we perceive not heavenly doctrine, neither indeed can do.

Ver. 2. *In those days I Daniel was mourning* [Though a great man full, and in great account, yet not now so great at Court, as to hinder and defeat the malicious designs of *Cambyses* his Counsellors ; who being bribed by the Jews Adversaries, put a stop to the Temple-work at *Jerusalem*, Ezra. 4. 1, 2, 3, 4. This disaster cast good *Daniel* into his dumps, so that he fasted three full weeks ( *A sancta & tali, sed* Afflictus ab omnibus curis cultus corporis, sua mensa ) and longer might, had not the Angel taken him off by an answer of peace, ver. 12.

*Three full weeks* [Heb. *Weeks of days*, to distinguish them from those Seventy weeks of years, chap. 9. 24.

Ver. 3. *I ate no pleasant bread* [Bread he ate (for *Animantia corpus vite in sanguis*, life will fail if not maintained by food) but coarse bread, *pauca cibarium, agram, & filigineum*, and no more of that neither, then needs mult. He voluntarily abridged himself of lawful delights, macerating and mortifying his flesh, that he might communicate with his poor afflicted brethren, and pray the harder for them. Fasting enlargeth prayer, and Prayer sanctifieth fasting.

*Neither did I anoint my self at all* [All delights of sense must be laid aside in a time of solemn humiliation (but yet without annoyance, and uncomeliness) as musick, mirth, perfumes, brave apparel, 2 Sam. 12. 20. *Jos.* 3. 8. *Exod.* 33. 4, 5, 6. 1 Kings 21. 27. cheerfulness, outward joy, and pleasure, *Mark.* 2. 20. *Luke* 5. 35, with *Mat.* 9. 15. *Jude.* 20. 26. 1 Sam. 7. 6. It is spoken of as a foul sin, *Ista* 58. 3. behold in the day of your trial ye find pleasure.

Ver. 4. *And on the four and twentieth of the first month* [The day is thus noted, because the matters here revealed were most memorable.

*At I was by the side of the great river* [Meditating, likely, (because the City was full of noise and tumult) and praying, as *Act.* 16. 13. *Broughton* giveth this reason, because *Seleneus* Nicator, founder of the *Seleucida*, much spoken of in the ensuing vision, built his chief City upon this river.

*Which is Tigris* [i. e. *Sharp* *Isis*] called also *Tigris* from the swiftness of all beasts the *Tiger* : but *Corin* and *Play* say that *Tigris* in the *Median* language *Plin.* 6. 6. 47. signifieth an Arrow. Here *Daniel* was personally present, and not visionally only : See ver. 7.

Ver. 5. *Then I lift up mine eyes and looked* [Via. After my long fasting, praying and meditating. So *Moses* and *Eliaz*, those great Fasters, met together with our Saviour gloriously in the Mount at his Transfiguration. It is abstinence, not fastidious, that makes a man capable of heavenly visions of divine glory.

*Behold a certain man* [Heb. *one man*, a singular man, a glorious person ; *Mefias* the Prince, described here by his habit and parts as a Judge, say some, or as a Priest, say others : See *chap.* 12. 6. 7. *Rev.* 1. 13, 14. 15. &c. 10. 5.

*Clothed in linen* [To show his innocency and purity, as also his righteousness (Imputed and *Imma* *sea*) wherewith he cloatheth his Saints, *Rev.* 19. 8. that fine white linen and shining.

*Whose feet were gilded with fire* [Of *Uphaz*.] Or of *Ophir*, *Peru*, haply, or *Malacca*, or *Synhala*. This golden girdle about his loines denoteth Christs strength and alacrity, *Psal.* 93. 1. *Luke* 17. 8.

Ver. 6. *His body also was like the fire* [Of an azure colour, like the heavens. The second *Adam* is the Lord from heaven, 1 Cor. 15. 47. Some render it the *Chrysolite*, which is of the colour of the Sea : to note, say they, his power to purge the Church by his Word, Spirit, and judgements, as by the water of the Sea. And his face as the appearance of lightning.] Which both lineth and serveth, and soon appeareth from the one end of the heaven to the other, *Matth.* 24. 27. *Christ* suddenly discovereth all things though never so remote, *Psal.* 90. 8. *Ezek.* 1. 13.

*And his eyes as lamps of fire* [To note his omniscience, his wrath also and readiness to revenge, *Jer.* 32. 19.

*And his arms and his feet like to polished brass* [To note his omnipotency in the execution of his wrath, whilst he trampleth on his enemies, as he that hath broken scintillantes crucifigens, &c.

zen arms and feet can easily break in pieces a potters wheel.

*And the voice of his words like the voice of a multitude* ] Or, as the noise of many waters. Rev. 7. 15. noting the efficacy of Christ's doctrine: See *Acts* 2. 4.

Ver. 7. *And Daniel alone saw the vision* ] Holy Prophets alone are capable of holy visions, 2 Pet. 1. 19.

*For the men that were with me saw not* ] Sensible they were of some alteration upon the waters, and somewhat wrought upon; not for their information, but separation from Daniel, that he might more freely undergo the heavenly rapture. See the like, *Acts* 9. 7.

*But a great shaking fell upon them* ] Through sense of sin, and fear of wrath. This served to shew the truth of the vision.

Ver. 8. *Therefore I was left alone* ] Daniel, though much affrighted, keepeth his station, when the rest fled and hid themselves. Good is the counsel of the Apostle, *Heb.* 12. 13. Make straight steps unto your feet, lest that which is balancing be turned out of the way: but let it rather be healed.

*For my confusion, &c.* ] See chap. 7. 15. 28. & 8. 27. Ver. 9. *Thou heardst the voice of his words* ] What these words were, is not here expressed; but by comparing, they may be gathered to be the same with those, chap. 8. 18. bidding Gabriel to draw near, and speak unto the Prophet.

*I then was in a deep sleep* ] See chap. 8. 18. The more the outward man is bound, the nearer he is for holy Communion with God, 2 Cor. 12. 2, 3.

Ver. 10. *And behold an hand touched me* ] i. e. The hand of the Angel Gabriel, who was sent by Christ to dictate unto Daniel the Prophecy following. It is Christ's use to signify Prophecies by his Angel (*Rev.* 1. 1, 2.) and this Angel is accordingly strengthened by Michael, ver. 21. that is, by Christ.

*Which set me upon my knees* ] In a praying posture: but yet he continued trembling, ver. 11. and was not raised and reformed but by certain degrees: the better to frame and fit him to a religious attention and docility.

Ver. 11. *O Daniel, a man greatly beloved* ] Such shall know Gods secrets, *Prov.* 3. 32. See chap. 9. 23.

*Stand upright* ] Heb. *Stand upon thy standing.* God by his Grace and Word will raise up those that humble themselves in his presence.

*Dejects no relict.*

Ver. 12. *Fear not Daniel* ] Disquieting and expelling fears should be laid aside, 1 Joh. 4. 18.

*For from the first day* ] See on chap. 9. 23. Let us but find a praying heart, and God will presently find a pitying heart, though he may delay for a season to find in an answer. Though Daniel heard nothing of his prayers for three-weeks space, yet was the Angel at work all that while for the removal of impediments. Daniel in the mean-while wrought hard with God, as it is elsewhere said of *Jehoiachin*, 1 Sam. 14. 45.

*And I am come for thy Word* ] Brought hither by thy prayers. God will come, but he will have his people pray for him into the field as it were.

Ver. 13. *But the Prince of the Kingdom of Persia withstood me* ] By this Prince of Persia some understand wicked Cambyfes; Others, an evil Angel, that by his suggestions thwarted Cambyfes to oppose and retard the reedifying of the Temple. There is a principal devil, Prince of this world: and there are, as some hold, Princes or Principal spirits in Countries and Nations under him, *Eph.* 6. 12.

*But he Michael one of the chief Princes* ] i. e. Christ the Lord of Angels, head of the Church, chap. 12. 1. Rev. 12. 7. By these chief Princes may be understood the three Persons in Trinity; or the created Angels. The Septuagint translate the word *εὐαγγέλιον*, the cheerful ones, who serve the Lord readily, freely, and joyfully in his wars, making him as dreadful to all her enemies, *2 Pet.* 68. 17. as those Angels once made *Satan*, at the delivery of the Law.

*And I remained there with the Kings of Persia* ] With Cambyfes and his Counsellors,

cellars, to repress their rage, and to blast their designs against the Church: which, when it is opposed, the holy Angels interpose, *Psalm* 34. 7.

Ver. 14. *Now I am come* ] As it were with weariness of flight, as chap. 9. 21. See there. Comfort will come at length, *Heb.* 10. 37.

*In the latter days* ] Toward the end of their politie, and not long before the coming of the Messiah, who shall begin another age, and as it were a new world, *Exek.* 38. 8. *Heb.* 2. 3.

Ver. 15. *I for my face toward the ground, and I became dumb* ] *Cobrevitatem, & voracitatem bestie.* See how deeply Gods dealings are, efficacious, affected at the hearing of his holy Word, *Heb.* 3. 16.

Ver. 16. *And behold one like the similitude* ] i. e. The Angel in humane shape, as ver. 10.

*Touched my lips* ] Refreshed unto me my speech. Good affections wanting expresseth in shall have God: furtherance.

*And said unto him that stood before me* ] i. e. To Christ, whom he had seen; ver. 5. 6.

*My sorrows are turned upon me* ] Heb. *my bowels* which are even strained, and straitened.

*And I have retained no strength* ] It is ordinary with Gods people in their prayer to complain much of their own weakness, *1 Pet.* 31. 18.

Ver. 17. *For he began the servants of thy Lord* ] *Qui tantulum sum, & tam imbecillus.* Gods praying servants are to speak as broken men, they will understand 1. Their Distance. 2. Dependence.

*Talk with thy Lord* ] Prayer is a holy interparance with the divine Majesty: *1 Tim.* 2. 1.

*Thy throat is not there breath in me* ] I am hardly able to bear up, or breathe. Humane frailty cannot endure Gods presence without fainting, *Rev.* 1. 17.

Ver. 18. *Then there came again and touched me* ] Not all at once, but by four degrees was Daniel raised. 1. *His eyes* upon his knees and palms of his hands, ver. 10. an Emblem of Prayer. 2. He is called to stand upon his feet, though trembling and silent, ver. 11. 15. 3. His mouth is opened to speak, though not without much weakness, fear and sorrows, ver. 17. 4. He is fully strengthened, here. God Paul loves to hold his praying people long in request. He is also a God of Patience, *1 Th.* 30. 18. (one that will endure with and how to bellow his favours.) *Blessed are all they that wait for him.*

Ver. 19. *Be strong, ye be strong* ] Holy Angels are ready to strengthen such, as are ready to faint in holy duties.

Ver. 20. *Knowest thou wherefore I come unto thee* ] q. d. I told thee that before, ver. 14. and I look thou shouldst remember it.

*I will return to fight with the Prince of Persia* ] To defeat and prevent his tyranny and cruel intents against thy people (see ver. 13.) not without the devils hand and help.

*And when I am gone forth* ] i. e. Out of Persia. *Lucy the Prince of Persia* ] Great Alexander, whom I will fetch in, so that the Persians shall have henceforth little leisure or mind to meddle with the Jews. There were other Grecian Captains also before Alexander who found the Persians somewhat to do, as Leonides, Miltiades, Themistocles: but he overthrew their Monarchy.

Ver. 21. *In the Scriptures of truth* ] i. e. In Gods infallible and unchangeable decree, which (for our apprehension) are here compared to court rolls and Records. And Gods Providence (which is nothing else but the carrying on of his decree) is that Helm which turneth about the whole ship of the Universe.

*And there is none* — but Michael your Prince ] But how many reckon we him at? as that King once said of himself to his fearful soldiers. He alone is a whole army of men, Van and Rear both, *Isa.* 52. 12.

## CHAP. XI.

Ver. 1. *A Lp 1*] i. e. *I Gabriel the Angel, gld of such an office, for the good of Gods people, whereunto also I was sent by Christ, ch. 10. 9, 10.*

*In the fifth year of Darius the Mede*] Who now began to think of sending home the captive Jews, but had some hesitations and fluctuations of mind about it.

*I stood to confirm and to strengthen him*] Angels cannot enlighten the mind, or powerfully incline the will of man (for so the Holy Ghost only doth :) but, as instruments of the Holy Ghost, they can stir up phantasies of the Word read or heard; they can also propose truths and rights to the mind, advise and persuade to it as Counsellors, and inwardly inculcate it were by speaking and doing after a spiritual manner, suggesting good thoughts, as devils do evil: Yea they can strangely wind themselves into mens imaginations, so as to appear to them in their dreams, *Matth. 1.*

Ver. 2. *And now I will shew thee the truth*] The plain naked truth, in proper and downright terms, dealing with thee more like an Historian than a Prophet. *Truth is, like our Sir B. Parents, most beautiful when naked.*

*Behold there shall stand up yet three Kings in Persia*] Three besides Darius; viz. *Cyrus, Cambyses, and Darius Hystaspis*: for, as for *Smerdis* or the *Magus*, who took upon him to be the son of *Cyrus*, and usurped the throne after *Cambyses*, for six months, the holy Angel holds him not worth naming.

*And the fourth shall be far richer than they all*] This was *Xerxes*, who was called the *Heir* of his Kingdom, like as his Father *Darius* had been called the *Heir*, for his unmeasurable riches gathered out of all the East, and prepared for the war against *Greece*.

*And when he shall be strengthened by his riches*] Which were never true to those that trusted them.

*He shall stir up all*] He shall bring into the field a million of men, and cover the seas with his ships, thinking to bear down all before him; but was shamefully defeated by the *Grecians*, and forced in a small fisher-boat, to get back into *Asia*, where falling into inordinate lust and cruelty, he was killed by *Artabannus*, and left this war hereditary to his successors, until the ruin of the *Persian* Kingdom by great *Alexander*, of whom in the next verse.

Ver. 3. *But a mighty King shall stand up*] *Alexander the Great*, the founder of the *Greek* Monarchy; who with 30000 footmen and 5000 horsemen over-ran and subdued a great part of the habitable world. See chap. 8. The devil by his oracles foretold him of his victories, having stolen his skill out of this Prophecy of *Daniel*.

Ver. 4. *And when he shall stand up*] And fenneth to be best understood, set to live, as we say, when he flourisheth on his high bottom, expecting Embassadors at *Babylon* from all the world, requiring divine honours from his *Grecians*, and enjoying the Jews that their dates should be taken from his reign, and that all the Priests sons born that year should be called *Alexanders*.

*His Kingdom shall be broken*] As brittle ware is apt to be.

*And shall be divided toward the four winds*] *Sic transi gloria mundi*, fitly compared to the wind, as chap. 2. to a dream, to a shadow, to a dream of a shadow. *Greece Alexander's* Kingdom was first broken into many pieces by twelve of his Princes, until, eleven years after his death, it became *quadrupartita*, &c. Here is foretold, being divided amongst four of his Chieftains, *Cassander, Antigonus, Seleucus* and *Ptolemy*: till at length, these two last got all into their hands, and yet were ever jarring and warring, as appeared by what here followeth.

*And not to his posterity*] For all his Kindred were killed up by *Cassander*; with whom it chained accordingly.

*Not according to his dominion*] For although they were all sovereign Princes, yet they fell far short of *Alexander* in command and warlike fame, chap. 8. 22.

Ver. 5. *And the King of the South shall be strong*] *Ptolemy* King of *Egypt* together with his whole family, line, and race, the *Lagidas*, shall be eminently strong; and a great enemy he was to the poor Jews, as *Josaphat* storied.

And

*And one of his Princes*] i. e. Of *Alexanders* Princes, meaning *Seleucus Nicator* King of *Syria*, together with his house and line called the *Seleucids*.

*And he shall be strong above him*] i. e. Stronger than *Ptolemy*, and that the poor Church shall feel; for *Judas* lay betwixt these two potent Princes, and was therefore beaten on both sides: *periculis inter das maria interpres*, or as bread-corn ground between two millstones. This was here foretold, and much more, three hundred years before it fell out, that we may know that there is an Omnipotent and Omnipresent Majesty, who decreeth and doth whatsoever himself pleaseth.

*His dominion shall be a great dominion*] Viz. as long as it will hold. Besides *Syria* and *Babylon*, *Seleucus* had more of *Asia* than ever any had but only *Alexander*. So our *Henry* the sixth, till deposed, had been the most potent Monarch for dominions that ever *England* had: yet afterwards he was not the master of a mole-hill, nor owner of his own liberty, as hath been said before.

Ver. 6. *And in the end of years*] In process of time, after that these two Kings had sufficiently worried and wearied out one another, in bloody wars.

*They shall join themselves together*] Heb. *shall associate themselves*, viz. in a friendly amity; and shall make interchangeable marriages, but to little purpose, as it proved. So *Caligula* the Christian Emperor of *Trapezond* gave his daughter *Totia* fifth *Disipha* in marriage to *Junus* King of *Parthia*, but with ill success: for he died soon after lost his Empire.

*For the King daughter of the South*] *Berenice* (or as others call her, *Berenice* or *Berenice*, i. e. the daughter of innocence or purity) the daughter *Ptolemy Philadelphus* so called, for that he married his own sister; and therefore his daughter *Berenice Junius* was not right-named.

*Shall come to the King of the North*] To *Antiochus Thymus* King of *Syria* (to the *Paulan*. *Milefians* first sinned him, because he had driven out their tyrant *Timarchus*) and he took it upon him, to his utter undoing, for this god was afterwards poisoned by his wife *Laudice*.

*To make an agreement*] Marriages made in policy, to serve dishonest ends, are ever of ill success, 1 Sam. 18. 21, 28.

*But she shall not retain the power of the arm*] Her interest in her husband, but Queenhood, and her life were soon after lost. She was not free home again (as *Ann of Cleves* was here) but fear out of the world, together with her son, and all her retinue, by *Laudice*, whom *Aprian* maketh to be her own sister: but that's not likely.

*Neither shall he stand*] i. e. *Antiochus Thymus*, who was poisoned by his jealous wife, a just punishment from a jealous God.

*Nor his arm*] His young son by *Berenice*.

*And he that begat her*] Her father *Ptolemy Philadelphus*, who died soon after.

Ver. 7. *But one of the branch of her roots*] One of her stock, her own brother both by father and mother.

*Shall one stand up in his office*] *Ptolemy Evergetes* shall succeed his father *Philadelphus*; and making war against *Seleucus Callinicus*, son of *Antiochus Thymus* by *Laudice*, in revenge of his sister *Berenice* death shall prevail and over-run the greatest part of *Callinicus* his Kingdom.

Ver. 8. *And shall also carry captives their gods*] Goodly gods they were the while, and likely to defend their worshippers. He brought back also the *Egyptian* mawmets, carried away by *Cambyses* (rather in scorn of all religion, then hatred of idolatry) and was thereupon called by that superstitious people, *Evergetes*, that is, *Benefactor*.

Ver. 9. *So the King of the South shall come into his Kingdom*] Called out of *Syria* by a commotion at home, the *Parthians* invading *Egypt*: but he soon quelled them, and quieted his own country. *Josaphat* writeth, that this *Ptolemy Evergetes* in his return out of *Syria* was to *Jerusalem*, and in thankfulness to the God of the Jews, offered his oblations at the Temple there. Of his father *Philadelphus* also he reporteth, that he redeemed one hundred and twenty thousand Jews that were slaves in *Egypt*, and sent them home, and bestowed many rich gifts upon the Temple at *Jerusalem*.

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Ver. 10.

Lib. 1. cont.

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Ver. 10. *But his son*] Calneius his son; viz. Seleucus Ceraunus, and Antiochus Magnus — *quasi duo fulminis belii.*

*Shall be stirred up*] At not enduring that Ptolemy Philopator son of Euergetes should possess the part of Syria under their notice.

*Shall assemble a multitude of great forces*] Seventy thousand footmen, and fifty thousand horsemen, faith Polybius.

*And one shall certainly come*] One, not both; because Ceraunus (who seemed to be as swift and as irresistible as lightning, and therefore had his name) was slain by Nicanor: so that Antiochus Magnus was King alone.

*And shall overflow and pass thorough*] To wit, against the Captains of Ptolemy in Syria, Antiochus and Theodotus.

*And he shall be stirred up even to his fortress*] To Ptolemais, fortresses, or fortified City Raphia, which lieth in the entrances of Egypt, faith Hieron.

Ver. 11. *And the King of the South*] Ptolemaeus Philopator, so called say some for Amphipolis, because he killed his father; he flew also his both sister and wife Eurydice: and was otherwise very vicious, and yet victorious.

*Even with the King of the North*] i. e. With Antiochus Magnus, who was so called perhaps, faith one, for undertaking much, and performing little.

*And he shall fight a great multitude*] Sixty two thousand footmen, and six thousand horsemen.

*And the multitude*] Antiochus his army: himself hardly escaping with life through the defects.

Ver. 12. *His heart shall be lifted up*] So that he shall fight his enemy, and not pursue his victory, but give himself up to a luxurious life. *Pincera seu Annibal, vi. clivianus nescit, sed dicit Roman General.*

Ver. 13. *For the King of the North*] Antiochus Magnus.

*Shall return*] After Philopator's death, to fight against his young son and successor Epiaphanes.

*And shall set forth a multitude greater than the former*] Gathered out of the upper parts of Babylon: He called in the help also of Philip King of Macedonia, and other Princes. His army is said to have consisted of three hundred thousand footmen, besides horse and Elephants.

*And shall certainly come*] Heb. *by coming he shall come*, i. e. surely, swiftly, suddenly: but to small purpose.

*And with much riches*] Gold, silver, purple, silks, ivory, at Flavia; and Gubins to wit.

Ver. 14. *And in those times there shall many stand up against the King of the South*] Many of the Jews who supplied Antiochus, in this expedition of his against Egypt, both with men and other warlike provision. Howbeit sundry Jews (called here robbers: or rascalities, fierce, furious and desperate fellows) adhered to Ptolemy Epiaphanes, who gave them leave to build a Temple in Egypt: which was accordingly also done by Onias, not far from Memphis, upon pretence of fulfilling that prophecy, *Isa. 19. 19.* called here *standing the vision*.

*But they shall fall*] As they did afterwards by the Romans, who destroyed the Jews there in great multitudes, and burnt their mock Temple.

Ver. 15. *So the King of the North shall come*] i. e. Not the Romans (as some would have it) but Antiochus Magnus still. He had been soiled at Raphia, now he greatly prevaleth against the Egyptians. If we Princes (said our Henry the seventh) shall take every occasion that is offered, the world shall never be quiet, but wearied with continual wars.

*And the armies of the South shall not withstand*] *Sepau* the Egyptian General, though very skilful and valiant, shall be beaten by Antiochus into Sidon, besieged there, and forced to yield: all the power of Egypt being not able to raise the siege, and relieve *Sepau*. The battle is not always to the strong, *Eccl. 9. 11.*

Ver. 16. *And he shall bend in the glorious land*] Heb. *the land of ornaments*, thence *Padana*, which lieth betwixt these two potent Princes, was perpetually afflicted, as corn is ground asunder lying betwixt two heavy millstones. Now *Judea* is called

called the *glorious* or *beautiful* land, not so much for the fertility thereof (*Babylon* *Ezek. 20. 6.* was much more fertile) nor for the miracles done therein (many great works had been likewise done in Egypt) as for the sincere service of God there set up. This is the beauty and bulwark of any Nation. Forrain writers have termed *England* of all countries. The fortunate Island, the *Terra florida*, the Kingdom of God, the Paradise of pleasure, &c. Place commendeth the *Asick* Country for this, that the Inhabitants were *ambitious*, the right Natives that grew out of it at first: but especially for this, that it was *humane*, a place that loved God and was interchangeably beloved of God. May that be evermore *England's* commendation!

*Which by his hand shall be consumed*] God's Church goes to wrack both by *South* and *North*. All she comfort is that whether *North* or *South* wind blow on God's garden, they shall blow good to it at length, *Cont. 4. 16.*

Ver. 17. *He shall also set his face*] Antiochus longed sore to be Lord of Egypt, and therefore undertook a third expedition against *Epiaphanes*: but that not succeeding to his mind, he threw the Foxes skin to the Lyons hide, and seeketh to get that by treachery, which by open hostility he could not.

*And upright ones with him*] Or *equal conditions* with him: he shall palliate his treachery with very fair pretences: he shall seem to do righteous things, drawing a fair glove over a foul hand: *Thus shall he do.*

*And he shall give him the daughter of women*] The fair *Cleopatra*, his beautiful daughter: like as *Saul* gave *Michol* to *Davies*, to be a snare to him.

*Munera pulchra quidem mittit, sed mittit in hamis.*

*Corrupting her*] Suborning her to make away her husband *Ptolemaeus Epiaphanes*. This was devilish policy; *Simulata necessitudo duplex simula*: but it took not.

*But she shall not stand on his side, neither before him*] As became a good wife, she elude to her husband: so did the above-mentioned *Michol*, in whom though we find no great love of religion (for both the had an *image* in the house, and afterwards mocked *David* for his devotion) yet nature had taught her to prefer an husband to a father.

Ver. 18. *After this he shall turn his face unto the Jews*] Miffing of his design for Egypt, and losing also much in *Asia Minor*, which *Epiaphanes* got of him, by means of his Queen *Cleopatra*, *Antiochus*, as an imaged Lyon, falleth upon forrain countries, as *Hellespont*, *Chersonesus*, *Helles*, *Rodas*, *Cyprus*, *Samos*, *Colophon*, &c. He marched also with his army into *Greece*, being stirred up thereto by *Hannibal*, who being vanquished in *Africa* by *Scipio*, had fled to *Antiochus* into *Asia*, and there hatched what mischief he could against the Romans.

*But a Prince for his own behalf*] i. e. *Scipio* the Roman Consul, or as some will, *M. Acilius* their General.

*Shall cause the reproach offered by him to cease*] i. e. Shall recover the countries that he had taken from the Roman state, and shall also drive back again, down his throat, those countenances and opprobrious speeches that he had thrown out against the Romans; who afterwards overcame him thrice by sea and land, forced him to accept of very hard conditions, shred him of a great part of his Kingdom, and called him in contempt *Antiochus sennitine the Great*.

Ver. 19. *Then he shall turn his face*] Not accepting the aforesaid hard conditions, will beaten again by the Romans, he was forced to do so: he fled into the utmost parts of his Kingdom of Syria, and there kept him in forts, not daring to wage war any more.

*But he shall humble and fall and not be found*] Heo and his Army shall be hewn in *Strabo* *lib. 16.* pieces by the rude rabble in the *Elymean* Country, whilst he went about to rob the Temple of their *Jupiter Belus*.

Ver. 20. *Then shall stand up in his estate an avenger of taxes*] Heb. *one that shall an escalator to pass over*, who shall gather up his sums of earles then of coyn. This was *Seleneus* Philopator, son to *Antiochus* the great, and his fathers darling (whomest also he had his surname) but not the peoples darling, as *Scipio* was at *Rome*, whom they

they called *Corriculum* or *swift heart*. For this *Selenus* King of Syria bringeth the *Romans* tribute-gatherers: (to whom he was to pay according to his father's agreement a thousand talents by the year) he was hated of the people, and poisoned by *Philemonus* a great man about him, in favour of *Antiochus Epiphanes* his brother, and succeeded in the Kingdom.

XIIthous.

Ver. 21. *And in his estate shall stand up a vile person* [This was his true title (as *Wicked* was *Hannus*; *Eth. 7. 6.*) though he affected to be called *Epiphanes* or *Famens*: and *Josephus* reporteth that the *Samaritans* (to curry favour with him when he tormented the Jews) fluted him *Antiochus the mighty god*. O detestable I surely that which is highly esteemed amongst men, is abomination in the sight of God, *Luk. 16. 15.* But the *bramble* thinketh it a goodly thing to reign: so doth not the Vine and Figure, *Judg. 9.* A good man honoureth them that fear the Lord: but contemneth a vile person, *Psal. 15. 4.* Mr. Fox, when one asked him, saying, Do ye not remember (such an honest poor man for whom you did something? yes, said he, I forget Lords and Ladies to remember such. And again when a great Lord and wicked met him in the streets, and asked him how do you Mr. Fox? he said little: do you not know me? said the great Lord: No, not I, said Mr. Fox, I am such a one, said he, Sir, I desire, said Mr. Fox, to know none but Christ and him crucified.

To whom they shall not give the honour of the Kingdom] But he shall take it whether the Nobles will or not: and so might well have been called as his father sometimes was, *Antiochus Hircanus*, the Hawk or *Puteick*, for his whooping and ravaging.

But he shall come in peaceably] Under pretence of a Protector to his nephew *Demetrius*, as did our *Richard* the third.

And shall obtain the Kingdom by flatteries] Winning mens hearts by presents, curtesies, and secret practices.

Ver. 22. *And with the armies of a flood shall they be overflown*] The Egyptians shall by the forces of *Antiochus Epiphanes*, who in the minority of his sister *Cleopatra's* son *Ptolemy Philometor*, invaded Egypt, and overthrew his two Captains *Eulaus* and *Leontes*, as with a flood or flood.

Tin also the Prince of the Covenant] Tryphon the chief contriver of a Covenant betwixt the two Kings, after the former overthrow. He was made away by *Antiochus*, that himself might do what he listed in Egypt, during the non-age of his nephew *Philometor*.

Ver. 23. *He shall work deceitfully*] Outwitting the wise among the Egyptians; who yet were held great Politicians. See *Esa. 19. 11. 13.*

And shall become strong with a small people] He shall come in (as Protector and condutor to his nephew *Philometor*, with a small number, left the Egyptians should be affrighted: but being thus gotten in, he shall play his pranks to some purpose.

Ver. 24. *He shall enter peaceably even upon the fittest places of the Province*] i. e. Upon *Memphis* in the very heart of the Country.

And he shall do that which his fathers have not done] i. e. Rob and spoil, as never any of his Ancestors did before in Egypt.

And he shall scatter among them the prey] Throwing handfuls of money among the vulgar as he went along the streets: and all to ingratiate and to steal away their hearts. *Abraham* did the like at *Jerusalem*, 2 Sam. 20.

And he shall force all his devices against the strong-holds] By sowing dissension betwixt *Philometor*, and *Ptolemy* his younger brother. The devil was as great a Master then as since, with his *Divide & impera*, make division, and get dominion.

Ver. 25. *And he shall stir up his power and his courage*] *Antiochus* shall: himself being stirred up by the devil, that reflects spirits, who continually maketh ado in the world. *Faint* *Antiochus* *ingenio iniquitate, versatilis, tardus, uage et ueris: munda nimis machinatus est, paucos ad scelera excitum perduxit.* Howbeit in this second expedition against Egypt, he prospered.

Ver. 26. *Tin they that feed of the portion of his meat*] His own Courtiers, Captains and Pensioners, corrupted by *Antiochus*, betrayed *Philometor*: see 1 Mac. 1. In trust I have of found treason, said Queen *Elisabeth*.

Ver. 27.

Prolo. lxxv. 1. &amp; 5.

Ver. 27. *And hath itself King's hearts: that he to do mischief* *Prophetas* or being batten (thill seek agreement, give great gifts to *Antiochus*, and feast him: sed *reconciliatione* *uicidia*: but with a fox-like and fained amity, each of them still retaining their ancient hatreds. *Burning lips and a wicked heart, are like a possevered covered with silver-dress*, *Prov. 26. 23.*

And they shall break lips] This is ordinary with the wicked, *Psal. 62. 9.* but it is the property of the godly man to break his mouth from his heart, *Psal. 15.*

For verities and shall be at the same appointed] i. e. The end of those wars shall be when God seeth good, and hath pre-determined it.

Ver. 28. *Tin shall he return into his land with great riches*] But little content. Gain, when it is either the *Mammon* of *ungratefulness*, or *Wages* of *iniquity*, is true loss.

And his heart shall be against the holy Covenant] i. e. Against the Jews, Gods Covenanters, and against the true religion. The Church is, *haves crucis*, faith *Luther*: the truth gone seldom without a *forfeiture* fact.

Ver. 29. *At the time appointed*] After two years. *And come toward the South*] Toward Egypt, 1 Mac. 1. 30.

But it shall not be as the former] Expedition, *ver. 15.*

Or as the latter] Mentioned *ver. 40.* God oft croffeth the wicked in the bright of their hopes, *Job 20. 6.*

Ver. 30. *For the ships of Chittim shall come against him*] i. e. *Paklus*, *Pojitius*, the *Roman* Legats shall come to *Isidus* or *Crete* (Ship, and shall, in the name of *Liv. dec. 5.* the Senat and people of *Rome*, command *Antiochus* to depart with his army out of Egypt, and that forthwith. So true found *Antiochus* that of the Poet

Joseph. L. 15. 6. *epian. in Syr. uilia.*Oment, *sub regno graviore, regnum est.*

Therefore he shall be grieved and return] And reck his teen upon the poor Church of God: turning his rage against the Jews.

And have intelligence with them that forsake the Covenant] None are so dangerous and desperate enemies to the truth as *Apolates*, and *Rengado's*, (such as were here, *Jafon*, *Mentanus*, &c. 2 Mac. 4. who privily pack'd with *Antiochus* against the City and people).

Ver. 31. *At arms shall stand on his part*] i. e. *Antiochus* his Princes and Commanders, whom he sent to spoil *Jerusalem*; such as were *Phily* the *Phrygian*, *Andronicus*, *Apollonius*, *Baccides*, &c. who made havoc of Gods people, and revelled in their times.

And they shall place the abomination of desolation] The abominable idol of *Puteus Olympus*. The like whereunto was done here in *England* in those *Marian* times, of abhorred memory, which yet talked no longer then those of *Antiochus*, (c. five or fix years).

Ver. 32. *And such as do wickedly against the Covenant*] *Apolates* sin not common first, as *Kerab* and his accomplices dyed not common deaths. *Forfakers of the Covenant*, *ver. 30.* will soon become wicked deers against the Covenant, as here: till they become *allegorized fishy*, *Psal. 53. 3.* See 1 Pet. 2. 20, 22. *Matth. 12. 43, 45.* *Luke 9. 62.*

non debet avaro, *Dignum opus exercitus, vulnum in mactera referta.*

Sedulus.

But the people that do know their God] The faithful *Hafidians*, and zealous, who know and worship their God aright: these shall persevere, and overcome all *Antiochus* *ver. 32.*

Ver. 33. *And they shall show wonderland*, &c.] God shall provide in the work of times, that his people shall have Teachers and faithful Monitors. I find in the registers (and wonder as it, (thill Mr. Fox) that in Queen *Maryes* dayes, one neighbour relieving o., and conferring with another, ediscovers with a few words of their first or second talk, did win and turn their minds to that wherein they desired to persuade them touching the truth of Gods Word and Sacraments.

Tis

*Yet they shall fall by the sword and by flame* ] The instructors especially shall. Of this persecution the Apostles seemeth to speak, Heb. 11. 35, 37.

Ver. 34. *They shall be helped with a little help* ] With the valiant *Almonites* or *Macabees* who were but a handful, and yet did great exploits against the *Antiochians*; so did the *Hussites* in *Bohemia* against the *Papists*. But why were they helped with a little help? that through weaker means, they might see Gods greater strength.

But many shall cleave to them with flatteries ] So did the false *Samaritans*: See on ver. 21. And for the *Disasters* went to the *Gobars*, when the *Arians* prevailed. Hypocrites will not fail in a storm. Something they will do for God, but little or nothing if they will suffer.

Ver. 35. *And some of them of understanding shall fall* ] Depth of divine knowledge, and height of holiness, is no target against persecution: the best fall under it soonest. None out of hell have ever suffered more than Saints.

Tarry them ] As hard weather try: what health: hang heavy weights on rotten boughs, and they suddenly break. Withered leaves fall off in a strong wind: not so the green, that have sap.

Ad. c. Mm. *And to purge and to make them white* ] As foul and stained clothes are whitened by laying abroad in cold frothy nights. Black lope maketh white clothes: so, said that Martyr, doth the black cross help us to more whiteness, if God strike with his bastards. You know the vessel before it be made bright (said *John Carles* the Martyr in a letter to Mr. *Philpot* another Martyr) is soiled with oyle and other things that it may frow the better. Oh happy be you, that you be now in this scouring house: for shortly you shall be set upon the celestial self as bright as Angels.

Refiners of sugar, faith Another Author, taking sugar out of the same chaff, some thereof they melt but once; other again and again: not that it bath more droffe in it, but because they would have it more refined: so doleth the Lord with his best children, &c.

Ver. 36. *And the King shall do according to his will* ] In *Judea* he shall, though in *Egypt* he could not, because the *Romans* trumped in his way, ver. 30. put a Rop to his rage there. But the Jews were looked upon by the proud *Romans* as a despicable people: and of the God of the Jews *Cicero* speaketh basely, not holding him worthy to be compared with *Bacchus* or *Venus*, &c.

And he shall exalt himself, &c. ] A type and picture of the Pope of *Rome*, 2 *Thes.* 2. 4.

Till the indignation be accomplished ] Till God have avenged the quarrel of his Covenant, and the texture of deliverance be come.

Ver. 37. *Neither shall he regard the God of his Fathers* ] He shall disannul his own ancient religion, caring neither for the old *Mamufimus*, nor the new *Simplimus*, as they say, but shewing himself to be a rank Atheist: See 1 *Macab.* 1. 43. *Nor the desire of women* ] sc. in an honest lawful way of matrimony: But be addicted to vagrant lust, yea and to the sin against nature with women (as some sense it) & *Deo prohibere & perdis*: in which case the Turkish women, when so abused by their husbands (those filthy beasts) may sue a divorce; which they do by taking off their hoods before the Judge, and holding them the soles upward, but speaking nothing, for the unreasonableness of the fact.

2. Henry *Ne regard any God* ] See my Common place of *Atheism*.

Ver. 38. *But in his effate shall he honour the God of forces* ] Or, *As for the Almighty God, in his feat he shall honour, yea he shall honour a god whom his fathers knew not*, &c. that is in Gods holy Temple at *Jerusalem* *Antiochus* shall set up *Jupiter Olympus*, who was none of the *divi Syri*: for the Syrians worshipped *Apollon*, *Diana*, *Athena*, &c. no *Sirio* trifles. See 2 *Macab.* 6. 2.

Con. L. 16. *Shall be honour* ] This doubling of the word seemeth to shew the Angels indignation, at the indignity of the fact. See the like, *Gen.* 49. 4.

Ver. 39. *Thus shall he do in the most strong holds* ] Heb. *in the fortresses of munitions*, i. e. both in the Temple (called elsewhere a strong-hold) and in the places of defence near unto the Temple, where he set a garrison, to force the people to worship his idols,

Phew

*Whom he shall acknowledge and increase with glory* ] Or, *those whom he shall acknowledge* (to be favourers and fartherers of his abominable idolatry) those he shall increase with glory: he shall raise and prefer them, as he did *Jofon*, *Menelem*, &c. *And he shall cast them to rule over many* ] *In praesentibus* (in *Piscator* rendreth it) over the godly Jews, Gods Rabbies.

And he shall divide the Land ] sc. Of *Judea*. For gain ] Heb. for a price. *Sic omnia Romae venalia*: All things are saleable and suitable at *Rome*.

Ver. 40. *And at the time of this end* ] The year before his death.

Shall the King of the South ] *Ptolemie Philopator*.

And the King of the North ] *Antiochus* his third expedition into *Egypt* (see ver. 39) in favour of *Phylax*.

And shall overflow ] i. e. Victoriously overturn *Egypt*.

Ver. 41. *He shall enter also into the glorious land* ] *Judea*, *aver.* 16. but for no good. In Greece they say, Where the Grand Signior once sitteth his foot, there groweth no more grass.

But shall shall escape ] Because they shall side with him.

Ver. 42. *He shall stretch forth his hand also* ] He shall be very victorious toward his latter end, that he may be the ripe for ruin: fatted ware are but fitted for destruction.

Ver. 43. *Shall be as his step* ] i. e. Obey him as their Captain.

Ver. 44. *But sittings out of the East, &c.* ] It is seldom seen that God alloweth to the greatest darlings of the world a perfect contentment: but something or other they must have to trouble them still.

Ver. 45. *And he shall plant the Taboracles of his palace* ] i. e. He shall pitch his tent royal (in token of full power given to his Captains *Lysias* and the rest) in *Em.* 2. 4. 3. *maus*, near to *Jerusalem*, to keep the Jews in subjection.

Between the Sea ] The Dead Sea, and the Midland Sea, which are the bounds *Polyb.* of *Judea*, called here the glorious holy mountain.

Yet he shall come to his end ] A loathsome and lamentable one: See 2 *Macab.* 6. 1. 12.

8. 2 *Macab.* 9. not so much because he would have spoiled the Temple of *Diana*, but because he did spoil the Temple at *Jerusalem*.

## CHAP. XII.

Ver. 1. *And at that time* ] i. e. In the last dayes, and toward the end of the World: for in this Chapter seemeth to be set forth the State of the Church in the last times, that it shall be most afflicted: yet she shall be fully delivered by Christs imminent coming to Judgement. *Cyprian* was in like sort wont to comfort his friends thus, *Venit Antichristus, sed superueniet Christus*; Antichrist will come, but then Christ will come after him, and overcome him.

Shall Michael stand up ] i. e. The Lord Christ (that Prince of Angels, and Protector of his people) not a created Angel, much less *Michael Servetus* that blasphemous heretic, burnt at *Geneva*, who was not afraid to say, as *Calvin* reporteth it, *Jo. Jo. Michaelus idem. Ecce ego confiteor*, that he was that *Michael* the Churches Guardian. *David George* also another blackmouthed heretic said that he was that *David* foretold by the Prophets, *Jer.* 30. 9. *Ezek.* 34. 23. *Hof.* 3. 5. and that he was confident that the whole World would in time submit to him.

Which standeth for the children of thy people ] For all the *Israel* of God, to whom Christ is a faithful friend, and will be while the government is upon his shoulder, *Isa.* 9. 6.

And there shall be a time of trouble ] To the Jews by the *Romans* (after Christs ascension, *Mat.* 24. 21.) to the Christians, by the *Remissis*.

And at that time shall thy people shall be delivered ] The elect both Jews and Gentiles shall be saved, and saved.

Every one that shall be found written in the book ] Called the writing or catalogue of the house of *Israel*, *Ezek.* 13. 9. and the *Lambis book of life*, *Rev.* 21. 27. which is nothing else but *scriptura electorum in mente divina*, faith *Lysa*, the writing of the elect

Ecc

elect

clef in the divine mind, or knowledge : such are said to be written among the living in *Jerusalem*, *Isa.* 4. 4.

Ver. 2. *And many of them that sleep in the dust* ] Many for all, as *Rom.* 5. 18, 19, these are said to sleep, which denoteth the immortality of the soul, and the resurrection of the body. And this the poor *Jew*, when to life and life for the truth, are here (seasonably and plainly told of (amidst other things that are but darkly delivered) to bear up their sinking spirits. Awake they shall as one of a sweet sleep, those that are good, and then be full of Gods Image, *Psal.* 17. *mit.* The wicked also shall come forth, but by another principle, and for another purpose : they shall come out of their graves, like filthy toads against this terrible form, &c.

*Stands to everlasting life* ] Which is here first mentioned in the old Testament. See *Matt.* 25. 46. *Joh.* 5. 20.

*And some to shame and everlasting contempt* ] Christ shall shame them in that ample Amphitheatre, and doom them to eternal destruction. *Gravissima panarium pudor est*, faith *Chrysostom*. Oh when Christ shall upbraid reprobates and say, *Ego vos pavi, laui, vestivi*, &c. which way will they look ? or who shall say for them ? They shall look then upon him whom they have pierced and lament, but all too late : they shall be fore ashamed of their sinful practices which shall all be written in their foreheads : and this shall be as a book in their hearts, that ever they turned their backs upon Christs bleeding embracements, whilst they refused to be reformed, hated to be healed.

Ver. 3. *And they that be wise* ] And withal do what they can do to *wise* others to salvation, as all wise ones will : for *Godness is diffusiveness of itself*, and would have others to share with it : *charity is no churl*.

*Shall shine as the brightness of the firmament* ] A good amendment for their present sufferings, *chap.* 11. 33. with *Rom.* 8. 18. *Solomon* allowed little of so considerable reward to his workmen, *Eccl.* 8. 12, but Christ doth : For they shall shine as the firmament, yea as the Stars, yea as the Sun in his strength, yea as Christ himself shinerh, they shall appear with him in glory, *Colos.* 3. 4. Their souls shall shine through their bodies as the candle doth through the lantern : their bodies shall also be so lightsome and transparent, faith *Aquinas*, that all the veins, humours, nerves and bowels shall be seen as in a glass : for so the light purifies the firmament and Stars. Let us therefore keep these bodies of ours clean and pitch-free : that they may be fit vessels and receptacles of such a transcendent glory.

*And they that turn many to righteousness* ] Heb. that justify many, *cf.* Ministerially, as instruments in Christs hand : for *we preach Christ*, yea we give what we preach : We give the knowledge of salvation for the remission of sins, *Luke* 1. 17. we deliver men from hell, *Joh.* 33. 24. we save the souls of them that hear us, *1 Tim.* 4. 16.

*As the Stars for ever and ever* ] What a glorious place is heaven then ! *Psalmists* and *Churchmen* praise : *curiositas parat* & *mirat*, &c. What though Christs Ministers be here lighted and flured ? they shall one day shine as Stars, yea the meanest of them — *veluti inter stellis Luna minorat*. What then the *Dei* *Seraphici* ?

Ver. 4. *But thou, O Daniel, shut up the words* ] Sith the full understanding of them is reserved to after-times, and event will prove the best interpreter : as it doth in all Prophecies, which are as riddles till accomplished : and men must mean while be content with a learned ignorance. But what meant *Jehoiakim* the Jew to give us this gloss upon the text, God failed up the time of the coming of the Messias, revealing it only to Daniel ; and that his coming might be accelerated by their desires, like as for their sins, which are many, it is retarded ? He concluded well howsoever ; God will one day give us a clear vision, viz. when he shall bring back our Captivity, then shall we understand things as they are.

*Even in the time of the end* ] The time appointed, ver. 9.

*Many shall run to and fro* ] For increase of divine knowledge they shall spare for no pains, care or cost : as the Queen of Sheba, the *Exhibition* Branch, &c. See *Prov.* 18. 1. *Adi.* 17. 11, 12. Increase of knowledge is promised only upon our industry, and it is especially promised to these later times, *Joh.* 2. 28. wherein we find

10

to be (as in our climate) much light, little heat : our heads are so big (like children that have the rickets) that the whole body fureth the work for it. *Balinger* thus interpreth the text, that toward the end of the world men shall run to and fro, being certain of nothing, but distracted in opinion, *world is adjungens scilicet*, they Ziegelin. Shall join themselves to diverse sects. They shall run to and fro, faith *Acro* her Expositor, *velut canes famelici*, as hungry dogs, and there shall be much knowledge in the world, that is, there shall be innumerable opinions and sects abroad, wherewith many being infected shall be at no certainty in the matters of salvation. For the confirmation therefore and comfort of the last ages of the World, wherein these things shall befall, shut up the words, and seal the book.

Ver. 5. *Then Daniel looked* ] As being as yet unsatisfied.

*And he held these words over two* ] Angels, on each bank of the river *Tigris*, by whose interrogation Daniel is further relieved about the vision.

Ver. 6. *And one said* ] i. e. An Angel inquisitive about the affairs of the Church, for Daniel's further information.

*To the man clothed in linen* ] Of whom see *chap.* 10. 5.

*How long shall it be the end of these wonders* ] See *chap.* 8. 16.

*How long shall it be the end of these wonders* ] i. e. The forementioned mystery, viz. concerning the Saints sufferings, the end of the world, the coming of Christ, the resurrection of the dead, life and death everlasting ?

Ver. 7. *And I heard the man* ] The Man Christ Jesus.

*When he held up his right hand and his left hand* ] Assuring and averring the matter with both hands earnestly.

*Thus it shall be for a time and times and an half* ] i. e. For a time most certain with God, and by him determined ; but so uncertain and unknown. *Balinger* thinketh that this term of three years and an half (through the term of Christs perfection in the days of his flesh, which was just for many years. But there is more in it then so. See *Revel.* 6. 11. a parallel text ; and such (like glasses set one against another) do cast a mutual light.

*When he shall have accomplished to scatter the power* ] When the Church shall be at the greatest under when the number of the Elect shall be consumed, and they sorely afflicted by the Devil and his Agents, then shall Christ appear, and their relief, as it were out of an engine. See *2 Thess.* 2. *1 Tim.* 4. *Rev.* 6.

Ver. 8. *And I heard him say* ] This heingenuously confesseth : for the best know but in part, *1 Cor.* 13. And if any man thinketh that he knoweth ought, he knoweth nothing yet as ought to know. *1 Cor.* 8. 2. Let this be noted by such as profess to know (beyond the periphery of humane knowledge) all that is knowable. Any created Understanding is but (as *Aquinas* faith of fire Roken by *Premiarius*) *mensura mensurans*, a glass of the *well-wis* *Sede* *fire*, The Prophet himself understood not (some things that were shewed unto him, without a further light from the Father of lights : whose alone it is to lighten both *Organ* and *Object*, as *Plato* also could say.

*What shall be the end of these things* ? ] An end he must desired, and the Angel for him *ver.* 6. But men must have patience, and wait Gods end. *Te have need of de Rep.* patience or tardiness, (saith the Apostle, *Heb.* 10. 36) that after ye have done the will of God, (and suffered it too, grievous though it be for present) ye may receive the promise. Good men find it oft more easy to bear evil, then to wait till the promised good be enjoyed.

Ver. 9. *And he said* *Go thy way Daniel* ] q. d. Though dearly beloved, yet of *Quiesce*, *tibi* some things thou must be content to be ignorant : It should suffice thee to be of *scit* *q. d.* Gods Court, though not altogether of his Council : See *ver.* 13. There is a laudable and learned ignorance ; as of *Unnecessary*, of *impossible*, or of *Unpreparable*, such as are the term of our lives, the end of the world, the Reprobation of others, &c.

*For the words are closed up* ] *Viz.* Till future ages, which are more concerned in them, and till which these things shall be concealed.

Ver. 10. *Many shall be purged and made white*, &c. ] q. d. It is enough for thee to know, (and that I should now tell thee) *quales sint futuri homines postremi saeculi*,

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*scelus*, what kind of folk there shall be towards the end of the world: Some shall be good people, and they shall meet with hard measure, but all shall be for the best unto them in the end: See chap. 11. 35. Others shall be as bad, and so desperately set upon sinning, that they shall mind nothing else (no not when their Prophecies are fulfilled) but be destroyed for lack of knowledge. Hof. 4. 6. *Infantia; education; co-fideliis judicabuntur*, being infatuated they shall be seduced, and being seduced they shall be judged, as *Austin's* Note is on 2 Thess. 2. 10.

Ver. 11. *And from the time that the daily sacrifice shall be taken away.* [c. By Antichrist, as hath been before said; and with the knowledge whereof I would have thee to be satisfied.

*There shall be a thousand two hundred and ninety days.*] Which are the three years and a half mentioned before. [saith *Diodate*, with thirteen days over, for some unknown reason. The *Wonderful Numberer* hath all in numerate. The *Russians* use to say in a difficult question, *God, and our great Duke know all this*. The *Jews* in like case say, *Messias* when he comes will tell us all things we desire to be informed of.

Ver. 12. *But blessing is he that waiteth and cometh to the thousand, three hundred and five and thirty days.*] Here are forty five days more then in the former number: and Probably they were, from the reformation of Gods service until the death of *Queen Mary* or else until some other sign of mercy, as the victory that *Judas Maccabaeus* and his brethren had, about that time, over the *Edomites*, *Ammonites*, and *Moabites*, who thought to root *Israel* quite out.

Ver. 13. *But go thou thy way.*] Here *Daniel* to his great comfort hath a fair and favourable disposition out of this life, before those great clothings and confusions should come, which had been foretold to him. So *Austin* and *Luther* dyed a little before *Epiphany* and *Hildegard* were taken.

*Till the end be.*] Whenever it shall be, sooner or later, thou shalt be sure to awake out of the dust of death unto everlasting life, as ver. 2. *Yes thou shalt shine as the Stars for ever and ever*, ver. 3. All that thou hast to do now is, to prepare for such an end, and to wait till thy change shall come, comforting thy self against death, with the hope of a blessed resurrection.

*For thou shalt rest.*] Thy soul shall rest in *Abraham's* bosom, thy body in the grave as in a bed of down, until the Resurrection of the just. *Mors arduum non requies*, was *Chanciers* Motto.

*And stand in the last*] i. e. In thine own order, a Car. 15. 23. and in that degree of heavenly glory which shall be given thee as thy lot (in allusion to the promised land, divided amongst the *Israelites* by lot) and as the reward of a faithful Prophet, instrumental to the good of many, who shall bless God for thee thorough-out all eternity.

*Ipsi quidem sicut boni de pietate meriti:*

*Sed quicquid potui, gratia, Christo, tua est.*

*Quid sum? Nil: qui sum? Nullus: sed gratia Christi*

*Quod sum, quae vivo, quaeque labore, facit.*

FINIS.



## AN Alphabetical TABLE

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